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The Quiet Conviction of Nonviolence

An assessment of the world struggle for human rights given to a student audience by Martin Luther King, Jr., in Oslo where he received the Nobel Peace Prize.

I EXPERIENCE THIS high and joyous moment not for myself alone but for those devotees of nonviolence who have moved so courageously against the ramparts of racial injustice and who in the process have acquired a new estimate of their own human worth. Many of them are young and cultured. Others are middle aged and middle class. The majority are poor and untutored. But they all are united in the quiet conviction that it is better to suffer in dignity than to accept segregation in humiliation. These are the real heroes of the freedom struggle: They are the noble people for whom I accept the Nobel Peace Prize.

This evening I would like to use this lofty and historic platform to discuss what appears to me to be the most pressing problem confronting mankind today. Modern man has brought this whole world to an awe-inspiring threshold of the future. He has reached new and astonishing peaks of scientific success.

The Spiritual Lag

Yet, in spite of these spectacular strides in science and technology, and still unlimited ones to come, something basic is missing. There is a sort of poverty of the spirit which stands in glaring contrast to our scientific and technological abundance.

Every man lives in two realms, the internal and the external. The internal is that realm of spiritual ends expressed in arts, literature, morals, and religion. The external is that complex of devices, techniques, mechanisms, and instrumentalities by means of which we live. Our problem today is that we have allowed the internal to become lost in the external. We have allowed the means by which we live to outdistance the ends for which we live.

This problem of spiritual and moral lag, which constitutes modern man's chief dilemma, expresses itself in three larger problems which grow out of man's ethical infantilism. Each of these problems, while appearing to be separate and isolated, is inextricably bound to the other. I refer to racial injustice, poverty and war.

The struggle to eliminate the evil of racial injustice constitutes one of the major struggles of our time. The present upsurge of the Negro people of the United States grows out of a deep and passionate determination to make freedom and equality a reality *here* and *now*. In one sense the civil rights movement in the United States is a special American phenomenon which must be understood in the light of American history and dealt with in terms of the American situation. But another and more important level, what is happening in the United States today is a relatively small part of a world development.

The deep rumbling of discontent that we hear today is the thunder of disinherited masses rising from dungeons of oppression to the bright hills of freedom, in one majestic chorus the rising masses singing, in the words of our freedom, "Ain't Gonna Let Nobody Turn Us Around." All over the world, like a fever, the freedom movement is spreading in the widest liberation in history.

Something within has reminded the Negro of his birthright of freedom, and something without has reminded him that it can be gained. Consciously or unconsciously, he has been caught up by the *Zeitgeist*, and with his black brothers of Africa and his brown and yellow brothers in Asia, South America, and the Caribbean, the United States Negro is moving with a sense of great urgency toward the promised land of racial justice.

Significant Strides

Fortunately, some significant strides have been made in the struggle to end the long night of racial injustice. We have seen the magnificent drama of independence unfold in Asia and Africa. In the United States we have witnessed the gradual demise of the system of racial segregation. The Supreme Court's decision of 1954 outlawing segregation in the public schools gave a legal and constitutional deathblow to the whole doctrine of separate but equal.

Then came that glowing day a few months ago when a strong civil rights bill became law of our land.

Another indication that progress is being made was found in the recent presidential election in the United States. The American people revealed great maturity by overwhelmingly rejecting a presidential candidate who had become identified with extremism, racism, and retrogression.

The problem is far from solved. We still have a long, long way to go before the dream of freedom is a reality for the Negro in the United States. To put it figuratively in bibli-

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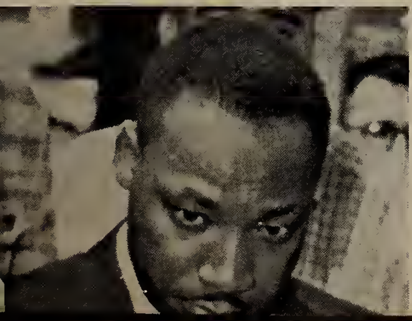


Martin Luther King, Jr.

cal language, we have left the dusty soils of Egypt and crossed a Red Sea whose waters had for years been hardened by a long and piercing winter of massive resistance. But before we reach the majestic shores of the promised land, there is a frustrating and bewildering wilderness ahead.

What the main sections of the civil rights movement in the United States are saying is that the demand for dignity, equality, jobs, and citizenship will not be abandoned or diluted or postponed. If that means resistance and conflicts we shall not flinch. We shall not be cowed. We are no longer afraid.

Nonviolence Seeks to Redeem

The word that symbolizes the spirit and the outward form of our encounter is nonviolence, and it is doubtless that factor which made it seem appropriate to award a Peace Prize to one identified with the struggle. Broadly speaking nonviolence in the civil rights struggle has meant not relying on arms and weapons of struggle. It has meant noncooperation with customs and laws which are institutional aspects of a regime of discrimination and enslavement. It has meant direct participation of masses in protest, rather than reliance on indirect methods which frequently do not involve masses in action at all.

Nonviolence has also meant that my people in the agonizing struggles of recent years have taken suffering upon themselves instead of inflicting others. The movement does not liberate Negroes at the expense of the humiliation and enslavement of whites. It seeks no victory over anyone. It seeks to liberate American society and to share the self-liberation of all the people.

Violence as a way of achieving racial justice is both impractical and immoral. It solves no social problem. It merely creates new and more complicated ones. Violence is impractical because it is a descending spiral ending in destruction for all. It is immoral because it seeks to humiliate the opponent rather than win his understanding: it seems to annihilate rather than convert. Violence is immoral because it thrives on hatred.

In a real sense nonviolence seeks to redeem the spiritual and moral lag that I spoke of earlier as the chief dilemma of modern man. It seeks to secure moral ends through moral means. Nonviolence is a powerful and just weapon. Indeed, it is a weapon unique in history, which cuts without wounding, and ennobles the man who wields it.

I believe in this method because I think it is the only way to re-establish a broken community.

The nonviolent resisters can summarize their message in the following simple terms: We will take direct action against injustice despite the failure of governmental and other official agencies to act first. We will not obey unjust laws or submit to unjust practices. We will do this peacefully, openly, cheerfully, because our aim is to persuade. We adopt the means of nonviolence because our end is a community at peace with itself. We will try to persuade with our words, but if our words fail, we will try to persuade with our acts. We will always be willing to talk and seek fair compromise, but we are ready to suffer when necessary and even risk our lives to become witnesses to truth as we see it.

In the past ten years unarmed gallant men and women of the United States have given living testimony to the moral power and efficiency of nonviolence. One day all of America will be proud of their achievements.

The Octopus of Poverty

A second evil which plagues the modern world is that of poverty. Like a monstrous octopus, it projects its nagging, prehensile tentacles in lands and villages all over the world. The misery of the poor in Africa and Asia is shared misery, a fact of life for the vast majority, they are all poor together as a result of years in exploitation and underdevelopment. In sad contrast, the poor in America know that they live in the richest nation in the world, and that even though they are perishing on a lonely island of poverty they are surrounded by a vast ocean of material prosperity.

So it is obvious that if man is to redeem his spiritual and moral "lag" he must go all out to bridge the social and economic gulf between the *haves* and the *have nots* of the world. Poverty is one of the most urgent items on the agenda of modern life.

There is nothing new about poverty. What is new, however, is that we have the resources to get rid of it.

The time has come for an all-out war against poverty. The rich nations must use their vast resources of wealth to develop the underdeveloped, school the unschooled, and feed the unfed. Ultimately a great nation is a compassionate nation. No individual or nation can be great if it does not have a concern for *the least of these.*

In the final analysis, the rich must not ignore the poor because both rich and poor are tied in a single garment of destiny. All life is interrelated, and all men are interdependent. The agony of the poor diminishes the rich, and the salvation of the poor enlarges the rich. We are inevitably our brother's keeper because of the interrelated structure of reality.

Love Peace and Sacrifice for It

A third great evil confronting our world is that of war. The fact that most of the time human beings put the truth about the nature and risks of the nuclear war out of their minds because it is too painful and therefore not "acceptable," does not alter the nature and risks of such war.

But wisdom born of experience should tell us that war is obsolete. If we assume that life is worth living and that man has a right to survive, then we must find an alternative to war.

Therefore, I venture to suggest that the philosophy and strategy of nonviolence become immediately a subject for study and for serious experimentation in every field of human conflict, by no means excluding the relations between nations.

I do not wish to minimize the complexity of the problems that need to be faced in achieving disarmament and peace. But I think it is a fact that we shall not have the will, the courage and the insight to deal with such matters unless in this field we are prepared to undergo a mental and spiritual re-evaluation—a change of focus which will enable us to see that the things which seem most real and powerful are indeed now unreal and have come under the sentence of death.

We will not build a peaceful world by following a negative path. It is not enough to say "We must not wage war." It is necessary to love peace and sacrifice for it.

So we must fix our visions not merely on the negative expulsion of war, but upon the positive affirmation of peace. In short, we just shift the arms into a *peace race.*

A Worldwide Fellowship

All that I have said boils down to the point of affirming that mankind's survival is dependent upon man's ability to solve the problems of racial injustice, poverty, and war. The solution of these problems is in turn dependent upon man squaring his moral progress with his scientific progress and learning the practical art of living in harmony.

This means that more and more our loyalties must become ecumenical rather than sectional. We must give an overriding loyalty to mankind as a whole in order to preserve the best in our individual societies.

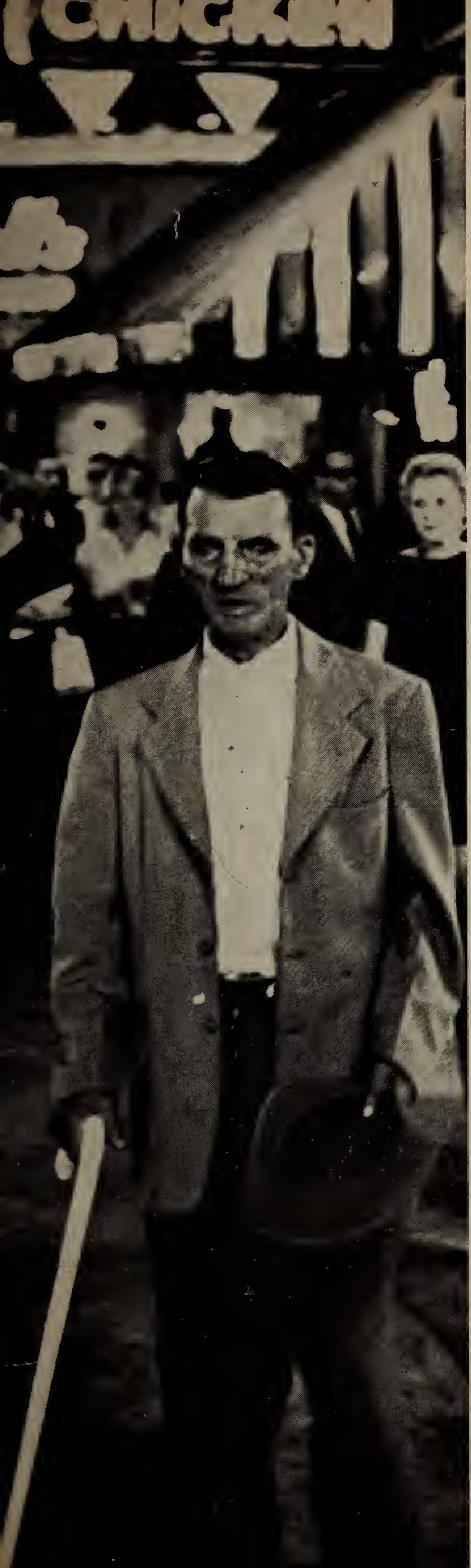
This call for a worldwide fellowship that lifts neighborly concern beyond one's tribe, race, class, and nation is in reality a call for an all-embracing and unconditional love for all men.

I am speaking of that force which all of the great religions have seen as the supreme unifying principle of life. Love is somehow the key that unlocks the door which leads to ultimate reality.

Let us hope that this spirit will become the order of the day.

Let me close by saying that I have the personal faith that mankind will somehow rise up to the occasion and give new direction to an age drifting rapidly to its doom. In spite of the tensions and uncertainties of this period something profoundly meaningful is taking place. Old systems of exploitation and oppression are passing away and out of the wombs of a frail world a new system and equality are being born. In a dark confused world the Kingdom of God may yet reign in the hearts of men.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 67114



Emma Blosser Hartzler

Isolations Lamentations

Genesis 4:9-10

And the Lord said unto Cain,
Where is Abel thy brother?
And he said, I know not:
Am I my brother's keeper?

And He said,
What hast thou done?
The voice of thy brother's blood
Crieth unto me from the ground.

The earth's atremble far and wide
Of bounding rock and sounding tide,
Of pounding feet upon her floor
As men of war march through her door.

Men of hunger, men of greed,
Men who lust for power's lead,
Men of honor, men unfreed
Should aloud vain glory's creed

Of justice, might, of black, of white,
As causes rip oppression's night;
But my own door is locked up tight,
I bask in my own bushel'd light.

I cannot hate—but can I love,
Whose cellar hides me as a glove
Fits clammy fingers which ignore
The constant knocking at earth's door?

Lost freedom rattles torturous chains—
Dreams break into a million pains—
Confusions grapple till minds split—
Truth strangles in expedience' pit—

Hurts fester without hands that care—
Doubt's maggots gorge on hope's despair—
Tin gods consume in trial's brand—
Right suffocates in might's quickstand—

Sons grovel in mad mockery's ruin
Of bone-hewn hill blood-brother strewn.
Babes suck hate's hollow reed of war,
Wail, women, in grief's ungraved gore.

Death's hand beats out a frenzied fear—
The door of earth is here, is here.
Too late my self-deaf ears discern
The knocking seeks my latch to turn.

Hell's nightmare tramples violence' screams,
Want gnaws unquenched at carcass-streams.
Man dusts away in holocaust—
And at my door his soul is tossed.

Unanswered needs their answers take—
I shudder in war's echoed wake;
The stench of spoils of other shore
Is reeking rot about my door.

My feeble hand lifts to unbar
My self-locked, self-contained jar;
Escape lies only—but no more—
I reach, alas, too late—no door.

They Didn't Use My Gun

Kabunga Thomas as told to Levi Keidel

I WAS LIVING in Archie Graber's house at Kalonda when fighting broke out in our Baluba village. I knew my tribe mates would come hunting for me to help them. I had the shotgun Mr. Driver had helped me buy before Independence. Art Janz had left his small gun in this house, too. I took them and hid them in the attic.

My tribesmen came to the house and asked me to help them fight. They wanted me badly. I am taller and stronger than most of them, and I had an American gun.

I told them it was not my affair to fight against flesh and blood, but against the powers of darkness. They did not like this. I told them that I would not cause the blood of other people to drain onto the ground. Then they said I must give them the big gun. They were angry and insistent. I told them that I was their pastor and my work was to save souls of people. How could I have a part in destroying their bodies?

This made them very angry. They said some of our tribe would die uselessly because I refused to fight and refused to give my gun. They said that when the fighting was finished Pastor Kaleta Emil and I should flee, because they would come back and kill us. Pastor Kaleta felt in his heart like I did.

When the fighting was finished, we did not flee. No one came to kill us. We found that our word now was much stronger. People had greater respect for us. I traveled widely with the missionaries, and preached to many tribes. They greeted me with joy and listened to me. I can go to our tribes without being afraid somebody wants to harm me. They respect me as a man of God.

It is not thus with Pastor James. When fighting broke out, the desires of his tribe mates overwhelmed him, and he went with them to war. Now that it is over, they don't look up to him as one above them in the affairs of God. They count him the same as anybody else.

I scolded him. I said, "Why did you ruin your many years of work for God over such a worthless matter as this? They don't listen to your word any longer. They count you as a worthless thing because you let yourself become like all of them."

How can a Christian ever be strong when he has had a part in draining the lifeblood of others onto the ground? When I kill somebody I take the place of God and say, "Today your life ends. Today your soul must enter eternity." Afterward I can weep tears of sorrow before God, and He will forgive me. But how can my tears ever change the place that the soul went to? I could never make recompense for my sin. I could never after be the same and never forget.

Today I have much joy going to villages everywhere to preach the gospel and talk to people about their souls. I preach with much happiness and power, because I did not let them use my gun. I know my hands are clean of human blood.

Graham Group Quizzes Oregon Senator Sees Religious Freedom Tested by Amish

The following article was released by the Crusade News Bureau, the public relations agency of the Billy Graham Evangelistic Association.

Senator Wayne Morse holds that religious freedom must not be allowed to interfere with what a secular government defines as the duties of an individual citizen.

The Oregon senator recently opposed a proposed amendment to the Social Security Act which would exempt members of the Old Order Amish and certain other established sects from paying social security taxes. The Amish contend that social security is a form of insurance and that participation in it indicates lack of faith in God's ability and willingness to care for His people.

Reporting the debate on the amendment, a news service quoted Senator Morse as stating that duty as a citizen should take precedence over freedom of religion. Religious freedom, he said, did not carry any right of exemption from civil responsibilities.

In a letter which set aside the merits of the particular amendment, the Crusade News Bureau asked Senator Morse whether he had been correctly quoted. It added these questions:

"If so, at what point do you draw a boundary line between a citizen's 'civil responsibilities' and his 'freedom of religion,' which, I am sure you will agree, has but little value if it is merely creedal and without influence on his daily conduct?

"Having established this line of demarcation, how do you—a Congregationalist and a Mason, I believe—reconcile the assertion (if accurate) that 'his duty as a citizen should come first' with the statement in the Book of Acts, Chapter 5, Verse 29—'Then Peter and the other apostles answered and said, We ought to obey God rather than men'?"

In response, the senator sent the pages from the Congressional Record of Sept. 2, containing his remarks on the amendment. His accompanying letter stated: "My statement as shown in the enclosed speaks for itself, and I see no need for further elaboration."

The amendment was co-sponsored by Senators Barry Goldwater of Arizona, Frank J. Lausche of Ohio, Hugh Scott and Joseph S. Clark, both of Pennsylvania. Senator Morse's remarks were made during debate with Senator Clark.

Senator Morse raised the point that a member of the Amish sect, if exempted from the social security system, might become a burden on other taxpayers. Senator Clark admitted the possibility but contended that it was extremely remote.

"We have a social security system that is either sound public policy or it is not," said Senator Morse. "If we enact the proposed legislation based upon the religious beliefs of members of a sect who do not think they ought to contribute to insurance, I point out that, after all, the payment of taxes is contributing to a form of insurance, too. It is insurance by the Government that we shall maintain a system of law and order in this country. We shall come to the assistance of our unfortunates.

"I am a little at a loss to understand the wisdom of the social policy inherent in the amendment of the Senator [Clark] from Pennsylvania. I do not know why we should start making exemptions for people because of religious belief in civil matters. I am a great defender of freedom of religion, but if a man's freedom of religion starts interfering with civil obligations as a citizen, his duty as a citizen should come first."

A lengthy memorandum from the general counsel of the Treasury, printed in the Congressional Record by unanimous consent, states that "there is no valid constitutional objection to the proposed exemption and that the question of exemption is one of public policy for Congress to determine."

By definition, "civil" pertains to civic or ordinary affairs, as distinguished from military, naval or ecclesiastical, and an "obligation" is any duty imposed by law, promise, or contract, by social relations.

The effect of the memorandum was thus to compel the Senate to determine whether an ecclesiastical or religious duty or a duty imposed by law and pertaining to civic or ordinary affairs should be given precedence in determining conduct.

Senator Russell B. Long of Louisiana pointed out that Catholic priests who take a vow of poverty are not taxed for the social security program and that "something of that sort was done with regard to Baptist preachers, to let them decide whether or not their interpretation of Scripture required them to bypass social security benefits." He added that "recognizing that we have pursued this principle in certain other situations, I would be willing to take the amendment to conference" (with the House), but Senator Morse held firm in his determination to vote against the amendment on the ground that it might "lead to unfortunate precedents."

Senator Morse concurred in praise of the Amish as citizens. He ignored Senator Long's reference to Baptist preachers and observed that certain Catholic priests "are not subject to taxation for the simple reason they have no income on which to pay taxes," and that their situation was not analogous.

"We are actually dealing with a group of people who believe, on religious grounds, that they should be exempt from American civil policy," said Senator Morse. "I do not know where the end of that road would be. I have great sympathy for those people, but there is also, within their religion, a basis for recognition that temporal matters are for temporal government and that spiritual matters are for God. We have a right to expect them to adjust to their temporal obligations. I shall vote against the amendment."

By coincidence, the extent to which religious liberty may rightly be restricted is one of the subjects that was most vigorously debated by the Ecumenical Council in Vatican City. An official summary of the text under consideration contained this sentence: "The state has no power to pass judgment on religious matters, to interfere directly in things touching the religious life of the citizens, or to subordinate the life of religious groups to its own political ends."

GROUP FACES BUSINESS TRIALS

The Publishing Committee met at Newton on Dec. 8 and 9 to review the business operation of the Board of Education and Publication.

In looking at the financial statements, the chairman, Jacob T. Friesen, said, "I wonder if other people realize how much this business has grown."

The figures which held his attention were last year's sales of $545,061. Continued Friesen, "If you add our board's budget and the sales at Mennonite Press, the board's operation totals over $700,000. This is about twice what it was seven years ago."

Banker Fred Liechty from Berne, Ind., was concerned about other things. Said he, "What I want to know is how good is our investment." If we sold out, how much could we get for the $412,000 we have invested?"

This reminded George Dick of his personal investment in an almond orchard that never returned its million. "It simply scares me," said Dick, "when I think of all the money we owe. One hundred thousand dollars is a lot of money for a board that has only a small budget."

Looking at the contributions for the first eleven months of this year, he wasn't encouraged by what he saw. "I see that direct contributions to the Board of Education and Publication total only 48 percent of our budget. With one month to go, I would say that this doesn't look too good." "What's the matter?" he asked, doing some self-explanation. "Don't people like us?"

The committee went on record to encourage tighter inventory controls; approved purchasing an imprint of the Herald Press (Scottdale) retail catalog—a brochure to promote the bookstores at Rosthern, Sask., Berne, Ind., and Newton, Kan.,—publishing a prospectus for the Living Faith Sunday school materials when the revision appears in 1966, and publishing a projected folder to promote the budget of the Board of Education and Publication; and recommended to explore possibilities of cooperative publishing and merchandising ventures with Mennonite Publishing House, Scottdale, Pa.

Members of the committee are Jacob T. Friesen, chairman, Bluffton, Ohio; Fred Liechty, Berne, Ind., George Dick, Winton, Calif., and H. J. Andres, Newton, Kan.

CURRICULUM FACES PROTESTS

Eighty-five percent of all United Church of Canada congregations have ordered the church's new Sunday school curriculum. They have done this despite a boycott by some conservative groups which have protested against certain passages, particularly with regard to the interpretation of the first eleven chapters of the Old Testament.

Recently the Western Association of Baptist churches voted to terminate its association with the United Church in a joint Sunday school publications program. It disapproved of the new curriculum. The new material also has been strongly criticized by leaders of the Ontario Sunday School Association.

Peter Gordon White, Toronto, editor-in-chief of the curriculum, said that much of the controversy could be laid to the handling of the issue in newspaper headlines, one of which asked: "Goliath, Virgin Birth: Myth or Bible Truth?"

White referred in an interview to the biblical commentary written by John Wilkie of Toronto. Wilkie explained to teachers that the first eleven chapters of the Bible "are not history in the usual meaning of the term. Rather, the stories told there belong to the category of stories known as myths."

"This does not mean they belong to the category of fairy tales or have no historical value," Dr. Wilkie continued, "for they are of the utmost value in yielding us insight into the minds of Israel's religious leaders as they wrestled with the meaning and purpose of history and sought to understand God's will in the events that made it up."

Orders from United Church congregations for the curriculum, which was twelve years in preparation by leading theologians and churchmen, have exceeded expectations. To date they total more than 600,000. The United Church general council also has expressed its support by voting overwhelming approval.

The new curriculum consists of ten reading books and seven teacher's guides for each year of a three-year cycle. The program is for adults and children. It seeks to make the Bible and the gospel of Jesus Christ more relevant and meaningful.

IN HYUGA, JAPAN, the nine-year-old Mennonite congregation dedicated a new church building on Nov. 29. The twenty active members and their friends in Japan and North America raised $4,200 for the building. Mr. Nakazaki is the pastor and Peter and Mary Derksen, Abbotsford, B. C., the missionaries. Hyuga is one of fourteen cities chosen by the government for industrial development.

CALIFORNIA CHURCHES MERGE

The First Church of Shafter, Calif., voted to merge with the Mennonite Brethren Church of that city. Henry Dick of the Mennonite Brethren Church will continue as pastor, and services will be held in the larger Mennonite Brethren Church.

Kenneth Ross, present pastor of the General Conference Mennonite Church, terminated his services and began the pastorate of the Kingsburg Mennonite Brethren Church of Kingsburg, California, on Jan. 1.

NURSES NEEDED IN APPALACHIA

Eight million people live in the ten-state Appalachian region and are on the outskirts of hope. Hospitals in Kentucky and the nine other states face a critical shortage of registered nurses for bedside nursing and supervision. Therefore, the Mennonite Central Committee is sending out a call for registered nurses to begin work in February after a two-week orientation session.

Presently eight workers are serving in three Appalachian hospitals: Williamson, West Va.; Whitesburg and McDowell, Ky. But these hospitals are afflicted with a high rate of personnel turnover. Emergency measures had to be taken recently to keep intact a nursing service at the McDowell hospital. Other medical skills in short supply are nurse anesthetists, dietician therapists, medical technologists, physical therapists, and X-ray technicians.

Hospitals in the Appalachian region have only 72 percent of the bed capacity needed. Almost a third of the 190 counties included in a recent study have no hospital whatsoever. The per capita income in the most severely depressed counties is $650.

Appalachia represents a new frontier for the American people and churches. The mountaineer is willing to contribute to his own deliverance but cannot accomplish it alone.

For more information write to Personnel Services, Mennonite Central Committee, Akron, Pa.

SURVEY FINDS 2,686 STUDENTS

The 1964-65 student survey conducted by the Student Services Committee reveals that of the 2,686 students reported, 1,610 are studying in nonconference schools and 1,076 in conference-related schools.

It also discovered that:

The 1,610 students in nonconference schools are scattered in 388 different institutions — seventy-one schools in five provinces of Canada, 309 schools in thirty-nine states in the United States, and eight schools in four foreign countries.

Of the 1,717 undergraduate students, 1,013 are in nonconference schools and 704 in conference-related schools.

The 269 graduate students are classified as 176 general, forty-six medical, forty-seven seminary. Of the forty-seven seminary students thirty-eight are in conference-related schools and nine in nonconference schools.

There are 157 nursing students, 126 in nonconference and thirty-one in conference-related schools.

The 232 Bible institute students are almost evenly divided—113 in nonconference and 119 in conference-related schools.

One hundred twenty-seven students are attending trade schools.

The 1,076 students above grade twelve in conference-related institutions are distributed as follows: Bethel College 388, Bluffton College 162, Canadian Mennonite Bible College seventy-nine, Conrad Grebel College seventeen, Freeman Jr. College fifty-eight, Mennonite Biblical Seminary thirty-eight, Bethel Deaconess School of Nursing twenty-four, Mennonite Hospital School of Nursing seven, Mennonite Collegiate Institute twenty-four, Mennonite Educational Institute twenty-five Rosthern Junior College 135, Bethel Bible Institute thirty-three, Elim Bible School forty-two, Menno Bible Institute seventeen, and Swift Current Institute twenty-seven.

Of college and graduate students in both conference-related and nonconference schools, 940 are from Canada, 355 from the Central District, 148 from the Eastern District, 307 from the Northern District, 162 from the Pacific District, and 774 from the Western District.

The 1,076 students at conference-related institutions are distributed as follows: Canada 427, Central District 126, Eastern District 48, North District 135, Pacific District 30, and Western District 310.

The information was obtained by sending questionnaires to pastors of General Conference Mennonite churches. Of the 354 questionnaires sent out, 254 or 72 percent were returned. This return represents about 82 percent of the total membership of the churches.

The student survey provides an address list of students from the General Conference Mennonite Church studying in nonconference schools. This address list enables the Student Services Committee of the General Conference to render services to General Conference Mennonite students, such as sending a student newsletter and conference mailings, helping Mennonite students to find each other in large schools, and establishing personal contact with Mennonite Student Fellowships and with students.

HOW POOR IS POOR?

An annual income of $2,000 per year for a single person is the poverty line. At least, it is, if that person lives in New York City. And one in every five New Yorkers lives at the poverty level.

This is the conclusion of the Mayor's Council on Poverty. In its study, it assembled the following facts.

The poverty line for one person is $2,000 per year; for a two-person family, $3,000 per year; for a four-person family, $4,000 per year. And for a family of seven it is $6,000.

Thus, a four-person family can have *only*: 96 cents per person per day for food; two pairs of new shoes per year for the mother; nine haircuts per year for the father; three new dresses per year for the eight-year-old daughter; and two pair of cotton slacks per year for the thirteen-year old son.

How many people are this poor in New York? One in every five live at the poverty level. This means approximately 1.5 million persons, including about 1.2 million who live in 389,000 families. Another 320,000 persons live alone or with nonrelatives.

What is the ethnic composition of these people? Over one-half—52 percent—are white. Nonwhites make up 29 percent, while 19 percent are Puerto Ricans.

Of the impoverished nonwhites, 54 percent live alone, with nonrelatives, or in small families. But 46 percent live in families of five or more.

In addition, 37 percent of families headed by women have incomes under $3,000. Two-fifths of these families have children under eighteen years of age.

MATERIALISM CONFERENCE SET

A Materialism and Living Standards Study Conference, sponsored by the Western District Peace and Service Committee, is scheduled for Thursday to Saturday, Mar. 18-20, 1965. A study will be made of the basic mission of the church and its members, living in an abundant and prosperous economy. Speakers and conference representatives will have serious encounter with the question "What does the Bible have to say about our preoccupation with material values?"

Scheduled speakers are Dr. Norman Kraus, professor of New Testament at Goshen College; Dr. Howard Raid, economics professor at Bluffton College; Andrew R. Shelly, executive secretary of the Board of Missions; Milton Harder, curriculum editor of the Board of Education and Publication; and Dr. J. Lloyd Spaulding, economics professor at Bethel College.

Topics to be presented and studied are "The Simple Life," "Practical Issues in the Use of Money," "The Effects of Luxury Upon Personality and Commitment," "Advertising," "Analyzing Our Present Economic Scene," and "The Biblical and Theological Study of Property and Income."

Invitations to send representatives will be sent out early in 1965. Exact time and location will be announced at that time. It is hoped that each church will prayerfully plan to send representatives.

Lester Janzen and Walter Neufeld are the coordinators of this study conference.

PERMANENT PASTORS NEEDED

The General Conference Board of Missions is seeking replacement for the Daniel Schirmers at Busby, Mont. The Schirmers are now serving the church at Moencopi, Ariz.

The Canton, Okla., church is also in need of a permanent pastor. Mr. and Mrs. John P. Janzen of Route 3, Newton, Kan., will serve temporarily for three months. As lay people they served the Moencopi station in 1962.

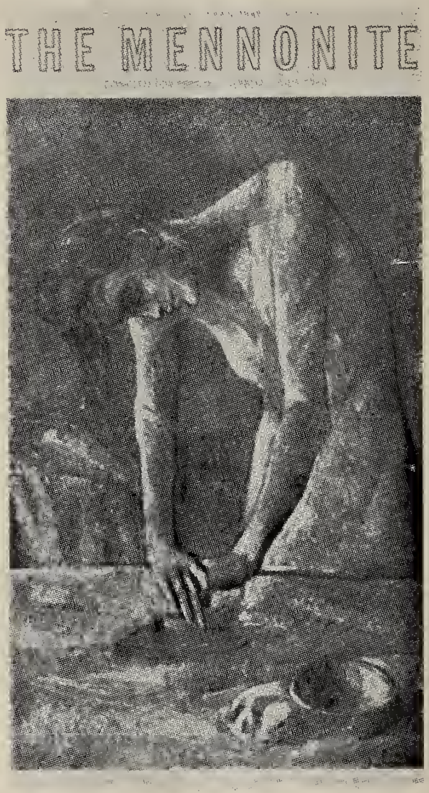
CONCERN ARTICLES REPRINTED

Six articles published in *The Mennonite* in 1964 have been reprinted in a special issue called "Concern for Persons." This issue was circulated to congregations during the fall. Copies were used to acquaint people in the community with the concern of the church for people all around it. It was also an effort to introduce *The Mennonite*.

Extra copies of this issue are available for those interested in using it for evangelism or for promoting our church paper. This issue was not mailed to the regular mailing list. It was circulated only to congregations. Copies are available at no charge, as long as the present supply lasts.

Articles included in the publication include: "A Noose for a Minister" by Lavernae J. Dick, which recalls one man's witness for the gospel of peace and love; "Alcoholic Was His Name" by Harold Peters, a character sketch of a person in need; "As Jesus Came to Us—So We Go to Others" by Richard F. Perkins, an outline of a course in personal evangelism with special emphasis on the role of listening and conversation; and "The Power of the Whole Gospel" by Russell Mast, an interpretation of the doctrine of salvation.

Also included is an editorial and a poem, "And on the Seventh Day?" by Barbara Chapin.



The cover picture features "Woman Ironing" by Pablo Picasso, a sympathetic study of a laundress weighed down by the cares of her toil and life. It adds a visual dimension to the testimony that the church is concerned for persons.

Requests for this issue may be sent to *The Mennonite,* Box 647, Newton, Kan. 67114.

GERMAN AID TO URUGUAY PROTESTANTS OPEN HOSPITAL

September 15 was opening day at the $400,000 hospital in Montevideo. For twenty years the tiny Evangelical Federation of Uruguay had been dreaming of establishing a hospital. And on the first day the mail brought a heartening cable

It came from the World Council of Churches, Geneva. It announced that $50,000 was being sent by Bread for the World, the relief campaign of the German Evangelical churches, for the hospital's medical equipment.

Churchmen here have been working for this project since 1944. They have had to surmount many serious difficulties including galloping inflation.

Although the Evangelical Federation of Uruguay embraces thirteen Protestant denominations it has only 25,000 members. But all joined in the drive to bring the hospital out of dreamland into reality.

It was the first time that the Protestant churches here had ever worked together on a great project of compassion.

Children in all the Sunday schools sold stamps to raise money for the hospital fund. Women stitched sheets, pillow-cases, towels, and tray-cloths. They embroidered linen of every kind with the initials HSE, signifying Evangelical Hospital-Sanatorium.

Substantial help came from the Board of Missions of the Methodist Church in the United States, from the British Hospital in Montevideo, and from the Uruguayan Mortgage Bank, a state institution. But even so, when all was ready for the patients, the hospital was still short $65,000 to cover the critical first six months before it could hope to become self-supporting.

In this emergency an appeal was made to the World Council of Churches. The generous "birthday" gift from Bread for the World followed.

The hospital is a beautiful building, admirably planned for its purpose. The two operating theaters are well equipped. The kitchens can supply meals for 110 persons. And forty beds stand ready to receive the sick. The outpatient department has already been in operation for some time and has been seeing up to 200 patients a day.

The hospital will strive, through a system of social casework, to improve health standards and so reduce the need for surgery. This service is staffed by church-workers, supervised by sociologists and medical experts. The intention is to extend the work to country districts outside Montevideo where hygiene is often primitive.

At least eight beds are reserved for those who cannot contribute towards the cost of their treatment, and whenever necessary this number will be increased. Those who are admitted free to the hospital will be treated exactly the same as the others.

A mutual aid society, which already has 1,000 members, is responsible for managing the hospital. Members pay a monthly sum which takes care of all their medical expenses.

WORDS AND DEEDS

David Gigon, 31, a Swiss Protestant pastor was sentenced to a month in prison for refusing to perform compulsory military service. He told the court that he believed such service was incompatible with the teachings of the gospel and that all Christians should reject it. The case is expected to arouse heated controversy in Switzerland where alternative service for religious objectors is under discussion. Gigon is from the village of Reconvilier in the Jura Mountains.

Professor Soucek, New Testament scholar on the theology faculty of the University of Prague says, "In our Evangelical Church the Bible is read no less than in other European countries and the danger in the decline in church life is no greater in Czechoslovakia than elsewhere."

Schools of Pastoral Care which offer six- and twelve-week courses in clinical pastoral training are offered in many hospitals during the summer months. Ministers interested in the program should write to the Institute of Pastoral Care, Box 57, Worcester 1, Mass.

Seventy-five workcamps to involve 1,000 young people are being planned by the (Old) Mennonite Youth Fellowship to take the place of their annual youth convention in 1965. The ten-day camps are planned for the third week in August. Minimum age for campers is sixteen.

A new printing plant will be built in Djakarta, Indonesia, by the German Missions Council, the Missions Council of the Protestant Churches of the Netherlands, and the National Council of Churches' Committee on World Literacy and Christian Literature. It will cost $350,000. "Literacy expansion in the past," says one of the sponsoring agencies, "has been hampered by inadequate commercial printing facilities."

CHURCH RECORD

CALENDAR

Conferences

July 10-17 — General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

Western

Jan. 3-5—Turn of the Year Services, Hebron Church, Buhler (Kan.) Church, Ben Rahn, speaker.

BAPTISMS

Grace Church, Brandon, Man., on Sept. 20: Eugene Shaharow.

VISUAL AIDS

A Letter to Nancy, eight-minute 16 mm color film presents the touching story of how the plight of a child changes the lives of a Christian family as it finds its way to a fuller life in Christ. A romance between Carol Reed, daughter of a family of comfortable means, and the minister of a church serving mixed races in an underprivileged city area, introduces young Nancy to the Reed family. Through her plight, the family's self-centered, complacent attitudes are jarred. Nancy needs the comforting reassurance of Christ's love and care but they realize they have no real faith with which to help the child. The film may be rented after Jan. 1, 1965, from the Audio Visual Library, Box 647, Newton, Kan. Rental rate is $37.50.

A Basis for Sex Morality is a new series of filmstrips just released by Cathedral Films. It was written by Bryan Green of Birmingham, Eng., and features his voice as taped during delivery to a campus group. Canon Green claims that irresponsible attitudes toward courtship and marriage can be avoided by adequate preparation and understanding. He declares that unfortunately too often, youth are discouraged when they ask adults questions about sex. The six filmstrips are titled, Love, Friendship, and Marriage, The Nature of Sex, The Man-Woman Relationship, Pre-marital Relationships, Rationalizing Sex Behavior, and Guidelines For Sex Behavior. In the final episode Canon Green develops a guideline for sex behavior which begins with the simplest of love expressions such as holding hands and continues progressively on through courtship and marriage into the most meaningful and fullest expressions of physical and spiritual love. The set is comprised of six full color filmstrips, three records and seven study guides. Cost $45.90.

self
control
is
not
repression

SERVICE OPENINGS

Winter Voluntary Service: Bethel Home for Aged, Newton, Kan., needs two single people or a couple; two weeks to three months; housekeeping activities; work in nursing or dietary department; upholstering of furniture.

Swift Current Bible Institute, Sask., needs one person or a couple; several weeks or to the close of the school term; assist with teaching, secretarial work, counselling.

Summer Voluntary Service: The first brochure of 1965 summer voluntary service opportunities is now available. For information regarding openings in East Harlem; Maplewood Church, Fort Wayne, Ind.; Philadelphia; Kansas City; Woodlawn; Arizona Mennonite Mission; Gulfport; Mennonite Pioneer Missions; Mennonite Youth Farm Mont.; Swift Current Bible School; teenage workcamps; and Mennonite Central Committee openings write the Board of Christian Service, Box 647, Newton, Kansas 67114.

MARRIAGES

Ronald Hatchett, First Christian Church, Augusta, Kan., and *Marnette Elizabeth Abrahams,* Tabor Church, Newton, Kan., on Nov. 28.

Donald Ray Klaassen, Tabor Church, Newton, Kan., and *Ruth*

Elaine Reimer, Goessel (Kan.) Church, on Dec. 4.

Dean Nelson, Trinity Lutheran Church, McPherson, Kan., and *Mae Louise Unruh,* Tabor Church, Newton, Kan., on Nov. 27.

DEATHS

Elam L. Sensenig, Pine Grove Church, Bowmansville, Pa., was born Feb. 3, 1906, in Earl Township, Hinkletown, Pa., and died Nov. 22. He served for many years as trustee on the Pine Grove Church Council.

WORKERS

Sara Ann Claassen left Costa Rica on Dec. 11 to begin her trip to Montevideo, Uruguay, after one year of study at the Spanish Language Institute. Serving under the General Conference Board of Missions, she will teach music and Christian education at the Seminario Evangelico Menonita de Teologia, a seminary operated cooperatively by the Mennonite (Old) Church and the General Conference Mennonite Church.

Armando and Eunice Hermandez have returned to Colombia where they will begin a new church in the city of Ibague. They have had training and experience in San Jose, Costa Rica. For the past year they have worked with "Evangelism-in-Depth" in Venezuela. Armando is a candidate for ordination to the gospel ministry.

Gary Veendorp, Newton, Kan., began serving as managing editor for the General Conference Board of Education and Publication on Dec. 14. He is a graduate of Goshen College and Mennonite Biblical Seminary. He comes from the Netherlands, his home congregation being Leyden, South Holland. He is presently a member of Bethel Church, Inman, Kan. In his office he follows Delphine Martens, who is now working with a social agency in Wichita, Kan.

Norman and Eunice Wingert have been appointed by the Mennonite Central Committee to work with the West Coast Relief Committee of Calif. They will administer the Reedley Clothing Center, act as field representative for Mennonite Central Committee, serve as agents for the overseas needlework and crafts program, be Mennonite Central Committee representative on California CROP committee, and visit churches west of the Rockies. Since 1948 the Wingerts have had wide experience in overseas relief work. Their four earlier assignments consisted of two years in Austria, four years in Japan, two years in Hong Kong, and two years in Burundi. They have encountered thousands of displaced persons and homeless individuals in Europe, Asia, and Africa.

Sara Claassen, Gary Veendorp, Norman Wingert, Eunice Wingert (Workers).

NEW ADDRESSES

Arthur E. Bergthold, 435 Sycamore Dr., Hanford, Calif. 93230 [48]
DeWayne Dirks, 1219 East 35 Terrace, Topeka, Kan. 66611 [92]
Rachel Roundstore, 4025 N. 2 St., Phoenix 45012 [241]

LETTERS

A HERITAGE OF IRRATIONALISM

The following excerpt is from an article in the Oct. 9 issue of "Christianity Today," "Karl Barth's Theological Method" by Gordon H. Clark. It was submitted by C. B. Friesen, 501 E. Caddo St., Cordell, Okla.

Christianity is rational because the God who made the Bible his revelation declares that he is a rational Being of wisdom and understanding. He created man in his own rational image; and these two rationalities, if they are to communicate at all, must because of their nature communicate intelligibly. Undoubtedly there exist religions of emotion and mysticism, non-Christian religions they are; but let them remain silent, for they have nothing to say, and any noise they make conveys no message. There are also devout but confused minds who, combining elements of different sorts, are inconsistent in their beliefs. Such minds, however refined and agreeable they may be personally, should either hate the one and love the other. Ye cannot serve God and unintelligibility.

Christianity is rational and rationality requires verbal inspiration. When God, the rational God, speaks to his creatures, he must, we insist, speak the truth. His word cannot be false. Barth has tried to ridicule this requirement, as if it gave some sort of control over God. The shoe is on the other foot. Notions of God and practices of religion are subjected more easily to critical manipulation, once Scriptural authority is sacrificed. To insist that God's word cannot be false, even to the jot and tittle, gives man no control over God; it is merely the expression of God's nature and man's need. No rational ground whatever can support the proposition that God speaks falsities. Of course, a man of the Enlightenment, denying that God spoke the Bible, might construct a religion of human invention; but the Bible claims that its words are God's true words, so that no theologian can be both Biblical and rational if he rejects verbal inspiration.

The school to which Barth belongs, or at least the movement which Barth initiated, has a heritage of irrationalism. Barth is probably the least irrational of them all. Yet even Barth, in his great enthusiasm to proclaim the good news that the Word became flesh, tends to forget that what became flesh and spoke in human language was the word, the Logos, the infallible Reason of God.

What Should We Do About Those "Girly" Magazines?

Paul Simon

"I HAVE NEVER known anyone to go bad because he saw a picture of a nude woman or saw some dirty pictures," a friends of mine says.

Is he right?

That's an important question for you, and an important question for all of us.

My strong impression is that he is wrong—and I'll tell you why later in this article.

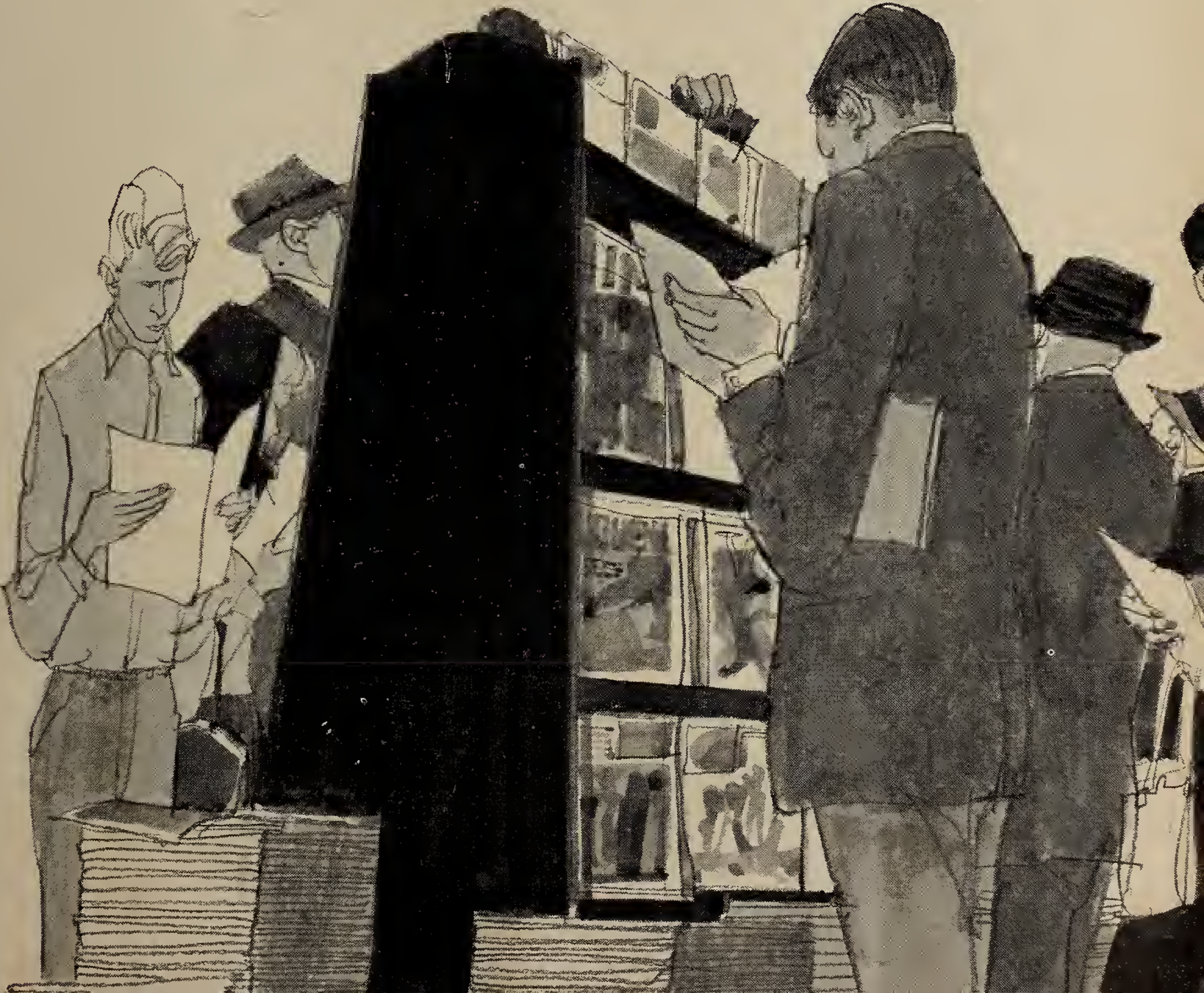
In your high school class, in your conversations, in the books and newspapers you read, everyone is much more frank about sex and its problems than people were thirty years ago.

Generally this is good. Sex is not shameful but a gift of God, when properly used. Your interest in that girl in your history class, and her interest in you is all mixed up with this thing we call sex. And she is cute, isn't she? And she's fun at a basketball game. And you like her.

Fine.

Dating her in 1965 is an easier thing than it used to be.

Her parents and your parents talk much more directly to each of you



about sex than their parents talked to them—in all likelihood.

Religious books and magazines talk much more frankly about sex than they used to. These religious books give you more detailed information about sex than nonreligious books even would think of doing not too many years ago.

Most of this is good. It lets us ask questions and discuss our problems openly, frankly.

But with everything good comes that which is not good.

Along with help in your problems of growing up sexually have come some things that hurt.

Frankness has brought to the newsstand and in your mailbox things that can come under no other title than "crude."

Fellows are appealed to in this basic sex drive in the wrong way, encouraging us to do what is wrong, and most of us do not need any encouragement in that direction. We have a hard enough time trying to do what is right without encouragement to do what is wrong.

Girls get caught up in the "glamor" of the girly magazines and sometimes think it's smart and a sign of sophistication to let the fellows know that once in a while they see . . . . Magazine. And girls can't help but wonder once in a while if maybe this is the way to become popular.

I can't show my friend (who thinks these things are all right) any crimes that have been committed because of girly magazines. If he wants this kind of "proof" that they are bad, I can't give it to him—although I'm convinced that they do cause crimes.

These magazines appeal particularly to the lonely—who look them over, and over, and over, and sometimes act in a way harmful to society.

More important than that, each of us has a hard enough time trying to do what is right, and too often we fail, and fail miserably. We don't need any further temptation to do what is wrong.

"Standing way up here makes me realize how insignificant man is, and how stupid you and I are because now we don't know how to get down again!"

—©, 1964, by Warner Press, Inc.

What Can Be Done About It?

This is not an easy thing to fight, but here are some practical suggestions:

1. Don't buy the stuff yourself. That's simple enough, and obvious. Start now.

2. Don't encourage others. The fellow who calls you over to his locker, reaches down to the bottom and pulls up a few magazines should not get your encouragement. Handle it tactfully; don't take a holier-than-thou attitude. But let him know what you think.

And you girls can do much to help create the right kind of attitude when you are talking to your dates, and even with other girls.

3. If you have a particular newsstand or several of them that present a problem, plan carefully what to do. Some kind of group action is probably desirable.

Bring it up in the student council, or have it brought up at a PTA meeting. Maybe your church youth group could join with other church youth groups in the neighborhood in something like this.

If you have discussed it and come to the conclusion that certain places are selling trash, have a committee from the organizations go and talk to the manager of the newsstand. Many times this will do the trick. If it does not, then you will have to take the next step.

4. Talk it over with your police chief or sheriff. Frequently people say that the laws should be strengthened "against this sort of thing." To my knowledge, in all states the laws are as strong as you can make them without getting into the dangerous territory of censorship, which is contrary to our system of government.

A general rule you can follow is one used by the United States Supreme Court in 1957. If the magazines for sale would violate the "contemporary community standards" and would appeal to the cruder impulses of the average person, then this is obscene.

That means that if a magazine has a statue of a nude from a museum in Paris, that is not by itself obscene. But if the magazine as a whole is clearly intended to appeal to tastes that violate community standards, the law enforcement officials and the prosecuting attorney in your community should have a case.

Prosecuting is usually not easy in this type of a case. It does not violate community attitudes in the same way murder or robbery does. But frequently even the possibility of prosecution stops a merchant from selling materials he should not be selling.

5. When you get material through the mail that you feel is definitely obscene, forward it to the Postmaster General together with your complaint. This is one of the most effective ways of stopping the traffic in filth. If a magazine loses its right to use the mails, in most instances it will give up. Distribution through other channels is more expensive.

If the letter asking you to subscribe to something or to buy a book is addressed to you and you are a teen-ager, mention that in your letter to the Post Office Department. When you send material to the Post Office Department, include both the letter and envelope you received, if possible. The date you received it could be important. Details are important in making either court or administrative decisions, and you should help provide the details.

6. Have some positive answers in your community. What does a lonely sixteen-year-old do in your community? Is there a teen-town where he might meet others? Do you invite him or her to join your church youth group, even though he or she may not be a member of your church? Do you have a library in your community? Do you have a bowling alley? What do you do in your school, church, and community to frankly discuss community problems?

When a seventeen-year-old boy in your community, who came from a broken home, has had to go to a reform school for a few months, what happens when he gets home? Is your church more interested in fixing a leak in the basement than in fixing a boy?

7. Remember that the battle is never "won." If you're successful in January, you may have a problem again in June. This is not a struggle for those who are looking for quick, easy, permanent victories.

8. Some day you will be a parent. When you are, speak frankly to your children about sex so they will not have to learn from a drug store magazine what causes life to go on, and what the sex organs are for.

Knowledge stops a great deal of curiosity — particularly knowledge from the right source, with the right attitude. Even though marriage and a family may seem many years away for you right now, the time will come for almost all of you. And now is the time to start planning to become a good parent.

An Unsolved Problem

After all this is said, the problem is not solved, either for you or for the community.

The desire to sneak a look at that magazine in the drug store will still be there—and in too many drug stores and newsstands the magazines will still be there.

Face yourself. Admit your weaknesses—what the preachers call sin. It's part of each of us.

That means that if what is crude and wrong within us is not to dominate too much, we'll have to fight it. And it's not just a problem when you're fifteen. When you're fifty, you will have to fight it too. It's a life-long problem for each of us; for some, more of a problem than for others.

One further answer for you personally can be reading the right kind of material, rather than the wrong kind. How about reading Phillip's translation of the Bible? When did you last read a good biography?

Or if your specialty is not reading, build model airplanes, or fish, or hike, or take an automobile motor apart.

Fill waste time with something profitable, and plan for it. There is an old saying: 'An idle mind is the devil's workshop."

It happens to be true.

And these idle minds in the United States (and other countries) have caused a multimillion-dollar business to become a leech on our society.

You help yourself and your community when you fight it.

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*Supplemental reading for Sunday school lesson of Jan. 12.

COVER

This year, may the church be a light in the places that need light.

CONTRIBUTORS

Martin Luther King, Jr., Atlanta, Ga., is the leader of the Southern Christian Leadership Conference and a Baptist minister. His address was given on Dec. 11.

Emma Blosser Hartzler lives at 202 South 6 St., Goshen, Ind.

Kabunga Thomas is a pastor in the Congo who works with Levi Keidel, a Congo Inland Mission worker. The events recorded are from the period immediately following Congo independence in 1960.

Paul Simon's article appeared first in "Spirit" a youth publication of the Concordia Publishing House.

CREDITS

Cover, Robert Newman; 3, Ken Thompson from Religious News Service, Wide World Pictures; 5, Gordon Stromberg from American Bible Society; 13, Concordia Publishing House; 14, Charles M. Schulz.

THE MENNONITE

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

Second Class Postage Paid at North Newton, Kansas 67117

NOT TOO LONG ago the pastor of the Last Mennonite Church stopped by for a chat. As often happens, we talked about our church paper. He told me about how much the folks at the Last Church treasure our weekly efforts. One lady, he said, seems especially appreciative. She discovered that the sheets used in our paper fit the bottom of her bird cage exactly. Her parakeet takes two days to read each sheet and by the time he has covered the whole issue, the postman has delivered a fresh copy.

This gave me a warm feeling all over. I fancy myself a bird-lover—among other things. I take pride in the bird feeder that our family recently mounted on our kitchen windowsill. The birds that have to stay outside during these chilly winter days need our help. I had never thought of providing relief for the indoor birds, but I'm glad we can minister to them too.

This, of course, isn't enough reason for publishing a church paper. But a church paper doesn't need a reason outside of itself. It is its own best reason for being. We need a church paper because it is a church paper.

We need a church paper because nothing else can take its place. I know we worry about its cost. But a no church paper cannot do what is done by a church paper, regardless of how good or poor it is in quality. A no church paper costs nothing. It does nothing too. The church paper is a placenta. The placenta may do its job well or not so well, but without it no life can be born.

At times the church paper is almost invisible. We are not always aware of its presence. We do not always remember where we read an idea. More often we hear it from a person who read it somewhere. Many faces that we see are familiar. Often it is because we saw a picture; where, we do not remember. So the church paper fades from our minds. The physical paper and ink may be destroyed, but a web remains to hold thoughts and people together.

The church paper may not always show a profit. It is not sent on a money making mission. We do not ask that our mission hospitals operate in the black. If they have a job to do for Christ and the church, and if the job can only be done through hospitals, then that is their reason for being.

But doesn't the church paper cause problems? Perhaps; but this is a problem kind of a world. The church paper may not always be the best way of working on these problems, but it is one way. Sometimes around the edges a fear seeps up that the church paper may cause problems in a congregation where none existed before. Yet I know of three congregations facing serious problems. Two of them have had little contact with our church paper. The third set of problems is of such long duration that they must have existed long before this church paper came on the scene eighty years ago.

Yes, we've come to our eightieth year. This issue opens a new volume. We could, and will, in the days to come look back over that long trail. Many good things have happened to the church on the way. If the church has any signs of good health, we hope it is because the church paper has been helpful. If the church needs new vision, we hope that the church paper may continue to be one channel for that vision.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Two thousand words at a gulp

What Can I Expect From a Sermon?

Gerhard E. Frost

HAVE YOU EVER talked back to the man in the pulpit? Not often does the pew have this chance. Perhaps we ought to have more dialogue between pew and pulpit. Then a more creative growth in our Christianity would take place.

So here's my challenge to the pulpit from my place in the pew.

People who occupy church pews have to do a lot of listening. Sometimes they feel that's all they do. They forget the church is born in and does its living in the News. And this News must be proclaimed, and so the church's life must be expressed partly by preaching, by talking from the pulpit.

People who sit in pews do not talk back during the course of the sermon. But they do a lot of thinking. The eyes of the listener will speak from the pew to the pulpit. Sometimes these eyes will question and resist; sometimes they will plead and praise; sometimes they will just glaze over and announce that the mind has gone woolgathering. Sometimes they will proclaim sheer boredom.

As I occupy my pew and settle back for the sermon, I know that the preacher confronts me with words, perhaps up to two thousand words, if he's a fast speaker. Fifteen hundred to two thousand words to take at one sitting is a big gulp.

What I Must Not Expect

Well, what must I *not* expect from the sermon? What may I listen for with profit? What must the preacher bring to me, his listener? What should I rejoice in and welcome? How can I become a better listener?

Not a neatly packaged God. No, I will not wish for a manageable, containable God whom I can comprehend and control. I will not, if I am wise, crave truths too comfortable to be true. I will shun oversimplication and half-truth. I will not ask my pastor to sugarcoat hard facts and I will be disappointed when he pampers me with pablum instead of giving me real milk and meat. I will not ask him to present white-gowned thoughts, ethereal and fragile, unfit for more than candlelight, not born for the searing heat of midday sun in my workaday world. I will remember that God is not feebleminded. To meet God is to be disturbed!

Not a novelty center. I will not ask my pastor to provide a sky filling exhibition of scintillating mental fireworks. I will not require him to be more clever than he is. As I sit in the pew, I will not present myself as one who is primarily seeking something *new.* I will remember that my need is not so much to be instructed with what I have never known as to be reminded again of what I have long known but *am trying hard to forget.*

How I would like to lose my identity and become just a face in the crowd! How disturbing and revolting to think that I have no do it yourself kit for my inner man! How I would like to forget who and Whose I am! Not something new, then, but something true. This is my need. Oh, I will welcome a new thought, and especially will I welcome new garments for the old, but I will not insist on novelty or cease to come because of the lack of it.

Not a pagan pep talk. I will long for comfort. I know that I shall need it and I humbly admit that I need it now. But I don't want to be told to *forget.* I do not want to be advised to keep my chin up or to be reminded that many others are in the same condition, as if safety is numbers. I want the bread of remembrance. I want true comfort, the kind that rouses and nerves by drawing one to the source of his strength.

Blessed be the preacher who helps me to face Godward, to rise to right habits, to take a right stance in relation to the means of grace. How often I feel myself going down, down, down into the pit of despair. The world is too much with me and it presses me hard. Give me the gospel, the good news, please, for it is the bread of remembrance that I crave. Help me to "remember Jesus Christ, risen from the dead."

Not a cushion. Even if I sometimes act like I want it, I really don't want the preacher to live my life for me or do my thinking for me. I will not be spared the agony of living with my own conscience. I will not ask to be sheltered from the pain of personal decision. I will accept the painful and precarious, but gracious and wonderful, gift of life. I will not listen for encyclicals. I will wait to see the issues and I will hope that the sermon will help me, but I will shun the overhanging roof of authoritarian guidance.

Not a camouflage. I have much to be sad about and much to be glad about today. I will remember this as I sit in the pew. And I will not ask to be uninformed of the disquieting facts in the contemporary situation. I will consent to be stretched, knowing that it hurts; even to be broken, knowing that this is more painful still! If Christians will not face facts, who will? Who dares? I will try to remember this. I will bear in mind that I am on the march, that I am in the army now, and that never again can the banner fall to half-mast since my Saviour is the Risen One. Because God is not dead, I will face the facts, hard and dark as many of them are.

To These I Want to Answer Yes

If these are some of the dangerous, but tempting offerings which I will not seek, what will I listen for? What shall I be grateful for? Which questions will I ask and praise God when they can be answered with a resounding "yes."? These are only a few.

Can I hear the melody? Does the mood of joy pervade the sermon? Are home sounds in it—sounds like "For God so loved. . . ?" Is there a festive air? Can I hear the excitement of children crying, "Let me tell it"? Does the good news break here and now? Is there a sense of nearness and "nowness"? Does the gospel melody carry all the way?

Does he hear well? Is this sermon a product of much listening? Does the preacher hear well? Does he hear God? Does he hear me? Does he know us both? Can he sense where I hurt and how Christ heals? This is expecting much, I know, but how blessed I am in the ministry of one who listens to God and to men!

Does the sermon block the exits? Does the sermon block the tempting exits in my life? God knows how much I would like to outrun the hound of heaven. I need a preacher who will man the escape hatches. My lower nature doesn't want to be told that God is trying to make much of me. I often wish that He had not "set his mark upon me," that I had not become a burden to Him. But I need to be told these things, painful as they are. I need to sense that I am living under the intolerable compliment of the cross.

How I would like to become bovine and content on a less than human level! The cattle beat no pillows at night. Dogs lie quietly and doze in their less costly peace. Swine pay no attention to sunsets. I need to hear preaching that keeps me from joining them, or trying to.

Does it respect mystery? I like answers, like them too well. That's why I mustn't have too many of them. I want things neat. An accommodating answer man would be just fine for a god. But, pastor, please don't let me have him, for then I know that I depart from my Father! Preach the God who gives himself. Proclaim the One who offers himself, not as an answer to my resentments and poutings, but as the great Lover of all that I am and am intended to be. I know that my capacity to ask questions far exceeds my ability to receive answers. And yet I am caught in the delirium of a cheap curiosity. I find it distasteful and too humbling to walk by faith and not by sight. But, help me, preacher, to let God be God. This I ask, and when you do it, I am so blessed!

Does it prepare for sacrament? One last question: Does the sermon point me to the font and table? Does it nail the written Word into my consciousness in such a way that I will remember my covenant of grace in baptism and seek continuing strength by sacramental fellowship? Does it help me to sense my oneness with other believers? Does it build bridges and level walls? Does it make me hungry and expectant as I approach the Lord's table? If it does, I have been faithfully fed and led, whatever the superficial failings of form and diction may be.

And then, I will remember that it takes two to tell the truth, one to speak and one to listen. Humbly, prayerfully, and penitently, I will face my responsibility as the one in the pew, that love may reach out toward the one who proclaims even as I expect love to reach out to me.

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Bean Soup Church

The truck driver doesn't have the hair of a chance to become involved in a regular congregation. In Japan a new pattern is emerging.

Kyoji Buma

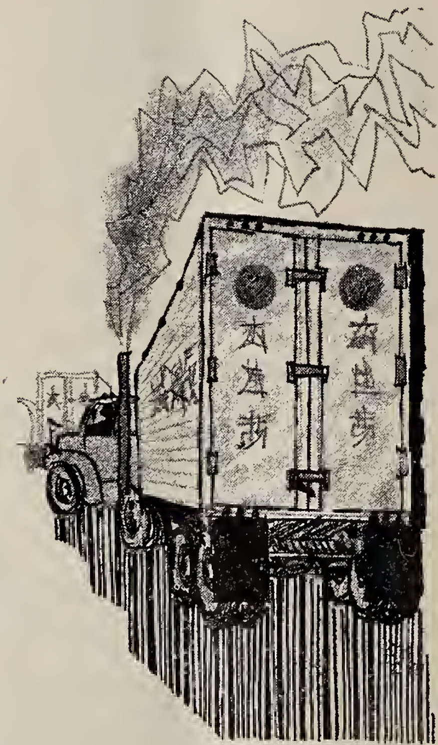
Murata drives a truck between Tokyo and Shimonoseki, a distance of 680 miles. He had just pulled out of a series of traffic jams between Osaka and Kobe, one of the largest industrial areas in Japan. But traffic isn't too bad this morning, he mused to himself. In fact, he could almost make breakfast at his favorite lunch stop. Usually, he missed breakfast but it was routine to stop at Pop's place for early lunch.

Pop Imai is a swell guy for that kind of a job, Murata thought. His lunch stop brings in factory workers from around Kakogawa as well as truck drivers. Murata parked his heavy load of iron products along the sidewalk of a narrow road. That's right! Today is Sunday. No wonder, traffic was lighter this morning. Oh, well, what difference does it make to me? Sunday or Saturday, I just drive this heavy thing, always alone in this small driver's box.

Murata locked his cab and walked toward Pop's place. He carried a jacket he had torn in Tokyo last night loading the truck.

"Pop is a funny guy," Murata thought. "He always asks me if I have something to mend or to wash. So I give him something and when I come back he gives me a clean shirt, all washed and mended."

Murata felt good walking along the narrow street toward the restaurant. He enjoyed the fresh air of a sunny Sunday morning. It had been a long night.



He opened the door of Pop's place. What was this? Pop was standing in the middle of the small restaurant. Several people, including Pop's wife and their three children, were listening to Pop talk. As usual, he was wearing his favorite khaki jacket over his favorite sport shirt. But nobody was eating. Then it dawned on Murata. He had come into the middle of a Christian worship service in the restaurant. And Pop Imai was leading the service.

Pop stopped his talk, smiled at Murata and extended his hand saying, "Welcome back Murata! Early arrival today. On Sunday morning we don't serve breakfast here. We have a Sunday worship service instead. But right after this service, we'll serve you a lunch. Won't you join us for a while?"

Pop went on with his talk. At the end of the service they sang a hymn which Murata didn't know. He felt good just listening to it. At least, it sounded fresh and restful after listening to the noisy rock-and-roll music all night in his truck.

Murata thought of people — his family, and his friends with whom he talked while loading the truck. He hadn't seen his wife and two-year-old son for more than two weeks. His schedule often called for his services without any break, with the exception of several hours sleep on the road. And he wouldn't get back to his family in Nagoya for two more weeks. How wonderful Murata felt standing in a group of people singing something firm and something strong. He began to understand why he was attracted to this place every time he passed through Kakogawa.

An Endless Line of Trucks

Thus the unusual ministry of Michio Imai attracts many who need a break from the exhaustion, loneliness, and tensions of industrialized society. Although known to the truck drivers and factory workers as Pop, Imai is an ordained pastor of the United Church of Christ in Japan. He has one of the most exciting ministries in Japan.

Imai was once a successful businessman until the end of World War II. As manager of a large brick company in Manchuria he employed 7,000 laborers. When he returned to Japan, he decided to enter the Christian ministry.

Student life after a long business life was not easy. Imai finished Tokyo Union Seminary before he was called to a church in Hiroshima. After eight years there, he moved to a rural church in Hyogo Prefecture.

It was during this two-year ministry in a small rural church that he received a challenge to make his ministry more effective. He wanted to help those who did not have a hair of a chance to be involved in a traditional organized congregation.

He saw how a once famous salt-producing area is now turning into the third largest heavy industrial area in Japan. One hundred and forty-one factories for textiles, chemical products, rubber, and heavy iron products came into this area in a ten year period. Wtih the coming of these industries, the population of Kakogawa grew to 100,000 in a few years. The population will double in the next five years. Harima Rinkai industrial area, of which Kakogawa is a part, will jump to one million population in the next five years from its present 400,000.

Only two small Christian churches —a Roman Catholic church and a Free Methodist — served this large area. Imai talked with his friends about his concern. He wanted to start some kind of special ministry to meet this need. He received permission from his presbytery with one condition: Mr. Imai should not expect the church presbytery to help his work financially.

A few friends discussed the matter with Imai, encouraging him to move ahead. The first step was to open a small restaurant to support his family. It would also provide direct contact with the workers. Mrs. Imai, a daughter of a large restaurant owner in Osawa, successfully guided this phase.

After a series of conferences, the presbytery finally approved the restaurant as an approved preaching point of the United Church of Christ in Japan, but without any salary. Thus, Higashi Kakogawa preaching point started. It may be the only preaching point of the churches in Japan which is filled with the warm smell of soup and soybean sauce!

Once settled, Imai surveyed the nearby factories. He met with the managing staff. He talked with the workers who came to his lunch stop.

Gradually his attention turned to the endless line of truck drivers who passed along route 2 which connects the main industrial areas of Japan. Of course, the factory workers need many kinds of ministry. But with more than 55,000 truck drivers going through Kakogawa within a twelve-hour period, this need seems more urgent. At least, many of the factories have their own recreation facilities, many interest clubs, and some even have swimming pools, all furnished by the labor unions or by management. But, these truck drivers who are physically exhausted, and mentally depressed by loneliness have few chances to share their problems with their family members or with their friends. A high rate of traffic accidents follow. A police survey showed 251 accidents with fourteen deaths and 174 injuries in a six-month period only within the Kakogawa city limit.

The Dream Blueprint

Once again, Pop Imai moved ahead with friends, this time including the members of the Occupation Evangelism Committee of the United Church of Christ. He discussed the church's responsibility for the truck drivers. After conferences and consultations over warm rice bowls at the restaurant Imai drew up a blueprint which he first called a "dream blueprint." Indeed it was a dream to start a large scale work without any financial background and without presbytery assistance.

However, his friends, the mayor of the city, the presidents of the truck companies, and even the governor of the prefecture made him feel that his plan was more than a dream. The mayor offered to help Imai in locating a large piece of land. It was a two-acre plot along route 2.

"The dream blueprint" includes: a large parking lot for 150 heavy trucks, sleeping quarters with fifty beds, hot shower and bath, a five-minute laundry service, and a large dining hall to feed 500 people per day. The center will provide a few rooms in which the staff can talk with the drivers either privately or in groups. The staff will write letters to a driver's family and provide other services.

When a long distance driver like Murata stops here after an all night drive, he parks his truck in the large parking lot. Attendants will wash it and give it a thorough checkup. The driver goes in to take a hot shower before having a meal at the dining hall. Meanwhile, his dirty shirts are washed by the laundry service. After a meal the driver can go to the sleeping quarters to catch up on his sleep. He doesn't have to worry about setting an alarm. Someone will wake him up at the proper time. Before he leaves, he can go to a conference room to talk with one of the staff about his problems, or he might ask a staff member to write a letter to his family, or he could check to see if he had received any message from his family. By the time he is ready to leave his truck is waiting at the parking lot, all shining and the engine checked.

Imai's dream will cost $58,400 including the cost of the land. Many of the trucking companies in Japan are contributing. Gifts are also coming from the United Church of Christ in Japan and from the World Council of Churches. Gifts come not only from church members but from governors, mayors, the chamber of commerce, the Rotary Club, Lion's Club, police chiefs, and senators. Many of them are non-Christians.

The president of the Hyogo Prefecture Truck Companies Association states: "The work of Mr. Imai will be the oasis in the desert of traffic jams and the oasis for a deep human need. I am most grateful for his work." It will not be too long before a church of Christ on highway route 2 comes into existence. It may have no organ, regular Sunday worship service, Wednesday evening prayer circle, choir, or a shining cross on the top of a high steeple. But it will be filled with heavy trucks, the smell of gas fumes, steam from bean soup, and above all, it will be filled with a group of men who might come out the center whistling toward the next hitch of long trips ahead. It may not have a regular congregation or membership, but for sure, this will be a parish which covers one of the largest areas in Japan, and one of the most mobile!

Indeed, a new church pattern is emerging to serve the Lord and those who are in need of comfort and strength.

Murata, a lonely truck driver continues to drive. So do several thousand other truck drivers today in Japan. Pop Imai continues to work step by step for the completion of his plan in the name of the Church while Mom Imai faithfully cooks bean curd over a hot pan and mends the torn shirts of the drivers. Besides, their eighth grade daughter Mari-chan voluntarily helps deaf people in the neighborhood by her self-mastered hand-talk, and their seventh grade son Kazuo displays his special skill to fix broken watches. The best friend of the many drivers who drop in at Pop's is Pop's youngest son Tsuguo-can. He is busy collecting postage stamps of Indonesia as he is firmly determined to go to Indonesia as a medical missionary when his time comes!

NEWS

Workers Build Mississippi Churches

Mennonite Disaster Service is assisting the committee of concern to rebuild burned or damaged Negro churches in Mississippi according to their justifiable need and as they request such aid.

On Dec. 9, five volunteers arrived in Mississippi to begin restoring one of three churches located within driving distance of Jackson.

The five men, Jacob P. Nikkel, North Newton, Kan.; Gerald Freyenberger, Wayland, Iowa; Eli Stoltzfus, Orrville, Ohio; Alvin Sweigert, Elverson, Pa.; and Gideon Fisher, Lancaster, Pa., are masons and carpenters by trade. Committed to a month of work, they could not join their families for either Christmas or New Year's Day. It is planned that ten additional volunteers will replace them on Jan. 8.

The committee of concern is an interfaith group formed in Mississippi to aid the reconstruction of Negro churches in the state. It is comprised of Negro and white church leaders, both clergymen and laymen.

The work of the Committee of Concern and the Mennonite Disaster Service volunteers is not a protest of any kind but rather a positive action taken by concerned Christians to counter violence with a program originating from a sincere desire to effect reconciliation.

Funds of $200 thousand are being sought to help finance the rebuilding of approximately thirty damaged churches. About 20 percent of this has already been contributed mostly from sympathetic individuals in Mississippi. But gifts are also coming from every state in the union, Canada, Mexico, Puerto Rico, Switzerland, Brazil, and Peru.

The money is needed to pay for construction materials and for hiring contractors. MDS workmen are contributing their time and the Mennonite Central Committee is requesting contributors to cover the cost of their room, board, and transportation.

Those who wish to share in the restoration of these church buildings may contribute through the regular conference office and relief committee channels.

LECO PRESS INCREASES OUTPUT

"We at LECO Press can still work with full force in spite of the difficulties the Congo is experiencing," reports Henry Dirks, missionary printer serving under the Congo Inland Mission. "Many of our men work overtime every day. We are working against time. We must produce more and more Christian literature for the many thousands who are waiting for the gospel."

During the first nine months of 1964, LECO (Librarie Evangelique au Congo), Protestant cooperative printing effort, printed thirty-three book titles totaling 326,300 copies; two monthly magazines totaling 135,000 copies, four quarterlies totaling 20,000 copies, plus miscellaneous printed matter for missions, such as tracts, stationery, and forms for hospitals and schools.

Forty-five book titles totaling 650,000 copies are on order — enough work for more than a year.

Much needed equipment has been imported from funds received to help combat the huge work load. A Linotype and an automatic bookbinding machine from Toronto have increased production—250 percent in the binding department. A small offset press, something new in the Congo, has been installed. A large offset press from Germany has just arrived in Leopoldville.

From New York, in March, came a plate maker, donated by the Evangelical Covenant Church. This enables making their own plates. A local Belgian loaned a darkroom camera for making the negatives.

Two other machines are on the high seas between Belgium and the Congo: an electronic paper cutter and another bookbinding machine. Sixty tons of paper are also en route from Belgium.

During the last six months a warehouse has been under construction to increase needed space as the present building is bursting at its seams.

Additional equipment to speed up production methods further will be purchased as money is available.

ETHIOPIA LOW IN LITERACY KEIDEL TEACHES BOOKSELLING

The literature committee of the Light and Life Bible Fellowship of Ethiopia invited Levi Keidel to conduct a literature distribution study workshop in November. The committee had publicized the workshop widely so that from thirty to forty participants from all over Ethiopia attended the class sessions.

To observe current distribution activities in rural areas, he was taken on a 750-mile tour in November. He consulted with literature leaders of various denominations in Addis Ababa, headquarters for virtually all the nation's literature activities. A book fair was conducted in one of the city's secondary schools. The workshop itself was conducted for three days with more than seven hours daily in classroom sessions. Keidel is a Mennonite missionary from Flanagan, Ill., serving with the Congo Inland Mission, a Mennonite agency.

The literacy rate in Ethiopia is among the lowest in Africa: an estimated 5 percent. However, concerted government and mission literacy efforts, combined with a general upsurge in interest in learning to read, will soon alter the picture.

In a sense this puts those in Ethiopian mission literature programs at an advantage. They can plan an organized program of publication and distribution from the ground up, designed step by step to meet increasing demands of a rapidly growing literature market.

Keidel observed two needs which,

if met, will augur well for an aggressive program of literature distribution in Ethiopia in the future.

In the first place, there should be a well-organized sustained program of promotion and advertising designed to build into the growing literate market an awareness of the value of literature. The bulk of this market will be among students.

Considerable time was spent examining techniques which might be employed in such an effort: book fairs, book clubs, literature discussion cells, literature emphasis programs at church conferences and student assemblies, and advertising efforts designed to exploit social needs and drives of the market and to overcome its psychological obstacles. The logical group to organize and implement such a long range promotional effort is the distribution committee of the Light and Life Bible Fellowship.

In the second place, as the workshop proceeded it became increasingly apparent that the market is split-level. This is true from the standpoint of purchasing power as well as educational background. This fact was made clear by an effort-of-price-on-sales analysis, and by choice of best sellers by rural distributors on the one hand and urban distributors on the other. Thus an educational gap as well as a purchasing power gap separate these two segments of the market.

The Amharic is a highly developed language with its roots in Arabic and Hebrew; however, it is a foreign language to tribal people who inhabit most rural areas. It will be quite some time before they can use standard-level Amharic as an effective means of printed communication.

This represents a mass market which will become increasingly general as the country's predominantly rural population becomes literate. Its members might be called "developing literates." They can be reached effectively only by lower-priced booklets prepared in a good quality Amharic graded to perhaps the fifth or sixth year primary school level.

Below this market of "developing literates," but with comparable purchasing power, are the "new literates." It should not be difficult to prepare literature especially suited to these two levels. The Lutheran missions, which are not members of the Light and Life Bible Fellowship, have broken the language down, using Laubach principles, and have prepared basic materials for different levels of literacy. It seems their experience might offer guide lines for preparing additional materials that would prove popular with these segments of the "mass market."

However, it is also clear that higher priced books written in standard Amharic are selling well in urban areas. This market is composed of "mature literates." While a much smaller market, it is by far the most influential market; it is composed almost exclusively of upper-educated people with better-paying jobs who are in every sense of the word opinion leaders.

Even though this market is numerically small at present, by its very nature it may be as important as the mass market. It should be given a place of equal importance in a publishing program. This market will eventually become predominant. With the nation's literacy and economic development, the gap dividing the market will gradually narrow as the masses move toward Amharic.

Japan Studies Missionary Sending and Receiving

Many conferences have been held concerning the missionary. Deep concern has been shown by the western churches, most probably because they have been in the business of sending missionaries. An interesting development is taking place in Asia where the churches are sending out an increasing number of missionaries, triggering a renewed interest in the missionary within the churches of Asia.

Reflecting this renewed interest, an interdenominational consultation was held on the missionary in November. The meeting was held at the International House of Japan in Tokyo. About twenty Japanese Church administrators and leaders met with about fifteen leaders of various foreign missionary groups. The occasion which suggested this meeting was the visit of Alan Brash, secretary for inter-church aid of the East Asia Christian Conference.

Brash was the first to address the group. He spoke on The Missionary in Asia. He reported that slightly more than 200 Asians are serving churches other than their own. In the interchange among churches in Asia he sees the need for caution in two areas. The integrity of the Asian sending church must be maintained. The sending church must exercise discipline and govern the pastoral functions of those it sends forth. This integrity is abrogated when an Asian goes from his country under the complete sponsorship of some other church. He is not then, in a real sense, a missionary of the church which he leaves. The responsibility of the receiving church ought to be clearly outlined. It must determine the missionary's place of work, help to provide a place to live, have some part in determining his salary, be concerned about his orientation. Brash feels that missionaries should be welcomed by the receiving churches in an interdenominational, area-based worship service. He informed the group that if any church wishes to receive aid from the EACC in sending missionaries, they must take the responsibility for providing 25 percent of the cost of sending that missionary. He made it clear that this 25 percent must come *from* the Asian church and not just go *through* it.

The second speaker was Isamu Omura, the moderator of the United Church of Christ in Japan. He was asked to speak on Receiving Missionaries in Japan. It is significant to note that Omura spent the bulk of the time alloted him in a report of the activities of the United Church of Christ in Japan as a *sending* church. He only nodded in passing at the need for a better orientation for the received missionary. He pointed out that in the Kyodan it is the Council of Cooperation that handles missionary problems.

The third speaker was George Hays, a missionary of the Southern Baptist Church. His topic was Being a Missionary in Japan. He pointed out that every missionary leaves his own country with an image of what he will become as a missionary. Almost without exception the actual situation in which the missionary finds himself clashes with the image which he holds of what he ought to be. It is important for the missionary to keep his primary role before him—to preach the gospel and make disciples. He does however have a secondary role—that is, the specific task that he is asked

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FUTABA HANAYAGI (center) is a Christian and one of Japan's leading classical dancers. Through the medium of the classical dance she and a troupe of five dancers portray the steps in her spiritual experience. She begins with the despair that struck her when illness threatened to end her career at the age of nineteen. She concludes with vigor, joy, and gratitude that came when she became a Christian. The unique performance has been recorded on a film distributed by the Radio, Visual Education, and Mass Communication Committee, 475 Riverside Dr., New York 10027. Christian hymns including the well-known "When Peace Like a River" provide the musical themes. The music, harmonized in the style of Gagaka, an ancient and unique religious ceremonial form, is played by koto, flute, oboe, and organ accompanying a twenty-voice choir.

to carry out. Oftentimes if he is fulfilling the primary role well, the secondary role will be made more specific. The missionary needs to have that role more clearly defined in order to have a sense of fulfillment. It takes humility on the part of the missionary to do evangelism. It takes humility on the part of the receiving church to provide the opportunity for the missionary to do evangelism.

Chitose Kishi, president of the Japan NCC and also of the Japan Evangelical Lutheran Church moderated the discussion which followed the above presentations. One of the central topics of the discussion was the orientation of the missionary. Most churches admitted that they had not given their own missionaries any orientation whatsoever. It was agreed that missionaries who have arrived in Japan need a fuller orientation which should be administered by the church in Japan. One speaker stated that in his opinion, the missionary has not become an integral part of the life of the Japanese church. Another speaker suggested that the receiving church needs to be oriented to the missionary it receives.

SALVATION OUTSIDE THE CHURCH CATHOLICS STUDY OTHER FAITHS

One hundred Roman Catholic theologians attended a session dealing with the relations of Christians with men of non-Christian religions. The meeting was held in Bombay in connection with the International Eucharistic Congress. This meeting received special attention when attended by the Pope.

The speakers included Hans Kueng, dean of the theological faculty of the University of Tübingen, Germany; and Raymond Panikkar, an Indian priest who is the author of several books on the Christian church and other religions in India.

The Paris daily *Le Monde* summarized the discussions in these points:

The classic formula "no salvation outside the church" must be categorically rejected. It is the source of serious misunderstandings.

Christ also reveals himself to adherents of non-Christian religions.

Outside the Christian church there exists at least an implicit form of Christianity; the missionaries' role is not so much to "save people" but rather to make use of this widespread "implicit Christianity" and to create lay communities in which men can learn to live in a Christian way.

From this point of view, the important consideration is not so much baptism, but the creation of favorable conditions for man's spiritual development.

Non-Christian religions are, as it were, "vestibules" leading to Christianity. In countries where many non-Christian children attend Catholic schools, it is normal that teachers should give courses about the religions to which these pupils belong.

NEW APPROACH FOR MENTAL ILLS

The community health center as it is now being developed in the United States represents an entirely new approach to the problem of mental illness, stated Dr. H. G. Whittington of Topeka, Kansas, in addressing a one-day workshop on community psychiatry held Nov. 21 at Prairie View Hospital, Newton, Kansas.

Conducted in connection with the semiannual meeting of Mennonite Health Services, the workshop revealed the substantial contributions which the four Mennonite psychiatric centers (in California, Kansas, Indiana, and Maryland) are making in the national effort to develop community-centered programs.

Whittington, Kansas Director of Community Mental Health Services, described the philosophy and objectives of community psychiatry, which seeks to radically reduce the problem of mental illness at the community level. He listed some of the assumptions about mental illness which in the past led to the establishment of the state mental hospital system, many of which are no longer accepted as valid. The modern approach emphasizes prevention and early treatment in context with the family and community wherein illnesses develop.

The community-centered plan received new impetus in 1963 when the late President John F. Kennedy proposed a national mental health program based on the new approach.

NEW HOSPITAL FOR THE WEST

The board of directors of Kings View Hospital, Reedley, Calif., set Jan. 17 as the groundbreaking for Kern View Hospital in Bakersfield. The completion of this new twenty-five bed psychiatric hospital will be in late 1965.

Funds amounting to $732,000 are available from federal, state, and private sources. Fifty thousand dollars was raised in Bakersfield.

Administrator Arthur Jost of Kings View and the hospital board have been responsible for developing the program which is being established adjacent to Memorial Hospital.

Orphan Girl Finds Beauty in Algeria

When 13-year-old Leila, one of fifty-five girls being cared for by the Christian Committee for Service in Algeria at La Pérouse, a few miles from Algiers, was asked to write a short essay, this is what she wrote.

"Since I came here it has made me very proud to be seen at this beautiful center because they have taught me all sorts of things. We have beautiful tables and chairs and I am very happy to have such a beautiful house.

"When I was at home I was in misery and for years I did not see even one flower. Now I pick many flowers here and I am very happy."

In her faltering language Leila hints at something of the pioneering work which the Christian Community for Service in Algeria is attempting to carry out at La Pérouse.

The home was opened early in 1964 under a Swiss directress, Ruth Henni, of Coire, assisted by two Algerian girls who act as monitors while undergoing training in child care. At first the home had only twenty-five girls, but this number quickly increased as requests were received from the Algerian children's welfare society and the police to look after children in urgent need of care. The age range is from six to fifteen years.

Many of the children are orphans. Others are potential delinquents because of the environment where they were living.

During my visit Miss Henni, who worked for some time with Danilo Dolci in Sicily, pointed out to me one of the older girls who was sitting by herself and was crouched over some sewing.

"We take particular concern with this youngster," Miss Henni said. "When she was ten years old she was abandoned by her parents. Eventually her mother was traced. But the mother does not want her anymore. The child has run away from here seven times and has slept out on the beach or in the fields. But always she comes back by herself.

"Some of the older girls are actually over the age set for acceptance by the home. These are lost or abandoned children who have been found by the police. They need more care and individual attention than we as a staff can properly devote to them but we are doing what we can for them.

"Their plight has led to an informal inquiry into existing facilities for this age group and it is already clear that much more needs to be done." Algeria is alive to the needs of orphan and homeless children. Projects to care for boys have been started but La Pérouse is a pioneer attempt to do the same for girls who need special care.

The home helps the children toward a happier life by bringing them into an atmosphere of family life nearer the normal and surrounding them with love. The house is beautifully situated and, as Leila's essay shows, it has gardens where there are flowers that the children can pick. It is near the beach and most weekends the girls go there for swimming and picnics.

To give them a sense of belonging, they are gathered into groups with the older ones responsible for the younger children. They attend the usual school hours in the village nearby, make their own beds, help in the kitchen, and have the usual household tasks to perform.

But there is plenty of time for recreation. They enjoy drawing and painting and the walls of La Pérouse are covered with their artwork. Games, needlework, and hobbies are encouraged.

One of the grave problems that Miss Henni has had to cope with has been that a high ratio of the girls brought to the home after all the hardships they have gone through are found to be suffering from an eye disease—trachoma—that can lead to blindness. This is a virus infection and to prevent the spread of infection all who suffer from it sleep away from the non-affected children. Stringent rules have been applied to the use of laundering of towels and bedlinen.

Fortunately in every instance at La Pérouse the disease has been caught in its earliest stages and is responding to treatment. But its presence shows how greatly the girls need to be cared for.

I asked Miss Henni how much it costs to support one child at the home. She made a quick calculation and then estimated it about $2 a day.

That seems a small amount to cover all the good it is doing but it is made possible by gifts of clothing and blankets from church people in Europe, the United States, and Algeria.

The Christian Committee for Service in Algeria which runs La Pérouse is an ecumenical body set up to work with the people in establishing their new nation. Its comprehensive program includes a forrest station, school feeding, milk distribution, and community development. The Committee is supported by many churches and church-related bodies, Church World Service, Lutheran World Federation, the Mennonite Central Committee, the British Council of Churches, CIMADE, and Inter-Church Aid in Holland, Switzerland and Denmark, are all associated with the work of the Christian Committee for Service in Algeria.

(The above article was written by Goeffrey Murray, staff writer for the World Council of Churches.)

A PILE OF 39,645 BLANKETS BEDDING POURS IN AND OUT

Does the church's heartbeat pulsate in sympathy to suffering in the world? How quickly can 250,000 people blend their efforts to achieve a common goal? Is not the sending of material goods halfway around the globe in the span of weeks a greater action of faith than bidding mountains move into the sea?

A blanket drive on the surface may appear mundane, yet it throbs with deep meaning. The 1964 Mennonite Central Committee fall blanket drive is a story of the church in action, of Mennonite and Brethren in Christ congregations responding to the plea of shivering, ragged multitudes for protection against frigid temperatures.

The donation of blankets and cash began in Virginia in mid-September and has continued into December. Later a truck travelled to pick-up points in Indiana and Ohio.

But as fast as the bedding streamed into the five clothing centers, 23,320 poured right out again to East and West Coast harbors en route to the Far East, Near East, and Africa. The material aid department in charge of shipments became calendar conscious as each day brought closer an impending December East Coast dock strike and the cutting off of ocean traffic.

In addition, the Mennonite Central Committee has transacted the purchase of 1,250 blankets in Germany designated for Algeria; the purchase of 2,275 blankets in Leopoldville, Republic of Congo, for distribution to Angolan refugees; and 400 blankets have been bought in India.

Another 12,400 are soon to be bought in bulk for distribution in Hong Kong, India, and Algeria. Thus, from the time the drive officially got under way in October until shortly before Christmas, a total of 39,645 blankets are earmarked to provide warmth and comfort to people living in cool climes but where homes, such as exist, are unheated.

It is anticipated that 7,000 more blankets will be processed and packed at the five MCC clothing centers during the weeks immediately ahead. These will find their way overseas in months to come.

Many people chose to give three dollars so that MCC could buy in quantity or in overseas areas. This way costs were cut back and ocean freight saved in certain cases.

The 1964 blanket drive is for a two-year period. Donated monies will be designated for buying of blankets in 1965 as needed.

NEWSMAN SCORES THE CHURCH SEES FOOT DRAGGING ON RACE

The publisher of the influential *Atlanta (Ga.) Constitution* charges that the church in the United States has been "merely a bit player in the greatest revolution of our time."

In a stinging article on U.S. race relations, Ralph McGill declared that the fact that the churches "with a few notable exceptions, have been paralyzed or semi-paralyzed by this decision of racial justice is perhaps the single most melancholy aspect of what has been called the moral decline of our time. . . . No Dixie demagogue has been more loud or pietistic in protesting that things are moving too fast or that 'we are not understood' than the average Christian church."

The article appeared in the December issue of *Church and Race,* a monthly publication of the Episcopal Church's national Department of Christian social relations. Mr. McGill is an active Episcopal layman.

Bethel Prairie Plot Is First in Kansas

The biology department of Bethel College and the Nature Conservancy of Washington, D. C., announce the establishment of Sand Prairie Natural History Reservation, a new eighty acre facility for teaching and research in biology located in the sandhills of western Harvey County near Harvey County Park. This is the culmination of a number of years of work by the two organizations in finding a suitable tract of land for this reservation. The Nature Conservancy and Bethel College will both contribute to the cost of this facility. A state-wide committee of prominent citizens, under the co-chairmanship of Lloyd C. Hulburt of Kansas State University and Dwight Platt of Bethel College, has been organized to help raise a portion of the cost. A number of Kansas scientific and educational organizations have endorsed the project, including the Kansas Academy of Science, the Kansas Ornithological Society, the Kansas Wildlife Federation, the Kansas Association of Biology Teachers, and the Wichita Audubon Society.

The Sand Prairie Natural History Reservation is the first project the Nature Conservancy has supported in Kansas. The Nature Conservancy is a national membership organization working for the preservation of suitable natural areas for educational and scientific uses. On such natural areas certain human activities, such as hunting, trapping, fishing, picnicking, camping, wild flower picking, and grazing by domestic livestock, are prohibited. These areas are protected insofar as possible from the disturbing influences of human activities so that animals and plants can be studied in their natural relationships. The work of the Nature Conservancy began in 1917 as a national committee of the Ecological Society of America. It has established or helped to establish more than 100 preserves including more than 400,000 acres of land. These include such outstanding areas as Tucker Prairie (Mo.), Tannersville Bog (Pa.), Northern Calif. Coast Range Preserve, Forest of Nisine Marks (Calif.), and Battle Creek Cypress Swamp (Md.) The Nature Conservancy has cooperated with other colleges and universities such as Kent State University (Ohio), Simpson College (Iowa), University of Wisconsin, West Virginia University, Eastern Illinois College, South Dakota State College, and the University of Missouri in establishing field facilities for teaching and research programs.

According to Dwight Platt of the Bethel College biology department, the Sand Prairie Natural History Reservation is a valuable addition to the biology facilities available to educational institutions in this area. It is available for use by biology classes in high schools, colleges, and universities in Kansas for studies in field biology. Biology classes at Bethel are using the reservation and advanced biology majors may carry on independent field studies. Biologists from other institutions who are interested in research in a sand prairie habitat are permitted and encouraged to use this reservation. The Bethel College biology department also has control of two small acreages in eastern Harvey County to be used in comparative studies.

The animals and plants of the sandhills are strikingly different from those of the adjacent loam soils, Platt stated. The reservations will protect populations of certain rare water plants that are only known from this area in Kansas. Pioneer study of the vegetation in the sandhills was done by the late J. H. Doell, who was head of the biology department at Bethel College for more than forty years. He built up a collection of sandhill plants in the herbarium at Bethel. Field studies of snake populations were begun in this area in 1959 under a National Science Foundation research grant to Henry S. Fitch of the department of zoology at the University of Kansas. Dwight Platt served as a research assistant in this study. Lloyd C. Hulburt of the department of botany at Kansas State University has initiated studies of the vegetation on the reservation. Studies of rodent populations in this area were started last summer by Robert Waltner, 1964 graduate of Bethel College now engaged in graduate studies in zoology at the University of Kansas. With the establishment of this permanent research facility, studies of this type will be continued and expanded into long term research programs on the interrelations of native animals and plants with their natural environments.

Such studies on natural areas have many practical applications in agriculture, land use, and wildlife management according to Hulbert, botanist at Kansas State University, and may serve as controls in land use studies. For example natural areas are needed to know how much of the change in grasslands during drought is caused by grazing and how much by the weather. Also, studies of the interaction of animal populations under natural conditions give greater insight into the way in which such populations are normally controlled. This gives a better understanding of the behavior of populations of animal pests on agricultural lands so that they can be more safely controlled. Hulbert stated that he hoped this would be a stimulus for establishing such natural areas in other habitats in Kansas.

The Sand Prairie Natural History Reservation will also serve as a living museum of conditions of an earlier day in Harvey County, according to Platt, and as such will have historical, educational, and recreational value. It is a valuable addition to the other museums and historical records that are being preserved in Harvey County, Platt stated. The reservation is available for use by community organizations for field trips and study, as long as such use does not violate the basic management policy or use of the area in research and formal education. The reservation will be managed by the Bethel College biology department.

STUDENT WORKCAMP IN EUROPE

The Council of Mennonite and Affiliated Colleges announces its 19th annual European Educational Tour. The tour will leave New York on June 11 on Holland America Line S.S. Niew Amsterdam, tour Europe until July 25, participate in International work camp until August 22, and return to New York via KLM Jet on August 23.

Tour price is $1,125.00 for students and $1,150.00 for non students. The tour leader will be announced soon.

Sailing at noon on June 11, the Niew Amsterdam is scheduled to arrive at Southampton the morning of June 18, and tour members will proceed by bus to London, with a weekend spent in touring the sights of the city and visiting Mennonite worship services.

A two-day tour of England with special emphasis on the country of Shakespeare will precede the journey to the continent on July 23, where the first five days will be spent in Holland with canal rides, flower auctions, museums, land reclamation studies, cheese markets, dikes, farms and fishings villages as attractions. In addition, some time will be spent at Friesland, the cradle of Mennonitism, and several progressive cities will be visited to see a university town, governmental city, summer resort and port.

A two-day tour through Belgium comes next followed by four days in France at Paris, Varsailles and the Alsace region and five days in Switzerland. This brings the tour to Italy on July 10 when they will drive from Lugano to Genoa via Milan to see da Vinci's "Last Supper." A drive along the Mediterranean to Pisa, continuing along the cost to Rome for several tours of city sights, and tours of Florence and Vienna will be features of the eight days spent in Italy.

Three days in Austria will allow visits to the site of the 1955 Winter Olympics, the Austrian Alps, Innsbruck, Oberammergau, Munich, Ingolstadt and Rothenburg. On July 21 the tour will continue to Heidelberg in Germany via Heilbronn and the Nekkar River Valley. A Rhine River Steamer tour past the Lorelei, Mouse Tower and many medieval castles will complete the five days in Germany where the last stop is at Frankfurt for orientation to the work camp experience.

Information is available from any of the member institutions of the Council of Mennonite Colleges.

CHURCH RECORD

CALENDAR

Conferences

July 10-17 — General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

DEATHS

Sarah Bartel, First Church, Aberdeen, Idaho, was born Feb. 1, 1882, in Mountain Lake, Minn., and died May 18.

Peter Becker, First Church, Aberdeen, Idaho, was born May 17, 1877, in South Russia, and died Nov. 8.

Helen Kliever, Grace Church, Dallas, Ore., was born Sept. 30, 1914, at Aberdeen, Idaho, and died Dec. 20. She is survived by three brothers and two sisters.

Edward Moser, First Church, Aberdeen, Idaho, was born in Bluffton, Ohio, Sept. 8, 1890, and died Oct. 21.

Peter T. Neufeld, Inman, Kan., was born June 20, 1893, at Inman, and died Dec. 21. He retired from the ministry in 1960 after serving the Bethel Church for forty years. For sixteen years he taught public school. In 1917 he was drafted into the army as a conscientious objector and served for one year. In the Western District Conference he was active in the work of home missions. He is survived by his wife, Lena Wiens Neufeld, one daughter, and three sons, including Elmer, director of Mennonite Central Committee program in the Congo.

Mrs. A. K. Ratzlaff, Goessel (Kan.) Church, was born April 1, 1903, at Hillsboro, Kan., and died Dec. 22. She is survived by her husband, Dr. A. K. Ratzlaff, two daughters, and one son.

Peter C. Schroeder, Walton (Kan.) Church, was born in Moundridge, Kan., on Oct. 11, 1901, and died Dec. 28.

Louise Toevs, First Church, Aberdeen, Idaho, was born June 18, 1883, in South Russia, and died Dec. 12.

Mrs. P. K. Wiebe, Walton (Kan.)

Church, was born in Hillsboro, Kan., on Sept. 18, and died Oct. 28.

MARRIAGES

Milton O. Bartel, First Church, Aberdeen, Idaho, and *Linda Friesen*, First Church, Hillsboro, Kan., on Dec. 1.

Henry D. Becker, Salem, Ore., and *Esther Wiebe*, First Church, Aberdeen, Idaho, on Dec. 27.

Ronald Hinchee, Park Methodist Church, Bloomington, Ill., and *Zelda Serpette*, Flanagan (Ill.) Church, on Oct. 22.

Leo W. Pauls, Bethel Church, Inman, Kan., and *Karen Ann Graber*, Salem-Zion, Freeman, S. D., Dec. 26.

Schuyler W. Robinson, Episcopal Church, Lake Forest, Ill., and *Linda Kay King*, Carlock (Ill.) Church, on Dec. 27.

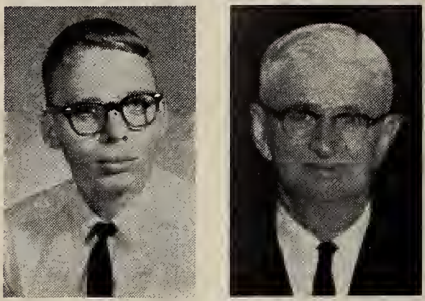
Craig N. Roebke, Presbyterian Church, Idana, Kan., and *Roma Jo Goering*, Zion Church, Elbing, Kan., on Dec. 24.

Mark Sinders, Calvary United Church, Lima, Ohio, and *Sherri Oberly*, First Church, Lima, O., Dec. 18.

Marvin Slotterback, First Church, Lima, Ohio, and *Marlene Kehrwecker*, Lima Gardendale Church of God, on Dec. 19.

WORKERS

Kenneth J. Dunn, son of Mr. and Mrs. Jasper L. Dunn, Partridge, Kan., is one of forty-eight Peace Corps volunteers who left Dec. 4, for assignments in Brazil. Dunn graduated from Bethel College last year with a major in philosophy. He will participate in a health and sanitation program, probably in the state of Nato Grosso, an isolated western Brazil region. He and other volunteers will serve as visiting health educators and community sanitation workers. They will also assist in latrine construction, well digging, and location of water supplies.



Kenneth Dunn (Workers);
Peter T. Neufeld (Deaths).

Walter Neufeld, pastor of the Brudertal Church of Hillsboro, Kan., has been asked to make a study of how church groups can become involved in the concern of rehabilitating offenders in our society. He will gather pertinent materials which have been produced by other church groups and by agencies directly involved in this area. He is to bring suggestions on how the church can relate to this social concern. The project is sponsored by the Peace and Social Concerns Committee.

PUBLISHED

German-English Catechism. A new printing of the catechism used for instruction of church membership classes is in progress. The publication uses as its text the recently revised catechism, *My Christian Faith.* It will be a German-English edition, German on one side of the page and English on the other. It is expected that the catechism will be in the hands of pastors in Canadian congregations not later than Feb. 1, 1965.

The publication includes the Souderton statement of faith as well as the articles of faith of the Mennonites of Canada.

LETTERS

THE SUN IN BERNE

The above photo was suppied by H. M. Reusser, 655 Clark St., Berne, Ind., local U. S. weather observer there for fifty-five years.

DON'T NAG

DEAR MR. SHELLY: Regarding the recent article in Letters on "The Cultural Wall" [Dec. 22] I want to express my sorrow and concern that so often it appears that we as Mennonites are prone to downgrade ourselves. The matter of gaining new members to our denomination should really not be our concern. Let us tell others about the saving power of our Christ and Lord and then encourage and permit people to join a church of their choosing.

Reference was also made in the above article to: "Saint Peter's last name isn't Miller, Gering, Penner, etc." This is thinking in terms of naivete and doesn't really have any bearing on being a Christian.

Often mention is made in perhaps our Sunday schools or in our church periodicals to our "nice-cozy" homes. Somehow it appears that by criticizing Mennonites and their culture we are putting ourselves a little nearer to being true and humble Christians. Since we know ourselves better than we know other Protestants, we often resort to a form of nagging which doesn't, to my way of thinking, help us to challenge people to accept Jesus as Saviour and Lord.

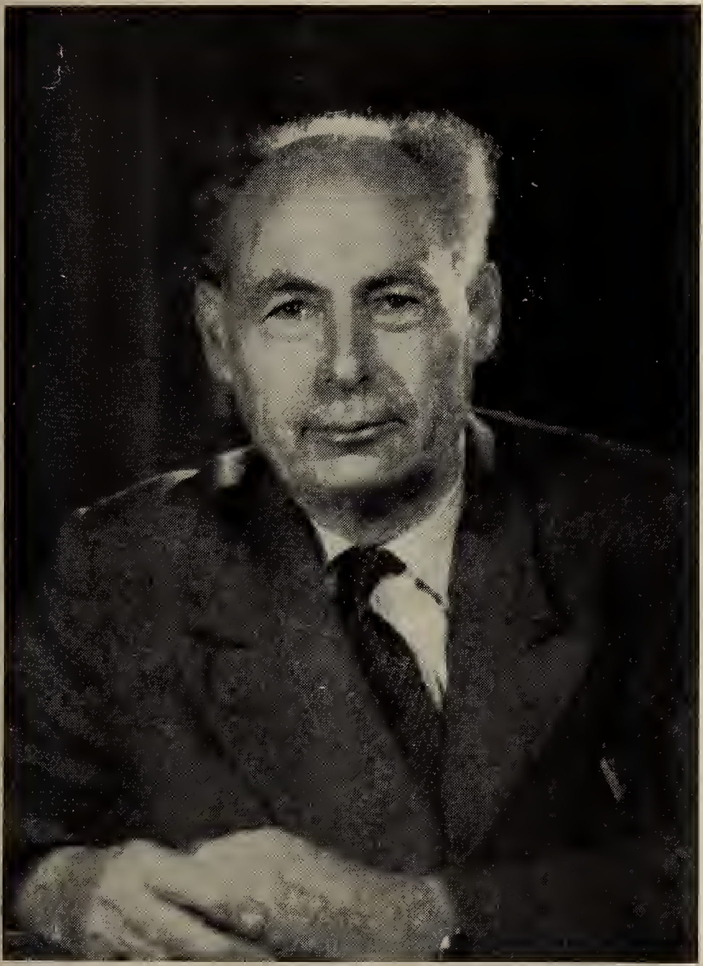
Mennonitism is not necessarily synonymous with Christianity and I don't believe we ever say or infer this. Can one not be a Mennonite while being at the same time a Christian? It is not an either-or proposition, as I see it. We are not perfect, but continually need to ask God to forgive and to lead us. But let's not constantly scold and disparage our denomination. *Melvin Boehr, 3310 Pawnee, Lincoln, Neb.*

NEVER TOO LATE

DEAR EDITOR: It is too late, perhaps, but I would like to comment on the way in which you treated the [presidential] campaign. Except for the *Christian Century*, I really do not know of any other religious journal whose treatment I valued as much as *The Mennonite's*. I confess that sometimes after reading *The Mennonite*, I am almost tempted to say, "Almost thou persuadest me to become a Mennonite again." You notice that I hedged considerably, but anyhow I am impressed with the paper. *Indiana.*

A Psychiatrist Helps Men Find God

Evelyn Bauer



Paul Tournier: "The supreme and universal need of men is to find God."

A GIRL'S PARENTS tried to run her entire life. In order to assert her independence, she had begun to do unconventional things. She had begun to visit a tavern where she made friends with men of questionable character—anything to show that she could take care of herself!

Her doctor was an understanding counselor. He helped the girl to see that persons do not become mature adults by treating others (or allowing themselves to be treated) as playthings. He helped her understand that human beings find fulfillment as persons and meaning in life only as they live in right relationship with God.

Who is this doctor-psychiatrist who puts more emphasis on knowing God personally than on finding answers through science or introspection? He is the French-speaking Swiss physician, Paul Tournier. Of the books he has written, a number have received wide recognition in their English translations including *The Meaning of Persons* and *Guilt and Grace*. These books are not only helpful to professional doctors, psychiatrists, counselors, and ministers, but also to the lay reader. Tournier illustrates his theories and beliefs with many short glimpses into his own experiences.

Paul Tournier grew up as an orphan. His father was seventy years old when he was born. After his father's death, an uncle raised Paul, but he was plagued by an orphan-complex until he was thirty. His wife and friends helped him to overcome his reserve and unsociable attitude which blocked him from close personal contact with others. He learned from this experience and afterwards adopted an exceptionally personal tone, which was to help many to find themselves and the way of full living God planned for them.

In his student days, he tried to avoid making choices, thinking that choice-making would limit his person. But in trying to interest himself in everything, he became a sort of dabbler and life lost its meaning. When he deliberately chose to share his life intimately with God, it found an axis about which to revolve and hold steady. It is Tournier's faith and devotional life that make him outstandingly different from many modern psychiatrists.

As a young Christian, he believed in Jesus Christ and loved Him for what He had done to redeem mankind. But it was God, not Jesus, who occupied the center of his devotional life. He came to a vivid realization of this when visiting an old pastor who always addressed his prayers to Jesus and prayed as though continuing aloud an intimate conversation which he was always having with Him.

He went home and told his wife of the striking simplicity of the old pastor. Together they prayed that God would give them also this close fellowship with Jesus. "Since then," Tournier wrote, "He has been the center of my devotion and my travelling companion. He takes pleasure in what I do, and concerns himself with it. He is a friend with whom I can discuss everything that happens in my life. He shares my joy and my pain, my hopes and fears. He is there when a patient speaks to me from his heart, listening to him with me and better than I can. And when the patient has gone I can talk to Him about it."

One might think that a psychiatrist with such a simple approach in today's world would not have much influence among his colleagues. This is not the case. He is esteemed as a distinguished intellectual.

At the request of his colleagues in Europe, he helped to set up an international conference of doctors concerned with Christian faith and medical practice, which meets at the Ecumenical Institute in Switzerland. University professors and specialists in various fields gather to discuss the insufficiency of modern medical practice, its excessive specialization and the emphasis on techniques which make it less humane and personal.

In some of their meetings the doctors discussed what the Bible had to say on the subject of "body, mind, and spirit." Tournier himself spent years of his spare time going through the Bible looking for its message concerning questions raised by his work. He jotted down all references which have special interest for doctors and found much more material than he had expected. He found the Bible infinitely rich in the drama of human life and a great aid in understanding the meaning of things.

Tournier believes that while science is a gift of God and helps the doctor to make diagnoses for physical and emotional needs, it is of no help in meeting the spiritual needs which often have close bearing on physical and emotional health. His purpose in writing one of his books was to show that the study of the Bible is just as valuable to the doctor as the study of science because it tells the meaning of sickness, cure, life, death, the world, history, and man. The scientific view says nothing has meaning. However, Tournier has not found the Bible opposed to science. Science is condemned only when it is made a god.

In a matter of science, men teach, advise, instruct. In a matter of a spiritual life, they must only listen, understand, love, and pray. It is God who replies. When sickness comes, we must let it speak to us, "What is the meaning of this event? What does God wish to tell me through it?"

When his wife broke her leg, the Tourniers took this incident as an alarm signal. It was a chance accident,

If You Are Not Looking for a Soft Life

J. N. Smucker

As YOU ARE well aware, the choice of a lifework is tremendously important. But there are so many interesting and challenging types of work that it can become very confusing to know just how to choose the right one. As a Christian you want to choose what you feel sure is God's will for you. This choice is not always easy.

A few questions might be of help. Is it a selfish choice or one that will help you render real service to others? Is the job big enough to carry you above the petty things of life? Do you feel that it fits into the will of God for you?

As you consider the various choices, may I lay on your heart the serious consideration of the Christian ministry as a lifework. It is a great privilege to be a messenger of the Good News of God. It is a high honor to be called to introduce men to God. It is a wonderful opportunity to show people bound and crippled by sin and selfishness that there is a joyous release from this prison. What a joy to be able to point the true way of life to weary seekers; to comfort with a spiritual touch those who suffer tragedy; to lift the eyes of youth toward the higher things of life; to assure the confused and fearful that there is a God who understands and cares and is ever ready to help!

The Christian ministry offers all the opportunities, challenges, and rewards that an alert, energetic, and capable young man could wish. True, this is no easy task, but I take it you are not the kind that is looking for a soft life. You are well aware that the selfish life cannot be a really successful and happy life. It is the God-centered life that becomes a channel whereby God can reach men at their deepest need.

PALMQUIST
© Christian Perspectives

"I'D LIKE TO BE IN THE MINISTRY, BUT I'M NOT SURE IT COULD SUPPORT ME IN THE FASHION IN WHICH I'D LIKE TO BE ACCUSTOMED."

and yet through it they realized that God had a message for them. The Tourniers had allowed their lives to become too full. The accident called them to reflect on the maddening rush in which they had become involved.

At another time Dr. Tournier had a serious car accident. His wife and one of their children were injured. The uncle who had raised Tournier was killed.

This jolting experience brought many troubled thoughts to Tournier's mind. The accident had not really been his fault, yet he realized that had he been more careful, it might have been prevented. The pavement was wet from a heavy rain, but he paid little attention to a sign warning motorists. And he recalled that that very morning he had been in a rush and cut short his devotions, scarcely taking any time for serious prayer.

In thinking of his uncle's death, he felt in part to blame and in part the victim of fate. He understood the meaning of the cross of Christ, "that the cross is the reparation for the irreparable," and laid his burden at the foot of the cross. That night after the accident, he saw more clearly than before the tragedy of human life.

Tournier felt God spared his life only that he might dedicate it more completely to His service. "Was not the meaning of this accident for me just what God had made me realize through it?" he wrote.

This incident explains in part what Tournier believes about dialogue with God. A conversation is always going on between God and our inner selves. At least God's presence is there waiting for it to take place. When we are open to hearing what He says to us, the practice of prayer gives us a sense of being engaged in a dialogue with God.

Tournier wrote in *The Meaning of Persons*: "He who, on a plea of preserving spontaneity, refuses to submit to any religious discipline, will find his piety becoming extinguished." He believes doctor and patient alike need to give a large place in their lives to intimate and private communion with God. In meditation we are led by God to the discovery of our true selves.

Tournier has made an outstanding contribution toward helping people to understand themselves. He sharply distinguishes between the person and the personage—the masks we wear and the artificial roles we play. We need to look beneath the personages in ourselves and others for the real person.

Although Tournier shows relationships between psychological concepts and religious concepts in a way generally taboo in medical science, he recognizes the contributions made by Freud, Jung, and other psychologists. He also shows where they have not gone far enough in discovering the whole truth. Tournier believes the birth of the real person to be none other than the new birth "of water and the Spirit" of which Jesus spoke to the learned Nicodemus.

Whereas many doctors today deify life and feel their whole duty lies in helping people to live, Tournier sees the doctor's duty to include helping people to be ready to die.

He began his practice as a physician in Geneva in 1928. After some years, God led him to his fuller, more personal spiritual ministry. He considers his vocation threefold: medical, psychological, and spiritual. He wrote in *The Meaning of Persons*: "I confess that it is this spiritual vocation which interests me most, for the very reason that all my experience has taught me the limitations of medicine and of psychology, and because the supreme and universal need of men is to find God."

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*Supplemental reading for the Sunday school lesson of Jan. 19.

COVER

"Sermon on the Mount" by Edward von Gebhardt. The good news breaks here and now.

CONTRIBUTORS

Gerhard E. Frost is professor of practical theology at Luther Seminary, St. Paul, Minn.

Kyoji Buma lives in Tokyo. He wrote his report for the Division of World Mission and Evangelism of the World Council of Churches.

Evelyn Bauer lives at 202 Westwood Road, Goshen, Ind. Her most recent contribution to our pages was the article on the witness of Oregon's Governor Mark Hatfield, Dec. 1.

J. N. Smucker, 1908 Woodward Place, Goshen, Ind., is a minister and former editor of The Mennonite.

Frank Ward, Schwenksville, Pa., is pastor of the Eden Church and editor of the Eastern District "Messenger," in which his editorial was published in Dec. 1963.

CREDITS

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THE MENNONITE

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Carson St., Pasadena, Calif.

By Frank Ward

I HAVE DECIDED to present some gleanings from a recent workshop held at the Madison Avenue Mennonite Church. The theme was publicized as, "Soporific Activity (a minority called for the word "inactivity") in the Christian Church." The first speaker of the day was assigned the duty of defining the theme. He took a half hour to tell us it meant sleeping in church. When he finished I yawned, stretched—and counted seven delegates sleeping.

Bible study touched upon both the Old ("A little sleep, a little slumber, a little folding of the hands to rest. . .") and the New ("And a young man named Eutychus . . . sank into a deep sleep as Paul talked still longer . . .") Testaments. And, of course, no workshop is complete without statistics, although they did neglect my favorite: "Statistics indicate that if all the people who sleep in church were laid end to end . . . they would be a lot more comfortable."

But to the more practical matters. What can be done by the church to aid her somniferous brethren? (It is significant to note at this point that the workshop accepted the basic assumption that such people want aid. I offer no further comment.) It was suggested that those who wish to consider the problem objectively should look for one or more of three possibilities. First, the physical environment is to be considered. One of the best ways to cause drowsiness in church is to keep temperature high and air stale. Quite often a little attention to these details can solve any problem of sleepiness. Secondly, however, there are some people who just simply cannot help falling asleep because of some physical reason. Persons who are used to working strenuously and/or outdoors all week confront this problem.

The third possibility—and here the participants glanced suspiciously about—is that these unfortunate people are victims of narcohypnosis. In laymen's language that means a state of deep sleep induced by hypnosis. Do I make myself clear? Then let's try again—gently. An anonymous wit has attained immortality for himself with this observation: "A long sermon helps different people in various ways. Some rise from it greatly strengthened; others wake from it greatly refreshed." *Now* are we. . . ? Good. After all, if it happened to Paul, that should be a little comfort to a minister, shouldn't it?

At this point we discussed the possibility of a workshop designed to aid members in breaking the news gently to a minister that he is . . . uh, well . . . just exactly how do you tell him he's putting you to sleep? Even the Listerine ads offer no help. Some years back however I recall an article about Sunday martyrs. Part of it went like this: "The faithful still gather before the pulpit to submit themselves to their Sunday martyrdom, but none expect less from the sermon than these, except the man who is preaching it." Rough isn't it? But stimulating also.

Time by now was drawing to a close and it was pointed out that whereas possibilities first and third had more or less suggested their own remedies the second did not. Someone proposed sucking a coughdrop or lifesaver. Another suggested taking notes during the sermon, an idea of which a number of participants approved. The final suggestion came from a gentleman whose existentialism surpassed mine.

"If those ideas don't work," he said, "just scrunch down and be comfortable. Last week my minister yawned in the middle of his second point."

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LATIN CHRISTIANS AT THE CROSSROADS

Latin America is trying to destroy an evil social and political order. A new order will be born. Will the church be a part of the revolution?

Gonzalo Castillo-Cardenas

No one holds any longer to the idea of Latin America as a "Catholic continent." Technical studies now show that this is a myth. It is not even a religious continent. Latin America has been thoroughly dechristianized and secularized.

A distinguished priest of Uruguay, R. Segundo, puts it this way: "The process of dechristianization has extended to all the great cities of Latin America. There was a time when social pressure was considered an aid in the work of Christianization; it was considered 'a machine to produce Christians.' When the machine stopped working it appeared that none of the ancient catholic traditions remained. . . . We are rapidly approaching the day when there will not be any Christians in Latin America unless we resort to evangelization. But to our great astonishment we are discovering that we do not know how to evangelize."

Protestants brought to Latin America a contagious spirit—evangelism. They also brought a powerful instrument to realize that end—the Bible. They attracted the unevangelized masses, on one side, and on the other side a whole array of "reverse Christians" — those who call themselves Catholics, baptizing their children, and marrying in the Roman Church, but who are militantly opposed to all that is central in Catholicism, pope, hierarchy, saints, church, and confession. Thus the galloping expansion of Protestant Christianity began.

Protestant membership has multiplied 340 times in the last forty-five years. In the same period the number of organized churches has increased 320 fold. Today the number of Protestants has reached nine million, which is 5 percent of the population of the continent.

In the Shadow of Catholicism

How can we describe a movement so exuberant and varied, so uncoordinated and widespread as in the Latin American Protestant movement? The easiest way is to describe it in relation to its Roman Catholic context.

Latin American Protestants have had to take a stand in contradiction to Catholicism. This posture has influenced its own form of thought and emphases. This has been both strength and weakness.

In place of religious superficiality Protestants have emphasized the need for a life of profound spiritual communion with Christ. In the face of compromise they have upheld the supreme centrality of Jesus Christ. They have proposed the absolute necessity of a new birth with visible fruits in the daily life to overcome the divorce between the moral and religious. They make reading and the study of the Bible a requirement for membership in the Christian community. In place of a religiously passive laity, they have stressed the responsibility and participation of every believer in both the government of the church and its evangelistic outreach.

These differences have been the great moving factors of Protestants in Latin America. They continue to give the movement its reality and power.

But opposition to Catholicism as a way of life has its weaknesses. It clouds the minds of Protestants. They fail to discover and appreciate the truths underlying historic forms partially in error in Catholicism. For example, they have difficulty in appreciating the great reality of the church. They minimize the importance of visible unity. They tend to misunderstand the evangelistic mission in its relation to political and social structures.

To this day, in many parts of Latin American Protestantism, every attempt to recognize the importance of the nature and mission of the church is met by panic and fear. Falling into "Catholic errors" is the threat.

A Revolution in Process

All of this, however, belongs to the infancy and childhood of the Protestant movement. Today a new situation is taking all of the churches by surprise.

The Protestant-Catholic division, although valid, has been pushed into the background by tremendous social and political problems. Under these pressures both Catholicism and Protestantism have found themselves unable to evangelize the Latin American.

In the case of Protestantism, this is all the more pronounced among the older denominations. In spite of certain reports of advance in evangelism, we have arrived at a point of stagnation and crisis. Tremendous efforts are needed just to preserve what we have accomplished. This labor of preservation and consolidation is made difficult because our youth decline to work with their elders in a task which seems to them impossible. Youth finds the church lacking in sensitivity. They are apathetic and on occasion even oppose the church.

This internal problem reflects the total situation in Latin America. We are becoming aware that we live in a society unjustly organized. Its preservation does not justify the sacrifice of the millions of human beings. The masses are determined to sacrifice their lives—not in order to preserve an unjust social order but rather to change it radically!

In this climate mere doctrinal orthodoxy, personal piety, the rites and solemn assemblies offend the people. It is indeed an offense to God and man unless those who profess to believe accept the human situation of the people as a primary responsibility and offer their lives to change it!

One problem is the new nationalism which the situation is creating. This is a healthy nationalism. It is the struggle of the people to find themselves. Latin America is a continent in search of its own soul, and in order to gain this self-discovery it is necessary to tear away all of the underbrush suffocating the personality of the tender plant.

This nationalism asks the churches to rid themselves of their foreign and non-Latin American forms. It looks for an incarnation in the new situation in Latin America. This requirement appears justifiable. With the exception of certain native Pentecostalists, the missionary agencies have brought too much foreign baggage. The foreign-ness of this baggage is not as bad as its inability to be useful in the Latin American situation. Thus evangelism is hobbled.

Personnel and financial aid that come from abroad for the missionary work cause problems. When many resources come from a country which in other aspects is labeled imperialist, it is natural for sensitive and suspicious people to ask questions about the church.

"Isn't this," they ask, "just another capitalist investment, this time of religious character?" This question would not be so important except that many Latin American churches actually function as branches of foreign organizations. These barriers make evangelism more difficult. What can be done to assert the unity and universality of the church?

Our Protestant divisions produce another set of problems. People seek-

Brazil builds a hydroelectric dam: Latin Americans believe that a new social order must come. This very belief is in itself a marvelous conversion from fatalism to hope, from indolence to revolutionary action, and from resignation to rebellion.

A woman in Colombia witnesses: In place of religious superficiality, Latin Protestants have stressed the responsibility and participation of every believer in the evangelistic outreach of the church.

ing unity, solidarity, and mutual loyalty for the great work of national development, look with distrust on the multiplicity of Protestant groups. "Won't Protestantism," they ask, "be tegration?" This is a justified fear. It an additional factor of national disin- raises another barrier to the missionary task.

Christian unity itself faces problems. Most Protestants prefer a spiritual, romantic, or abstract concept of unity. They fear that if unity is expressed in a visible and organic form it will suffocate personal liberty and guide the church into a search for political power. The Catholic shadow haunts Protestants in Latin America.

On the other hand certain mission groups seem intent to preventing every move the "national" believers make toward healing these divisions. So most Protestants have barely begun to notice the theological contradiction of division and its drag on evangelism.

It is in the social and political field that Protestant believers face the most agonizing decisions. The Latin American people are trying to destroy an evil social and political order. Those who benefit from this order are trying to protect it at all costs. The present leaders of our society have no plans of their own. They will develop them only under the pressures of history and popular will.

Tearing Down and Building Up

But this destruction and rebuilding is now all the more urgent. People no longer accept poverty, illiteracy, and social injustice as an inevitable condition. They believe a new social order must come. This very belief is in itself a marvelous conversion from fatalism to hope, from indolence to revolutionary action, and from resignation to rebellion.

In the middle of this revolution in process the Christian faces hard decisions. Should he isolate himself? Should he take refuge in personal piety and flee contamination in search of his own salvation? Or ought he help avoid an abrupt change, seeking to preserve the established order with the hope of being able gradually to purify, improve, and humanize it? Or should he give himself over heart and soul to a revolutionary program, proving his loyalty to the gospel by his identification with this need?

These questions are bound up with evangelism, Christian service, and the total mission of the church. But the churches find they do not have the theological and biblical depth to answer these questions of their members, especially their youth. Marxism seems to offer answers and specific remedies to the burning problems of the moment.

In every corner of the church there is perplexity, confusion, disorientation. Many Christians, whose consciences have been sensitized by the preaching of the gospel—among them some seminary students—have chosen to abandon the church and become communist leaders. Others find that their loyalty to the Word of God requires them to participate as Christians, running all the risks and living with all the ambiguities of the revolution. In doing this they have suffered rejection by their elders and by the churches.

The Protestant Christian in Latin America now lives with this agony. It is the price of living "in the midst of the times," where the voice of the Lord is heard: "See, I have set you . . . to pluck up and to break down . . . to build and to plant . . . for I am with you, says the Lord" (Jer. 1:10, 19). But, how shall we obey the Lord concretely in these days?

The Portestant churches are taking this tremendous problem to God in prayer. They are seeking His will through the study of both the Bible and the present-day situation in Latin America. Protestant Christianity in Latin America is at work and preparing to act responsibly in this crisis. The churches are discovering with new freshness and power the relevance of the gospel for all of the life of the people, confirming the conviction that the Christian faith is not merely equal to the magnitude of the gravest crisis, but is in fact greater than all crises.

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A CONGO VILLAGE ONE YEAR LATER

Last January, Congolese rebels took control of a portion of Kwilu province including the village of Mukedi from which Mennonite missionaries were driven. A boy in a hospital brought the first report on events since that time. He told James E. Bertsche how the church continues to witness.

DURING THE NIGHT of September 21, a band of jeunesse (rebel youths) attacked the Congo army unit at Pulu. This hill village on the east side of the Loange River overlooks the ferry crossing of the Mukedi to Nyanga road.

A burning kitchen was the first sign of the attack. The soldiers burst out of their houses firing their guns and the youths soon retreated in panic to the river.

In the confusion many lost their lives both from gunfire and from drowning. One young rebel, Mulaza Athanas, was found hiding in the grass along the river. The soldiers beat him unconscious and eventually brought him to Tshikapa hospital. For several days he was so dazed he could not give a coherent account of what had happened.

After medical care he was able to tell us about himself and about Mukedi from where our workers were driven by last January's uprising.

Drafted as a Rebel

Mulaza Athanas comes from the village of Malodi about two miles from Mukedi. He graduated from the sixth grade at the Kilembe Catholic mission in the spring of 1961. He was baptized a Catholic a short time before his graduation.

One night (probably in early September) jeunesse leaders in the Mukedi area came to his village, banged on doors, and "caught" some of the young men. They were taken to Lukole, a village in a valley behind Mukedi, a distance of no more than three miles. This seems to have become rebel headquarters for the area. Upon arriving Athanas found youth from other nearby villages as well, such as Kimbunze, Mangula, and Kifuza.

Here they remained for several days in the process of receiving some sort of instruction. Then one day Athanas and his companions were loaded into a truck and were taken to the village Kapita, a few miles from the Loange River.

At Kapita, Athanas found still others being gathered. He gives the total number of the group as having been arond 300. On the morning of September 21, the group walked to a point at the river's edge where the Awongo, a fishing people, keep some dugout conoes. Here they were ferried across the river. Athanas set the hour at about 1:00 p.m.

Once the whole party was on the opposite shore, Athanas with four other young boys was appointed to stay at the river's edge and guard the supplies. He mentioned particularly clothing and food. The rest who were "people of strength" set off through the brush toward the soldiers' camp. It was about 5:00 p.m. They intended to reach the encampment after sundown.

It was later that same night that Athanas suddenly heard the sound of pounding feet, excited shouts, and rifle fire. The attacking band had been repulsed and was fleeing in panic, pursued by the soldiers. Reaching the water's edge, many jumped directly into the river. Those who knew how to swim set out for the opposite shore. Those who did not began to disappear under the water. A few, including Athanas, tried to hide in the brush and grass along the river side.

"Tuafuile avula," he said. ("Many of us died.")

Athanas hid that night and most of the next day in the riverside brush. But in the afternoon he was found by village people who were helping the soldiers to look for stragglers. They fell upon him and beat him. Then binding him, they took him to the soldiers who in their turn punished him unmercifully. Later he was thrown into the bed of a truck and brought to Tshikapa where he was dumped unconscious on the cement floor of the hospital veranda like a bag of flour.

Mukedi Still Active

I asked Athanas many questions concerning the Mukedi area and the people. His story has many gaps and some information is likely questionable. However, he gave many items of interest, and, in some cases, points of considerable significance.

We'd long ago heard of the looting of the houses, store rooms, garage, and school units at Mukedi. Athanas, however, insists that the pastors were able to salvage some of the missionaries' personal affects and that they have been stored upstairs in one of the dwellings on the station. He mentions that people have been assigned to live downstairs to guard the house and the things stored there. It appears also that the dispensary and maternity care continue to function at the station. Medical personnel is at work.

He mentions that the trained male nurse, Matangua Constant is "operating on people." He is the one that performed some caesarean sections in 1960 and the evacuation of the missionary doctor. Athanas reports that women are going to the maternity unit to give birth and that the mission-trained midwives are on the job.

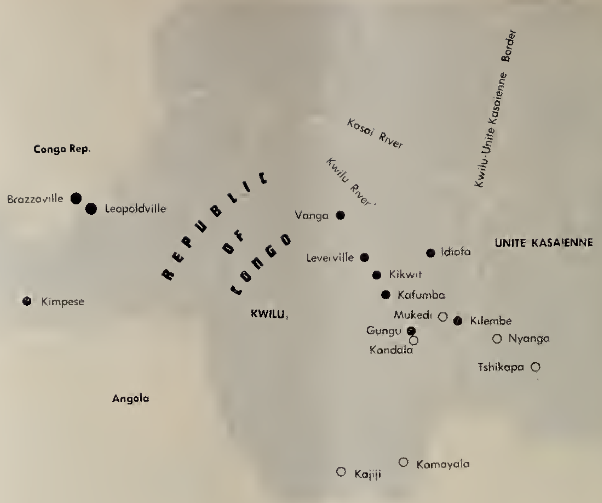
He also mentioned Kibuza Joseph, the old evangelist who has for years been a daily part of the medical routine. Multiplied hundreds have heard his simple and direct testimony through the years. According to this report his voice continues to be heard amidst the rebel occupation.

Athanas was questioned about Mukedi Christians and families that have grown up on the mission's doorstep. Pastors Falanga Elie and Kidinda David are both reported living at Mukedi village. Athanas insists that on Sundays the big wooden drum is heard regularly calling people to worship, morning and evening. Athanas, a baptized Catholic, says that during these days the Catholics have no leaders. The priests are gone and the Congolese Abbies are not near. So, he says, "We join the mission people when they worship."

I tried to get some idea as to how many people are currently worshiping in the Mukedi chapel. As near as can be made out from what he says, the chapel which normally can seat around 1,000 people is approximately half full.

Salt Is Hard to Find

A lot of the old-timers living just off the station were named, such as Mabula Mathieu, the former overseer; Djoko David, former member of the Gipende Bible revision committee; Sh'a Kakesa, formerly the foreman of the work line; and Sh'a Muandu, the old toothless head carpenter and church council member of many years standing. In every case Athanas states that they are all living in their homes and that they have nothing to do with rebel leadership or their activity. The teachers seem to have all scattered to their home villages. No schools exist anywhere.



Athanas reports good millet and corn crops. He states that everyone has plenty to eat from their fields and that the usual supply of meat is available—chickens, goats, and pigs. Salt, however, has disappeared as has kerosene. Matches are hard to find. Cloth that was confiscated from local stores in January is now being sold. Athanas adds, however, that more and more people are wearing the old traditional Bapende raphia loin cloths. Palm oil is being purchased at Kitombe, a nearby oil post. Apparently the stock that was on hand in January is now being sold by the liter.

As to the general health, he says that the people are "in strength." This may probably be taken to indicate, at least, that no epidemics have broken out.

On the basis of his comments, the pattern of activity has changed very greatly in the past six months. When we left Kandala in January, the country was being crisscrossed by teams of jeunesse. Everyone was under tension and living in a combined atmosphere of fear and excitement—fear of military intervention and the excitement of burning and "chasing the government of Kasavubu." Everyone was caught up in the furious wave of rebellion; wild talk was making the rounds—talk of capturing Gungu, Kikwit, and then Leopoldville; talk of impending arrival of Gizenga and Mulele to head up a new government; talk of rebuilding all that was being destroyed in a matter of weeks. In brief, a millennium of Congolese-making was just around the corner.

But now, the punitive forays for purposes of looting, burning, and coercion seem largely to have ceased. The fear of military reprisal has receded. Semi-isolation has become a way of life. The need for and attraction of jeunesse bands has disappeared and, consequently, they seem largely to have dissolved. The members have returned to village life with their fellow clan members. It is significant that when the group of which Athanas was a member was recruited to make the attack at the Loange, the jeunesse leadership had to resort to nighttime raid on the surrounding villages to get the people they wanted. Six months ago, groups would have been everywhere vying with each other for such assignments.

When asked what the village people are saying about the jeunesse movement and its leaders now, the following were some of the responses: "The people of the villages are not happy with these things. We've waited a long time for Gizenga and Mulele to come. Neither one has. Burning houses and catching people in the night is bad. Our fathers do not like this. They say that all the jeunesse leaders have brought us is hunger and death."

And the most poignant comment of all on the part of this thin, battered, conscripted, and unwilling member of the Loange attack group was this: "If there were only a school somewhere near my village, that's where I'd be."

The former government-established *secteurs* and tribunals no longer exist. Village chiefs and elders seem to assume judicial authority among their own people. The final court of appeal, however, lies with the jeunesse officials of the area. Athanas seems to know nothing of the overall jeunesse leadership and plans.

As to the attitudes shown toward missions and departed missionaries, Athanas, a baptized Catholic, says that people generally say they want nothing more to do with priests. Protestant missionaries on the other hand, he states, are regarded as not having any "palavers" with the people and that they want them back—sometime—to work as they once did.

In trying to fit the pieces of Athanas' story together with other bits of information that we've gathered, the general picture of the Mukedi area emerges.

Mission medical personnel are on the job and apparently have had no radical public health problem up to this point.

Commercial supplies in the area were confiscated early in January and brought together at two or three points where they are being used by jeunesse leadership or being sold to the public.

Local food supplies seem to be normal, which would indicate that at least the village people who were not burned out have continued to tend to their fields.

With the flight of the white population and government personnel and the resultant crumbling of commercial and government patterns of activity, African life has fallen back upon the underlying framework of village and clan structure. Regrouping of people in the villages of their origin has taken place.

This in turn has restored the traditional chiefs and clan elders to authority. While ultimate control lies with rebel leaders, it seems to be village chiefs and their counselors who now carry on the day to day duties of village life.

With the reassertion of authority on the part of local chiefs, old regional squabbles and animosities again have come to the fore and a certain fragmentation seems to have set in. If Athanas' comments reflect anything near the truth, his people who belong to the traditional tribal area between Mukedi and Gungu ruled by chief Nzamba of Mukedi resent the jeunesse movement in general and its present area leadership in particular. It is interesting to note that this leadership is composed primarily of men coming from the area east of Mukedi, and thus from another group of clans, and from the area of another chief.

Is the passive resistance now apparently being shown by the people under Chief Nzamba due primarily to their disenchantment with the rebel movement as such, or to their resentment of the dominant role being played by "foreigners" and the fear that the rebel movement might be ultimately used to subject them to the neighboring clans with whom they have bickered through the years concerning boundaries? (Fragments of information give reason to believe that since the first flush of rebellion has passed, tension has developed between the Apende and the Ambunda whose traditional borders also meet close to Mukedi.)

A certain attrition has set in as regards the morale, the motivation, and the discipline of the rebel movement in the Mukedi area. While it must be assumed that the rebel leadership is still in firm control of the area, it surely is not too much to surmise that both the leadership and the people are beginning to feel their isolation from the outside world. By now all must be feeling the pinch of short supplies, the impact of no schools, no work, and the abrasive realization of military encirclement.

And, what may psychologically be the most significant of all, rebel mythology has by now been lethally dispelled. They know that army bullets really do not turn to water when fired in their direction. This realization cannot help but be at the bottom of the reluctance of Athanas and his friends to take part in the recent attack, as well as a major factor in their panic-stricken flight from the soldiers at the Loange soon after the initial contact. If during the hysterical days in January a group of youth this size had attacked a small military detachment, the end result in all probability would have been very different. While six months ago the movement had wholehearted and fanatical support espoused as it was as a fight for their land and their liberty, it now has reluctant and forced support. An easy balance exists between rebel authority and general passivity on the part of the population. In any military operation now, it is possible that the population would still stand with the rebel leaders. Now it would not be with the spontaneous and idealistic motivation of last January, but because of tremendous rebel-fed fear of military reprisal. Any support now given in case of fighting would be that born of the bleak conviction that the rebel cause would be the lesser of the two evils.

Our original impressions of last January have been reinforced. The general population has been deceived and exploited, and this continues. The necessity, now, of conscripting youth for attack teams is eloquent testimony of the change of attitude and the passive resistance of the village population of at least some areas to the movement. Given an undisturbed status quo, this situation could probably continue for some time. But should basic food stuffs become scarce, or should an epidemic sweep the villages, or even should the people be given reason for hope of help rather than reprisal at the hands of the military, the rebel leaders could well have an impossible problem of control on their hands.

In view of the above, one wonders if it might not be the time for the Congo Army or the government to put out some feelers and to try to get some one through to the area with proposals of aid and clemency. This has had a positive impact in some fringe areas that had for a time been under rebel control.

Certainly as a mission we need to be alert to the developments and as soon as there is even a crack in the door, we should be prepared to do what we can to reassert our presence and our testimony and to come to the support of the church and the aid of the people in the Kwilu.

In the meantime we have much for which to be grateful. The bloodbath that was feared has not thus far materialized. It appears that not only have church leaders of the Mukedi area been spared, but that they are permitted to exercise leadership in the church. Furthermore, there seem to be indications that the rebel hold on the Mukedi area is weakening. Let us remain faithful in prayer to the end that when the last chapter of the Kwilu story is written, it may be one of victory for the church and one of honor to the name of our Lord.

NEWS

Membership Passes Birthrate

CHURCH MEMBERSHIP IS booming, but church attendance in the United States is slipping. For the last several years church membership has barely kept up with the increase in population. Now it has taken a jump ahead.

In 1963 the population of the United States grew by 1.5 percent. Membership in churches and synagogues did better than that—almost twice as well. It grew by 2.6 percent.

In 1961 and 1962 population increase and church membership ran neck and neck and even lagged behind. The church membership gain of 0.2 percent in 1960 was the previous all-time record.

965,234 Americans are members of

A recent count by the *Yearbook of American Churches* shows that 120,- churches, synagogues, or other places of worship. This represents 64 percent of the total population.

Roman Catholics lagged behind Portestants in 1963, though both groups showed an increase. Roman Catholics have gained 0.2 percent in membership since 1961. Though the Protestant rate was lower than this in 1961 and 1962, the gain for 1963 was 0.6 percent. Thus this latest year for which statistics are available, Protestant church growth has exceeded Catholic growth by two to one.

When it comes to church attendance, the story is not quite so happy. A check made by the American Institute of Public Opinion shows church attendance off by one percent for the second year since 1961. Of the persons interviewed, 46 percent said they had attended worship services on the previous Sunday. The figure was 47 percent from 1959 to 1961. The all-time high for church attendance was 49 percent from 1955 to 1958.

But even so, more people are now attending church services than the church had members in 1850. In that year only 16 percent of the country's population were church members.

Church membership has grown since that time. In 1860 it was up to 23 percent, but back down to 18 percent in 1870. Not until 1900 did church membership reach 36 percent.

The largest increase in church membership came in the decade of World War II. While church membership remained fixed at 43 percent during the first World War, during the 1940s it grew to 49 percent.

The statistics in the *Yearbook of American Churches* were compiled by the Bureau of Research and Survey, an agency of the National Council of Churches. Its figures have been prepared by the official statisticians of 253 religious bodies. Full reports for 1963 are given in the 1965 issue of the Yearbook which was published on January 15.

The Yearbook also reports that the country has 307,051 ordained persons. Pastors having charges number 252,941.

Some 223 groups report that they have 281,593 Sunday or Sabbath schools with 3,861,943 teachers and an enrollment of 45,805,074.

Since Protestant churches have traditionally emphasized the Sunday school, it is no surprise that they have 90 percent of the total enrollment for all faiths. Their enrollment for 1963 was 40,983,036. This is an increase of 544,016 since 1961.

Another Yearbook study shows that Protestants were 27 percent of the United States population in 1926; 33.8 percent in 1950; 35.4 percent in 1960; and 35.5 percent in 1963. The Roman Catholic population rose from 16 percent in 1926 to 23.3 percent in 1960. In 1963 it was 23.8.

A United States Department of Commerce table cited in the Yearbook shows the value of new religious building construction down by $40 million—from $1,035,000,000 in 1962 to $995,000,000 in 1963.

BRAZILIANS COVER 600 MILES

The General Conference Board of Missions gives assistance to mission work in Brazil by contributing partial support for a number of ministers and missionaries. The churches of Brazil are active in promoting the work, and members of their own churches are serving.

For 1965 Bible schools are planned in three locations with a three-year program. Abram Enns, graduate of the Montevideo Seminary in Uruguay, is one of the teachers.

Boris Janzen, also a graduate of Montevideo Seminary, uses a motorcycle to reach various localities to give instruction in Bible, reading, writing, and mathematics.

Maria Rempel does mission work in Curitiba among the needy by teaching and serving in a practical way.

Mission workers of Brazil are spread over a distance of more than 600 miles. The conference committee with H. H. Loewen of Curitiba as chairman and Peter Pauls as secretary stress the urgency of the work.

RELIGIOUS AFFILIATION IN THE UNITED STATES

Buddhists	60,000
Old Catholics, Polish National Catholics, and Armenian Church of America	497,527
Eastern Orthodox	3,094,140
Jews	5,585,000
Roman Catholics	44,874,371
Protestants	66,854,200
TOTAL	120,965,238

U.S.A. CHURCH MEMBERSHIP

Fifteen Largest Protestant and Eastern Orthodox Bodies

1. Southern Baptist Convention	10,393,039
2. The Methodist Church	10,304,184
3. Nat. Baptist Conv., USA, Inc.	5,500,000
4. Protestant Episcopal Church	3,336,728
5. United Presbyterian Church in the U.S.A.	3,279,240
6. Lutheran Church in America	3,227,157
7. National Baptist Conv. of Am.	2,668,799
8. Lutheran Church—Mo. Synod	2,591,762
9. American Lutheran Church	2,468,407
10. Churches of Christ	2,250,000
11. United Church of Christ	2,023,611
12. Christian Churches (Disciples of Christ)	1,920,760
13. Church of Jesus Christ of Latter-Day Saints	1,787,896
14. American Baptist Convention	1,559,103
15. Greek Orthodox Archdiocese of North and South America	1,550,000

Source: Yearbook of American Churches.

CANADIAN EDITOR IN DESPAIR CHURCH HAS $50 MILLION TRUST

The Anglican Church of Canada has been severely criticized in its own national publication for "sitting on" $50 million in trust funds while committing itself to raise $2,500,000 for Anglican world missions in a five-year period.

Arnold Edinborough, author, editor, and university professor wrote in the *Canadian Churchman* that "If love of money be the root of evil, we should take a very close look at the roots of the Anglican Church."

While acknowledging that a trust is a trust, Mr. Edinborough said that when he asked, at a diocesan meeting, why the church could not dig into capital, he was told bluntly that it was "sacrosanct."

"That word sacrosanct stuck in my gullet," he said, adding: "How can churchmen square their attitude with the statement of Jesus in the Sermon on the Mount: 'Do not lay up for yourselves treasures on earth, where moth and rust doth consume'?" (Matt. 6:19)

Mr. Edinborough said the real estate holdings of the Anglican Church could be measured in hundreds of millions of dollars, and that a considerable portion of church workers' time is taken up with administering trust funds and real estate businesses.

"If the church in Canada were to agree to divest itself of even one-tenth of its present endowment and trust money, we would be able to send several times the amount we have already undertaken to raise for Anglican world missions."

TRANSLATIONS LOST IN FIRE CONGO GROUP RECOVERS BIBLE

Lost in the fire at Kandala last January were the manuscripts for both the Old and New Testaments in the Gipende language. The entire stock of several tons, and seven other unpublished manuscripts of material translated from Tshiluba into Gipende also were lost when bands of attacking rebel youths destroyed the Congo station.

James Bertsche and three Congolese men, one from each of the Congo Inland Mission stations located among the Bapende people, made up the four-man revision committee which were to work on revising the second edition of the Gipende New Testament and the unpublished Old Testament translation. The American Bible Society had recommended the revisions.

Work in the Gipende language dates to the early 1920s when missionaries the Henry Mosers, Agnes Sprunger, and Erma Birkey pioneered work at Mukedi in the eastern part of what is now Kwilu province. After reducing the language to writing, the first printed matter was produced on a small flat-bed press and consisted largely of booklets for schoolroom use and short portions of scripture.

Through the persistence of Agnes Sprunger, now retired at Berne, Ind., a translation of the New Testament was completed in the early 1930s, and the first edition was published in 1935 by the British and Foreign Bible Society. Miss Sprunger continued in her translation of the Old Testament, completing the last books in the early 1950s.

By this time a hymnbook with some 300 Gipende hymns had also appeared; a life of Christ; a bound edition of selected Old Testament passages, as well as an assortment of small readers, grammars, and other school materials.

It was in 1956 when the second edition of the Gipende New Testament was nearly exhausted that Eugene Nida, of the American Bible Society, recommended the revisions. In September of 1963 a typed manuscript of the New Testament was completed. A final reading remained before turning it in to the American Bible Society for publication. Then the fire destroyed the manuscripts and materials.

Providentially copies of the manuscripts of both Testaments remained in the United States. These have been photocopied and relayed to the field. Two members of the revision committee are currently blocked in the Kwilu. The third member who escaped on foot with his family before the provincial border was closed has joined James Bertsche at Tshikapa. They will complete the final reading of the New Testament manuscript.

Much of the lost material is to be translated again. A monoglot edition of the gospel of Mark, a new pastor's manual (prepared by Frank Enns, a retired missionary), as well as Sunday school and devotional reading helps are soon to appear in the Gipende. The primary concern remains the project of the Old Testament revision. It is the desire of the Congo missionaries that the Bapende people may have the entire Bible in their own tongue.

The Congo Inland Mission is an inter-Mennonite agency supported by the General Conference Mennonite Church.

CHANGE
WITNESS
TRIUMPH

MISSIONS NOW HAVE REAL MEANING is how many students summed up the impact of the Inter-Varsity Missionary Convention at Urbana, Ill., Dec. 27 to 31. Over 5,000 students from seventy-five denominations and a thousand colleges attended. Among these it was estimated were 200 to 300 Mennonite students, the largest group coming from the University of Manitoba. Recent graduates, missionaries, and pastors brought the total attendance to 7,000. Among the speakers were Billy Graham and Eugene Nida.

HINDUISM IS NOT A RELIGION EVANGELIST FINDS IT A HUNGER

"Hinduism is not a religion but a culture. Christ is the answer of Hinduism. Hinduism is a hunger and Christ comes to satisfy it."

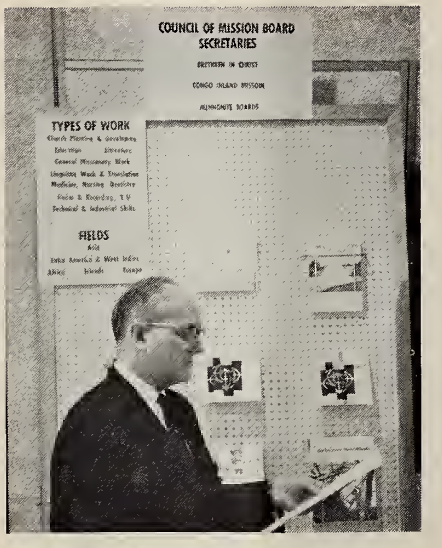
In these words Paul Sudhakar, a vice president of the Evangelical Union in India and an evangelist among Hindus told of his own approach in evangelism.

Interpreting Hinduism as a culture rather than as a religion means that one can legitimately claim to be both a Christian and a Hindu. This is possible Mr. Sudhakar claims, because "There is really no definition of Hinduism." It has no boundary, no doctrine, no dogma.

Speaking in an interview with *Aikya,* a monthly published in Bangalore by the Student Christian Movement of India, Mr. Sudhakar told of his own conversion to Christ, and of his approach in evangelism based upon the use of Hindu culture instead of traditional Christian terminology. He stated, "I use boldy the words which Hindus can understand and put Christian content into them and then interpret Christ."

Christian witness in the Hindu culture, Mr. Sudhakar emphasized, needs the influence of example—by students in their moral life, their devotion, but especially by real earnestness in study. "The Christian student must witness to the Hindu student by the attitude he brings to his mathematics, biology, and zoology." It is not proper to "run about" saying "I am a Christian."

Nevertheless, Mr. Sudhakar emphasized the central place of the knowledge of Christ in one's own life, and pursuing the "unfinished task" of making "the Christians of India really Christian." Here he referred to the need to overcome caste background and the legacy of mass conversions.


COUNCIL OF MISSION BOARD SECRETARIES
TYPES OF WORK
FIELDS

AN INTER-MENNONITE mission display appeared at the Inter-Varsity Missionary Convention in Urbana, Dec. 27-31. Reuben Short, executive for the Congo Inland Mission, was one of the Mennonite representatives who answered inquiries about mission opportunities. Special interest was expressed in Pax and short-term assignments. Aron Jantzen and Walter Paetkau represented the General Conference Mennonite Church.

WORDS AND DEEDS

Jasin Edwards, Peace Corps director in Bolivia, says that the biggest Peace Corps problem is the "bland volunteer." This volunteer is the one who doesn't cause trouble, who makes necessary friends, adjusts nicely to his environment, accepts things as they are, and gets along beautifully without wrenching changes in environment. Anyone approaching the extreme such as the quiet guy, the pretty girl, or outspoken critic, was selected out somewhere along the line as a dangerous risk. The pretty girl would presumably fall victim to male lures, the quiet guy wouldn't communicate, and the outspoken critic would criticize the wrong president at the wrong time.

In Toronto Thomas McConough, a Roman Catholic priest, is presenting a lecture series on Martin Luther at Trinity College, an Anglican school.

The Canadian Council of Churches has called for revision of the Canadian criminal code to permit the dispensing of contraceptives and birth control information. Several of the council's thirteen member denominations have passed similar resolutions.

CHURCH RECORD

CALENDAR

Conferences

July 10-17 — General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

Western

Jan. 24—Bethel College Church, North Newton, Kan., School of Missions, Arthur Thiessen, speaker.

BAPTISMS

Bergthal Church, Pawnee Rock, Kan., on Nov. 29. Garry Countryman.

Bethel Church, Pekin, Ill., on Aug. 16: Toni Rivard, Jack Gordon.

McKinley Church, Mio Michigan, on Dec. 6: Mr. and Mrs. Clifford Farthing, Mary Farthing, Cindy Farthing, Cynthia Wagner, Jonathan Kurtz, Jay Lowell Troyer.

MARRIAGES

Edward James Brubacher, Bethel College Church, North Newton, Kan., and *Lois Peters,* Bethesda Church, Henderson, Neb., on Dec. 26.

Ronald Dame, University Methodist Church, Salina, Kan., and *Sue Ellen Krehbiel,* Bethany Church, Kingman, Kan., on Nov. 7.

Francis Farmer, Methodist Church, and *Zelda Graber,* Wayland (Iowa) Church, on Dec. 29.

Elbert Flickner, Bethany Church, Kingman, Kan., and *Beverly Ann Peart,* Methodist Church, Verona, Ill., on Dec. 19.

Harry Martin Gillig, and *Ann Unruh Holland,* Bethel College Church, North Newton, Kan., on Dec. 4.

Vernon Dale Hiebert, Lehigh (Kan.) Church, and *Clara Faye Boese,* on Dec. 12.

Larry Krabill and *Ann Klappenstein,* Wayland (Iowa) Church, on Oct. 27.

Kenneth Luing, Church of the Brethren, Canton, S.D., and *Della Kehn,* Bethesda Church, Marion, S.D., on Dec. 27.

Jimmie Leon Penner, Bessie Church, Clinton, Okla., and *Martha Helen Sellers,* First Church, Reedley, Calif., on Dec. 19.

Dwayne Peterson, Trinity Lutheran Church, McPherson, Kan., and *Georgianna Krehbiel,* Eden Church, Moundridge, Kan., on Dec. 19.

LeRoy Schmidt, Lehigh (Kan.)

Church, and *Thelma Ann Brakeem*, on Dec. 31.

Arlis Springer, Hopedale (Ill.) Church, and *Linda Steiger*, Boynton Church, Hopedale, Ill., on Dec. 27.

Dennis Swinger, Lind, Wash., and *Kathy Franz*, Menno Church, Ritzville, Wash., on Dec. 27.

Russell S. Weiss and *Huldah E. Myers*, both of the West Swamp Church, Quakertown, Pa., on Dec. 29.

DEATHS

Mrs. Andrew Buller, Alexanderwohl Church, Goessel, Kan., was born May 22, 1884, in Marion County, and died Dec. 18.

Mrs. Paul K. Funk, Alexanderwohl Church, Goessel, Kan., was born in Oct., 1896, in Marion County, and died Dec. 29.

Cherri Holly, daughter of Mr. and Mrs. Ronald Holly, born July 31, 1964, in Clovis, New Mexico, and died Dec. 23, 1964, in Clovis, New Mexico.

Sarah E. Pankratz, First Church, Reedley, Calif., was born in Navato County, Mo., April 7, 1877, and died Dec. 17. She is survived by a stepson and a stepdaughter.

Marie W. Schmidt, Alexanderwohl Church, Goessel, Kan., was born Feb. 9, 1891, in Marion County, and died Dec. 19.

Lisa Lynn Stucky, Bethany Church, Kingman, Kan., daughter of Mr. and Mrs. Richard Stucky was born Oct. 28, 1964, and died January 2.

WORKERS

Huldah Banman, General Conference missionary under the Congo Inland Mission since 1956, has been accepted for a program of studies leading to a Master of Science degree in Maternal and Newborn Nursing at the New York Medical College Graduate School of Nursing. She will begin her studies on Jan. 25. She plans to complete three terms—two of fifteen weeks each and one of twelve weeks. There is a possibility of receiving a four to six months' teaching fellowship after completing the studies. The cost of her studies will be supported by a stipend granted by the U. S. Children's Bureau. Miss Banman is a graduate of the Bethel Deaconess Hospital School of Nursing and has a B.S. degree in nursing from Bethel College. During her first term in the Congo she served in mission dispensaries and hospitals in three mission stations, and the last term of three years she taught nurses at the Evangelical Medical Institute at Kimpese. She plans to return to the Congo during 1966.

Henry G. Ens of Manitoba, former teacher at the Gretna Collegiate Institute, now serves in Brazil as teacher under the General Conference Board of Missions. One of his assignments is to introduce the new Mennonite *Gesangbuch* to the churches in lower South America. His tentative itinerary includes visiting Friesland, Volendam, Asuncion, Neuland, Menno, and Fernheim. During three weeks of vacation in July he plans to visit churches in Uruguay, Bolivia, and Argentina. He reports positive response to the introduction of new songs and feels the new songbook will get a warm reception. Since March Ens is teaching full time in Witmarsum.

H. A. Fast, North Newton, Kan., begins a new phase of service after completing two years as executive secretary of the Board of Christian Service during Wilfred Unruh's leave of absence. His work is to be a ministry to the needs of aging people. Part of his time will be devoted to developing a program on retirement and meaningful ways to use retirement years. He will assist local communities to set up programs to serve the needs of their own people, not only those above retirement age but also the pre-retired group, age fifty-five and older. The focus of this work is to be on the needs of the non-institutionalized retired. Another part of Dr. Fast's time will be used for developing a program of senior voluntary service under the auspices of the Mennonite Central Committee.

Clair Longuevan and family, Alexanderwohl Church, Goessel, Kan., will leave Jan. 30 for Switzerland where they will study language. From there they go on to Mali Republic, Africa, for their mission assignment.

Arnold Regier, Newton, Kan., is the new director of the General Conference Faith and Life radio program on station KJRG in Newton. His work will consist of announcing, planning programs, securing speakers, and managing the recording. This program will continue to be broadcast daily at 6:45 a.m. and 1:15 p.m. He succeeds Waldo Kaufman, who had directed the program since 1956. Administration of the radio program was transferred to the Board of Missions by consent of the General Conference boards at the last Council of Boards session in August 1964. It was formerly administered by the Board of Education and Publication.

Mr. and Mrs. Fremont Regier completed their studies in Belgium and flew to Leopoldville on Jan. 3. Fremont will be engaged in agricultural work, having been in that type of work in Mexico under the General Conference Board of Christian Service.

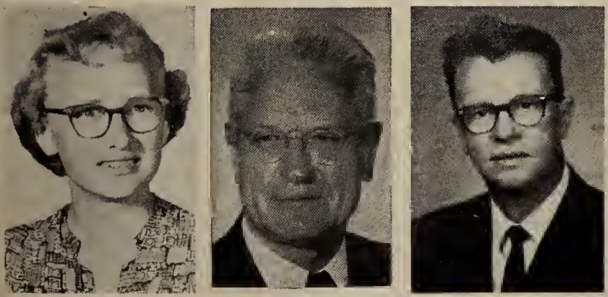
Dr. and Mrs. Merle Schwartz, returned for another term, are at the Tshikapa hospital at the present time. The doctors have worked out an itinerating procedure to cover other areas. Ralph Ewert and John Zook, scheduled for furlough in 1965, are also at Tshikapa.

Tina Warkentin, Superb, Sask., left Brussels, where she has been studying French, and arrived in the Congo to assume work as office manager for the Evangelical Medical Institute at Kimpese, a hospital training and healing center.

MINISTERS

Menno H. Epp was ordained as a preacher in the West Abbotsford Church, Abbotsford, B. C., on Dec. 20. He is principal of the Bethel Bible Institute, Abbotsford.

Cornelius J. Martens was ordained as a preacher in the Mennonite Church at Fiske, Sask., on Dec. 6.


Huldah Banman,
H. A. Fast,
Arnold Regier
(Workers).

LETTERS

VALID AND CREATIVE

DEAR SIR: For some time now someone has been sending us your church paper, *The Mennonite*. Upon receiving it, I formerly put it aside as something I just didn't have time to read. However, I did happen to notice the editorials on the back. To my pleasant surprise, I discovered that valid issues were being ably discussed. I also began reading the youth articles and found them to be of the same calibre—pointed and well-written, so much so, that I occasionally share them with my high school students (I have even read to them an editorial or two as examples of good prose, of creative expression).

Thank you sincerely for the exceptional writing you are producing—I appreciate it. *Irving Nygren, Murree Christian School, Upper Topa, West Pakistan.*

BRICKBATS IN BEHALF OF DISTANT MEMBERS

DEAR EDITOR: I'm in the dog house. May I cry on your shoulder? At our annual church meeting I recommended that we encourage our delinquent distant (over thirty-five miles from church) members to join a good church where they live. You should have seen the brickbats fly. I got so nervous that I lost my voice and could not defend the issue. . . . The recommendation was soundly defeated.

America is a nation on the move. Many people move from their home communities and churches to the city. If they do not become involved in a church, how do they keep growing spiritually? By our church's action we have said in effect "We would rather see our distant members not go to any church than to cut the apron string from the mother church." We have lowered the membership dues for our distant members but even at that I don't think that they are getting their money's worth. Some become delinquent and eventually ask that their names be dropped from the church rolls. They and their chidren are denied the warmth of a church.

When America was young Protestants far outnumbered Catholics. The gap is rapidly closing and by the turn of the century will probably (for better or worse) be in the majority. Why? When Protestants in general and Mennonites in particular move to a different place they are not encouraged to join a church there. "Why it might be liberal or fanatical." "Better to stay a distant member of your mother church even though you live hundreds or thousands of miles away." When a Catholic moves, he does not stay a distant member of a church far away. He becomes responsible to a church in his area, and the Catholic Church in that area becomes responsible for him.

Is this why there are 40,000,000 Catholics in the U.S. and 500,000,000 Catholics in the world? *Name withheld.*

FORCING MENNONITE BELIEFS

DEAR SIR: I have been watching with growing but silent concern the trend in much of recent material which appears in *The Mennonite* which continues to come to my home. Now, in a recent issue, a proposal is made which seems to me to be typical of much of what is disturbing me and to which I feel compelled to suggest a long, hard, second look.

I refer to the letter in the Dec. 29 issue suggesting that Mennonites and others should refuse to pay income taxes used for military purposes. The writers of this letter are unusually frank. They bring forward this program not merely as a means for Mennonites to follow their own conscience but, as they particularly point out, as a more effective means for hampering others in carrying out the American military program. I think that it should be pointed out that many other Christians support this program and believe it to be necessary to defend themselves. I am afraid that this program amounts to an attempt to force certain Mennonite beliefs on other people whether they wish to accept them or not. This is not a particularly novel approach to the promoting of Christian doctrines. There are too many instances of it in the past history of Christianity, but it does seem to be a more recent phenomenon in the Mennonite church. I am afraid that, having the right to practice our beliefs as we see fit, we are showing a growing tendency to be pretty insistent that others be made to do as we see fit also.

In the case of the particular proposal mentioned, I would respectfully suggest that, even if successful, it would not accomplish its objective. Any effectiveness it would have could only be based on the assumption that the existence of American military power is a significant contributing factor to the threat of war. This is simply not the case. We are now in a situation in which the United States is responsible for the bulk of the defense of the free world. No one particularly likes this state of affairs either in this country or among our allies but it is true nevertheless and inescapable. Our military program is designed to meet this need. It is hoped by nearly everyone that it will deter aggression and thus prevent war. It does not constitute a threat to any other nation and no responsible leader of any nation seriously believes that it does. The threat of war today is the result of the announced intention of leaders of other nations to dominate the entire earth by whatever means necessary. No American president can prevent an attempt to carry out this intention and no amount of pressure on our own government can change the situation which now exists.

My third point concerns where we ought to be standing. Our own nation, being made up of men, is imperfect, in some cases, even sinful. The communist nations, however, are led by dedicated atheists who intend to eliminate Christianity and all belief in God. Our nation does not insist on our direct participation in the killing of our fellowmen and provides legal means of avoiding it. It is not possible, however, for us to remain neutral in the present conflict. In a war, either hot or cold, we will either support our nation by all means our conscience will permit, or to whatever extent we hamper its efforts, we will aid an enemy who will not hesitate to destroy anyone or anything in its path. If the communists win either by war or by less violent means we would not be permitted to worship or practice any beliefs of which they did not approve. Any action which works to the advantage of such a state is hard to justify. I am aware, of course, that, even with our unwitting help, the communists cannot destroy God but it would not be to our credit if He should find us more on their side than His. *Warren R. Salzman, R.R. 3, Heyworth, Ill.*

YOUTH

called to be a pastor

It Was Not an Extraordinary Event

Otto Dibelius

I HAD INTENDED to do something altogether different.

As far back as I can remember, it had been decided that my two brothers should go to the university. I, considering the limitations of my father's purse, was to choose a career that would allow me to stand on my own two feet without delay. My parents had not urged this course on me; at least, I do not remember them ever speaking to me about it. It was entirely my own idea.

I resolved to enter the postal service. In those days, when a young man went into the postal service as an apprentice, he received a small salary right from the start. After that, by taking a couple of examinations, he gradually worked his way up from the lower and middle echelons to the higher ranks.

I already regarded myself as a civil servant. I knew the civil service manual and the manual for higher officials by heart. I knew about every official—his rank, his salary, the distinction he could look forward to. I knew the secrets of bureaucratic government. I knew the difference between cosignature and countersignature, between an ordinance and a writ.

Door to a Career Closes

Then, just as I was entering my senior year in high school, the post-office career was closed. There were too many applicants.

So my chosen career had come to nothing. What now? Should I study law? Should I go into business? Should I become a doctor? An officer? A pastor?

I weighed each of these possibilities for some time. I would have preferred to go into the army. But here again I was concerned about my father's finances. So I finally decided to study law, as most people did in those days when they could not make up their minds what profession to pursue.

But shortly before my final school examination, a lecture by old Professor Beyschlag of Halle threw me completely off keel.

This was all very strange. Professor Beyschlag was not at all the man to fire youth with enthusiasm. Nor did he have any great academic luster. He had originally been a pastor at Trier. There he had come into serious conflict with the Roman Church. When he became a professor at Halle, he conceived it his mission in life to call German Protestantism to vigilance against Rome. And as so easily happens when a man devotes himself to polemics, he laid himself open to attack, and his reputation suffered even among many of his friends.

Clarity, Certainty, Peace

But at the time I knew nothing of all this. I saw a venerable old gentleman with white hair who radiated kindness and friendliness. And it flashed through me that such a man would have clear answers for the things that were filling my own heart with questions and doubts. Clarity, certainty, peace! What greater thing has life to offer than the chance to explore the world above us, to penetrate to the final verities, to arrive at peace oneself, and then help others to arrive at clarity and peace in their turn?

Suddenly I was sure; I must study theology.

This certainty had, of course, been maturing for a long time, all unknown to me.

I came of a family where a firm Christian faith was the accepted basis of life. The picture of our grandfather, who taught religion at the Prenzlau high school, had looked down upon us all through our childhood, filling us with awe. His straightforward, profoundly Christian personality had earned him extraordinary respect. We had his large illustrated Bible in which were inscribed the names of those of his students who had gone on to the study of theology. There were a great number of them. We treasured this illustrated Bible.

But we youngsters felt ourselves to be children of a new age, indeed, of a critical age. What troubled us was nothing definite. We were ignorant of

From *In the Service of The Lord* by Otto Dibelius, © 1964 by Holt, Rinehart and Winston, Inc.

Karl Friedrich Otto Dibelius is bishop of the Evangelical Church in Germany for Berlin and Brandenburg. He was ordained in 1906. He has gained international prominence for his opposition to nazism and communism. From 1954 to 1961 he served as a president of the World Council of Churches.

modern "higher criticism." We knew very little of the assault of materialistic natural science upon Christianity. We learned no more about such things at school than we did at home, and books on the subject were not readily available to us. It was quite simply the air we breathed, the spirit of our time, that gave us the feeling of inner uncertainty.

We were under the spell of those times. All around us, people had stopped going to church. Everywhere we saw people who set store only by the tangible. We were quite sure that this was a miserable philosophy of life. But how were we to deal with it?

It seemed to us impossible to settle every problem with a simple, "I believe," as did our father. One must make use of reason and construct one's own philosophy of life. At the same time, our mother's fear was also, very secretly, our own: That in the end these questions might lead us from our Christian faith. And that must not be!

He Reached Many People

We turned to the theologians who had achieved certainty. We had the great good fortune to have an ideal parish pastor, Max Stolte, who later became a superintendent - general. There were both youthfulness and distinction in his manner, and a physical and intellectual harmony that could only be described as classical. He could be gay with young people to the point of exuberance. And a delicate humor flavored his friendly conversations with everyone. At the same time he always remained completely dignified and Christian.

In the pulpit too he was perfectly natural, with a noble presence. His sermons were thoughtful and direct. Professors, politicians, generals — in short, all churchgoers of name and status in Lichterfelde, which at the time was a better class neighborhood —gathered under his pulpit. Even young people, so prone to criticize, yielded to his preaching. He understood what it was that stirred in us, for he himself was still young.

Why had I not long before thought of becoming a pastor?

I felt that one had to be called to the pastorate. And I had not been aware of a calling. That was the reason.

I was right to think that one had to be called. I was right in a far deeper sense than I realized at the time. One cannot become a pastor as one becomes a businessman or a lawyer or an engineer or a doctor. To become a pastor means to take a risk.

Sound and Sure Choice

The man who becomes a doctor knows that his choice of a profession is sound and sure. Later he might realize that he would have been better suited for another skill, or perhaps, for some reason, he wearies of his profession. But he will never doubt that sick people need help and that it is right and important to bring them such help.

With a pastor it is different. His duty is to preach the gospel. He is not supposed to be an expert on religion in general or to engage in abstract philosophical discussions. His business is to preach the gospel, this single, quite specific gospel contained in the Bible; to preach it as the eternal truth that holds the key to salvation and beatitude. This he can do only if he is himself permeated with this truth. If he begins to have doubts, or if he ceases to feel that it is really of the utmost importance whether people embrace the gospel or not, then he can no longer be a pastor.

Questions Burn Deep

Yet who is sure of his heart and his mind for his whole life? Who knows if what he believes at the age of twenty he will still believe at the age of fifty?

Nor is that all. The pastor must be sure that he speaks in the name of his Lord. He comes before men not as one who expresses his own opinion, nor as the representative of an association or a movement or a party; he speaks as the servant of the Church, whose Lord and Master is Christ Jesus. If he is not sure that he has been commissioned by this Lord, if he is not sure that when he preaches the gospel he has this higher authority behind him, he cannot be a pastor.

Will this certainty be his to the end? Will it come to him with constant renewal? He does not even have to fall away from scriptural truth. He has only to lose the savor of his zeal, and all is over.

Young people still at school cannot be expected to realize fully the magnitude of this risk. As yet they can know nothing of the grinding and sometimes harrowing temptations that beset a pastor, both from without and from within. Nor should they know of them. When people dare great things in life they never know all the dangers that lurk on the way. That is the way God orders things. But they must know that they are taking a risk.

The real risk arises when the ministry becomes a profession, a career on which one has had to decide in one's youth. If the beginning of the ministry coincides with a time when the Christian faith is no longer taken for granted—a time of great spiritual crisis—the young minister may succumb to the prevailing atmosphere. He may be seized with doubts about the gospel, at least about the gospel as the church of the German reformation understands it.

He Was a Tragic Figure

That is what happened, for instance, with Christoph Schrempf in Wurrtemberg. Schrempf had to give up his ministry when he was only thirty-one because he no longer shared the belief of his church. Several years later he left the church, and sought, unsuccessfully, to establish an independent congregation. He was a man of great earnestness and depth, but a tragic figure.

I have known ministers who never worried about such matters at all. They became pastors because their fathers and grandfathers had been pastors before them, or because it was the ambition of lower middle class families to give their sons a higher education, and theological studies were the cheapest to be had. When I was superintendent-general, an application for a stipend passed through my hands, in which a young man naively confessed that he really wanted to be an official in the middle echelon, but that since that career was overcrowded, he had decided to study theology. He felt no inner call. Nor was he gifted. But he did not hesitate!

Perhaps in the church of the future there will no longer be a pastoral profession on which one has to decide at the age of eighteen or twenty, at least not as the only means of insuring that the gospel is preached in the name of service of the church. The harder the Christian faith has to contend for its standing, the greater will be the risk a young man incurs in becoming a pastor.

I still had hours of uncertainty. Was it really enough to want to explore the truth oneself in order to help others arrive at the truth? Was truth the only thing involved in theology? Were there not many other things—religious obedience, sin, grace, salvation—to which I had not yet achieved the right approach?

I consulted Mr. Stolte. He told me in his friendly, reserved manner that for a young man, my position was a normal and legitimate starting point for the study of theology.

That was enough for me, at least for the first phase. I was now sure that God meant me to study theology.

The Biblical Responses

Had anyone asked me how I conceived of the pastoral calling, I would probably have answered: As it is written in Isaiah 6 about the calling of the prophet, or in Jeremiah 4:7-8: "Now the word of the Lord came to me saying, 'Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.' Then I said, 'Ah, Lord God! Behold, I do not know how to speak, for I am only a youth.' But the Lord said to me, 'Do not say, "I am only a youth"; for to all to whom I send you you shall go. Be not afraid of them, for I am with you to deliver you, says the Lord.' "

I would have thought that a man would have to experience something of this sort in order to be a pastor. Or if not that, then something similar—perhaps like Peter, at the draught of fishes, crying out: "Depart from me, for I am a sinful man, O Lord." And then receiving the solemn calling: "Do not be afraid; henceforth you will be catching men" (Luke 5:8).

At all events, I would have thought of the call as an act of awakening and conversion, of some extraordinary event of the inner life.

Assuredly there are pastors who experienced something of the sort in their youth and, as a direct result, entered the ministry. But there are not many. I know of hardly one outstanding preacher who has had such an experience.

God does not reveal himself only in storm and earthquake and fire. He also reveals himself in a still, small voice; not only in exceptional experiences but also in the slow process of growth and maturation. For a young man it is normal that the certainty that God wants to use him in the service of the gospel should come to him through a peaceful inner development.

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COVER

A church in rurol Bolivia: No one holds any longer to the idea of Latin America as a Catholic continent. It is not even a religious continent.

CONTRIBUTORS

Gonzalo Castillo-Cardenas, Apartado Aereo 14-650, Bogota, D.E., Colombia, is executive secretary of the Committee on Presbyterian Cooperation in Latin America. His article is adapted from a speech given at the meeting of the Commission on World Mission and Evangelism (World Council of Churches), Mexico City, Dec. 1963.

James E. Bertsche, B.P. 1, Tshikapa via Leopoldville, Republic of Congo, is a missionary for the Congo Inland Mission, an inter-Mennonite agency.

CREDITS

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THE MENNONITE

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

An American writer—I have forgotten his name—once attended a party where he met a British woman. She was a member of the Church of England and she inquired about his church membership. He admitted somewhat reluctantly that at that moment he belonged to the Southern Baptists. Curious about American denominations she asked, "Is that low church?" He replied, "Madam, you have no idea how low."

Now I've told that story many times, and I've never gotten a chuckle out of it. Let me try to explain it, just in case I passed you too. Churches are often classified as high and low. This doesn't refer to the height of their church buildings. It refers to their form of worship and attitude toward the sacraments. The high churches are those that follow a prescribed and formal order of worship. Special emphasis is placed on the sacraments and church ceremonies. These churches include the Catholic, Anglican, and Lutheran. Low churches put a larger emphasis on personal service and prefer simple forms of worship. They are usually suspicious of ceremony. Such folk include the Baptists, Mennonites, and many others. I'm sure you have no trouble placing yourself. I remember attending a Baptist service on a Sunday morning in the company of an Anglican friend. I shrank in my pew as I saw the rambling and hit or miss service through his eyes. The whole thing including the sermon was so casual that it could only be called sloppy—at least, from a tidy point of view. In one of his chatty forays, the minister not only welcomed the visitors to the congregation; he asked them to stand, introduce themselves, and say a few words. We were brief. As I endured it all with appropriate Mennonite fortitude, I kept repeating to myself the sad text, "Madam, you have no idea how low."

Still not funny? Well, I guess you can't win them all. Perhaps it is all too close home to be taken lightly.

And, really, I'm not opposed to informality even in worship. I can appreciate the formal approach. Most church ceremonies have been tested through the centuries. They have proved valuable to thousands of others and so will probably speak to me. I appreciate the informal because it recognizes my humanity.

But at one place I squirm, and that is at conference sessions like the ones we are going to hold in Colorado in July. Our approach to worship at these gatherings cannot even be dignified by being called casual. Time, of course, for the business sessions, is a problem. We agree that we need to have a devotional statement at the opening. The hard and fast liturgy which we do not admit we have demands that we have a prayer and ritual before every meeting. Where high church liturgy suggests a written prayer our loose liturgy seems to demand an impromptu prayer—the more impromptu the better, some seem to feel. Our ritual is not the mass, but the sermon. For conference business sessions, the program committee has eliminated the sermon. The committee has discovered after decades of twisting and turning under the demands of a full agenda that no such thing as a short sermon exists. Even prayers can be long, but except for rare cases, most of them are shorter.

So the program committee has fixed the worship rubric as hymn—scripture—prayer. This is adequate and realistic, I suppose. But at one point the skirt of our schemes exposes our low church underwear. This is the way in which we choose our worship leaders. Since it is a simple task anyone can serve. So the responsible planners choose a person for such political reasons as, "Brother Henry doesn't have anything else to do on the program. Let him lead worship." Worse than this is, "Brother Ralph is up for re-election at this session. It won't hurt for people to get a look at him." Many other reasons are given, but few of them reflect the value we claim to place on prayer and worship. This is the low church at its least highest.

Perhaps we cannot escape such contradictions. The possibility of appointing a conference chaplain or liturgist (if you want a highbrow word) deserves testing. For the same person to give attention to the apparently simple task of selecting the one hymn for each of the ten or twelve sessions is already a step forward. A consistent pattern in scripture selecting and prayers (hopefully prepared and pre-thought if not written) may be rewarding. These are little things, yes. But worship can be as strong as the preparation we give it.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Joseph D. Ban

A LITTLE CHILD CAN TEACH US

CHILDREN CONSTANTLY REMIND the church of the nature of the gospel. Before the church can interpret the good news to a child, it must first see how the very presence of that child speaks about the good news.

A Free Gift

Jesus deliberately chose a child as an illustration of a basic truth. The child, simply as a child, makes plain the reality of the saving good news. No distinctions are attached to the particular child Jesus selected. He chose the child at random. The child's age, his sex, or his possessions have no importance. He was simply a child. He could claim no Bar Mitzvah, no baptism, not even repentance.

Jesus had no other basis of choice than that this was a child like any other child. What had the child done to deserve this? Nothing. The child represents the astounding, hard to believe, yet amazing true good news that God's love, which saves and makes whole, is an entirely free gift.

"Come as you are" is imprinted across God's invitation. The child, any child, delivers the invitation in any household of which he is a part. In the household of faith the child stands as the primary exhibit that man's salvation is not based upon any appeal to rights or merits but is simply a free gift, simply given as a gift.

See the young child unwrapping a birthday or Christmas gift. See his shining eyes light up at the happy surprise. Hear his breathless words, "For me?" Then we are reminded of God's gift to man and our joy and surprise, "For me?"

The child represents the gospel as the gracious action of God. The condition of the child most nearly approximates the actual nature of the kingdom. For "the kingdom of God belongs to such as these" (Mark 10:15 NEB)— not because the child is anything, but just because the child is.

Too many church people think of what the child will be able to do in future years for the church (when he grows up and becomes an adult). Such folk are unaware of what children are already able to do in the household of faith. Children are the best equipped to make the kingdom real for they are the least equipped with the know-how and the tools necessary for "success" as defined by the adult world.

Yet even here, adults look for the wrong things. For example, how often we hear the child held up as evidence of humility. Childlike humility is a falsehood. If a child is humble, it is not because he recognizes what humility is, but because he has never known any status other than a rather humble one in a world dominated by adults.

Nature of God's Love

Again, when we think of "become like children," which is Matthew's symbol of the kingdom, we think of children in their angelic moments. Every child has some such moments, however few they may seem to a harassed mother of a young brood. How wealthy the family where there does exist a happy personality (quite often the third child!) who sings and smiles and scatters sunshine almost all the time.

But when all our poetry is exhausted, and our patience as well, we must admit that children are people, too, in the strictly nasty sense of the word. Children can be spiteful, deliberately hurting others, cheating, just plain mean. This is true not just of some children but all children; not just once in a while but too much of the time.

"You kids are always picking on each other!" is a common expression from any mother. "Innocent childhood" is a fiction invented by childless and unimaginative persons.

The Christian parent and the Christian teacher recognizes in the *negative* characteristics of the child the real nature of God's love. For the gospel is that while we were yet sinners, while we were in our "mean mood" or "nasty brat" state of existence, even there God loved us. In His love He set us free from the bonds of hatred and jealousy. So we in turn are set free to love and restore as we have been loved and restored by God in Jesus Christ.

Concern for Service

Thus, then, the child reminds the church of her *ministry*. Remember when Jesus set a child before His disciples during their dispute about greatness. Jesus turned the discussion around and pointedly stated that not thoughts of ambition but concern for ministry should be uppermost.

The child remains a living symbol of Jesus' teaching. The church must not covet place and power. Rather it should identify with those who are weak and dependent. These are the very kind of people, life's disinherited, to whom Jesus offered himself: "Come to me, all whose work is hard, whose load is heavy; and I will give you relief" (Matt. 11:28 NEB). The dependent nature of the child reminds the Christian church of its servant ministry. The child remains a symbol of fundamental human needs.

Good News for the Child

Though the child is sign and symbol of the faith, the Christian community must also incarnate and interpret that faith to the child. If the child is testimony of God's grace to the church, the church in turn must bear witness to the child regarding God's love.

The church must first provide an experience of lively grace for the

For the gospel is that while we were yet sinners, while we were in our "mean mood" or "nasty brat" state of existence, even there God loved us.

child. Then it can interpret the meaning of this experience.

How can this be done? First we accept the child in a real way. If the church sees the kingdom in the child, he will feel genuine acceptance within the Christian community. This is essential for the growth of the whole child. Acceptance calls a person into being. As the young personality strives to understand the world of relationship beyond himself, he seeks clues in how others relate to the world.

Christians need to provide the most authentic models for creative life. If the child lives in a growing fellowship which affirms the world, the child will affirm the same positive values. If the community is withdrawing and rejects the world of creation for the safety of some sacred inner sanctuary, the child is quite likely to remain withdrawn and negative, or else rebellious and explosive. If the community of faith demonstrates in a quiet, sure confidence that God is at work in the world, the growing child will venture forth into the world with a similar assurance.

Even the youngest child can be an agent of reconciliation. The nursery child, however, can be such an agent only when he has been in active contact with others who are ministers of reconciliation. Of course, children themselves, in their sensitive support of one another, can teach adults a a great deal about the meaning of the ministry of reconciliation. Yet it is up to the adult Christians to take the lead in making peace so that children may discover the real joy of being part of a redemptive group.

The Christian fellowship provides experiences which help a child to discover the wide ranges of God's love. The company of Christ's committed makes possible the supporting and guiding love in which the whole person emerges naturally. How tragic when a person grows up with people officially organized for religious purposes, yet fails ever to be exposed to the quality of life that is grace.

It is the place of the child to stand as a constant reminder of God's grace; it is the calling of the church to enliven the gospel, to give actual expression to the reality, "God loves me."

11 TIMES TO CALL THE MINISTER

The following article was adapted from the Power of God in a Parish Program *by Joseph E. McCabe, (Westminster, 1959, © W. L. Jenkins) by Delton Franz for one local congregation.*

MANY PEOPLE HAVE the idea that the only time they should call the minister is when someone is critically ill, or when a death occurs in the family. This is a limited and restricted view of the ministry and it is gradually being replaced by a wider understanding of the role of the Christian minister in modern society.

The most obvious part of the minister's work is preaching and conducting the worship services. However, the most effective part of his ministry is quite often his relationship to families and individuals at those times of greatest significance to them.

Most ministers have had professional training in counseling. One of the first things the minister learns is the limitations of his ability and the need to recognize situations where other help is needed. On the other hand, many church people simply carry their problems alone when help is available from the minister.

The situations described here do not exhaust the occasions when the minister can be helpful. The purpose is to indicate the many times when the minister can bring to people the resources of the Christian faith.

1. *Before going to the hospital.* If you are to have surgery, the minister will make every attempt to see you at home or at the hospital before the operation and to express in prayer the Christian's confidence and quiet trust in God. Ordinarily the best time for this call is the afternoon or evening preceding the operation. If you are going for a medical checkup or for tests, the minister would like to call sometime during your stay.

Every minister has had the experience of having a parishioner say to someone, "When I was in the hospital the minister never came to visit me." He cannot call unless he knows.

2. *When liquor becomes a problem*

for you or for someone you love. Many people in our community, and some in our church, cannot control their drinking. Several million people in our country are in the same fix.

Certain attitudes that may be taken toward the problem by well-meaning people only make his situation worse. The alcoholic is not a hopeless sinner. He is a person who has become a problem to himself and others.

There is no easy answer. The minister can help you to understand the problem and can provide authoritative literature in the field. There have been many complete recoveries. The minister knows what resources are available. Above all, he views the alcoholic as a person who is out of relationship to his own best self.

3. *Before you engage a lawyer.* This does not mean before engaging a lawyer for any purpose but before engaging a lawyer when a husband and wife are considering separation. In the marriage ceremony each party says, "And I do promise before God and these witnesses. . . ." When marital difficulties arise the minister is often consulted only after all arrangements have been settled, and in effect he is asked to give his blessing to decisions already made. You may need a lawyer, but if you take the Christian view of marriage seriously, you will wish to talk your situation through with the minister long before matters proceed to the point of engaging legal council.

4. *When a baby is born.* The minister would like to call while the mother is still at the hospital. He will rejoice with her and ask God's blessing upon the child. Parents wishing to consecrate their children to God should discuss this with the pastor. In our church, the children's consecration service is also a parent consecration service.

5. *Before a young person goes off to college.* Our church wishes to maintain a close relationship with our young people during their college years. We correspond with them, send them the church paper, hold a dinner party for the group during the holidays, and from time to time some of our college students take part in our morning worship services. The minister would like to call in the home some evening before the student leaves for his freshman year. Since the date is always known, the minister can be notified in advance.

6. *When you would like to talk or pray about a difficult decision.* The big decisions of life are so important that they should be "talked out and prayed through." Whom shall I marry? What shall I do as my life's work? Should I change jobs? God never intended any of us to make these decisions alone: they should be shared with family, loved ones, and friends. Often the minister can bring new light to the problem. In any case, he stands ready to discuss the matter in an atmosphere of confidence, friendship, and prayer.

7. *When you know someone is in need of spiritual help.* It is a curious fact of human nature that people are often reticent to seek help just when they need it most. It is part of our Christian responsibility to be alert to the needs of others. Your name need not be revealed if you think it best that this not be done. The minister's first responsibility is to the members of the church but he receives many calls to serve people who have no church relationship and he is glad to respond. The New Testament puts this quite clearly: "We are members of one another" and this means that we should be sensitive and responsive.

8. *Before anyone registers for the draft.* At age eighteen all fellows are required to register with the Selective Service draft board of their area. Though many young men are not aware of it, there are three possible alternatives which the registrant may choose from for his classification. Because the classification which an eighteen year old youth chooses is not easily changed once it is made, it would be most important for this decision to be made in the light of long range considerations and above all, in the light of our own understanding of the Christian faith. America offers us religious freedom; let's use it!

9. *When there is a death in the family.* For some people this is the only occasion on which the minister is called, but as we have seen, this is a limited view of the ministry.

If the minister is not already with you when death occurs in your family, he should be called to bring you the strong consolation of our Christian faith and to counsel with you concerning arrangements for the funeral.

In all ordinary cases the funeral service should be held in the church. There is no expense to the family for a service in the church, and where baptism, marriage, holy communion, and faithful worship are observed there let the Christian faith sustain us in the funeral service for our loved ones. You should expect the minister to conduct a service in which the whole atmosphere and tone color are those of Christian hope.

10. *When there is prolonged reaction to grief.* Grief and sorrow at the loss of a loved one are perfectly normal. Jesus made this clear when He said, "Blessed are those who mourn" (Matthew 5:4). The Gospel writer notes that Jesus wept at the death of His friend Lazarus.

However, when there is prolonged reaction to grief it is an indication that the person needs help. God does not intend us to live in the valley of the shadow of sorrow, but to pass through it into the sunshine and strength of normal life. The deceased is not forgotten, but having committed our beloved to the keeping of God, we are to live with Christian assurance and confident hope. When there is prolonged reaction to grief the minister knows the resources available.

11. *When you are spiritually depressed.* Remember, help is available! The finest Christians who ever lived testify that they had their "midnights of the soul." Don't try to fight it through alone. No one suffers with an inflamed appendix or a broken arm without seeking help. The minister understands that spiritual depression can come upon anyone.

If God seems far off and religion has lost its reality, you are not the first person to feel that way. Even Job once said to God, "Oh, that I knew where I might find him" (Job 23:3).

Remember the man that said to Jesus, "I believe; help my unbelief" (Mark 9:24). That's being honest with God, and honest with yourself. Don't struggle with spiritual depression alone. The minister will not give you pink pills or easy prayers, but he will understand the depth of your problem and will help you back to the reality and confidence of faith.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 67114

NEWS

Now It's Faith and Life

FAITH AND LIFE is the new name for General Conference bookstores beginning Feb. 1. The name will be used by three stores and by the Conferences publishing agency, formerly known as the Mennonite Publication Office. Its new title is now Faith and Life Press.

As its trademark, Faith and Life Press will use the Cross and orb symbol of the General Conference Mennonite Church.

Conference bookstores are located at Berne, Ind., Newton, Kan., and Rosthern, Sask. These stores will now be known as Faith and Life Bookstores.

The present phase of conference publishing began with the Mennonite Book Concern, Berne, Ind., in 1882. This store served as the church's publishing agency until 1939 when the Mennonite Publication Office was established at Newton, Kan.

Joel and Dan Welty were the founders of the Berne store. With the help of S. F. Sprunger, the town's Mennonite pastor, they served as publishing agents for many years.

On Easter Sunday in 1964 the store was destroyed by fire. The store has been rebuilt and was re-opened for business on Dec. 5. Howard Culp has been its manager since 1951.

The Rosthern, Sask. store, established in 1947 and managed since 1955 by David Reimer, of Rosthern, changed its name from Mennonite Bookstore to Faith and Life Bookstore on January 1. The rapidly-expanding store moved into new and larger quarters two years ago.

The Newton store began operations in 1946 at 710 Main St. In 1955 it was moved to 720 Main St. Now almost ten years later it will move to 724 Main St as part of the expanded conference building being remodeled out of a former grocery store. Carlyle Groves has been manager of the store since 1957.

The name "Faith and Life" has been chosen by the General Conference Mennonite Church to represent Mennonite beliefs and to provide a neutral name for interdenominational customers. The decision has been neither recent nor sudden but has grown out of publishing experience over the years.

Back in 1940 the Conference published *The Mennonite Hymnary,* a hymnbook now in its fourteenth printing. On the title page of this hymnbook is printed in lengthy legend: "Published by the Board of Education of the General Conference of the Mennonite Church of North America at the Mennonite Book Concern, Berne, Ind., and the Mennonite Publication Office, Newton, Kan."

It was a lengthy title.

As one edition after another of the *Hymnary* was being printed, other church groups examined the hymnbook and had nice things to say about it. Inquiries from various churches and institutions expressed interest in using the *Hymnary* if only it did not have the Mennonite label.

Gradually the Publishing Committee of the General Conference Mennonite Church realized that its publishing name should be Christian but nondenominational, so that any denominational group or institution would feel free to use Mennonite materials if they desired. Other church publishers had already realized the necessity of this and have long used names which reflect the beliefs or history of their church but do not emphasize their denominational name, for example, John Knox Press (Southern Presbyterian) and Fortress Press (Lutheran).

So in 1955, not long before the new *Youth Hymnary* was to be published, the conference publishing committee recommended that a new name be chosen. One suggestion that came from the staff was Faith and Life Publishers. The publishing committee added other ideas, such as Witmarsum Press. The following day additional names were presented, and a straw vote indicated preference for Faith and Life Publishers, Brotherhood Press, and Ambassador Press, in that order. Then the entire matter was referred to the Conference executive committee.

"Faith and Life" moved to the top of the list for good reason. In the days of the Reformation, Martin Luther discovered that "the just shall live by faith." The reformers' emphasis was such that they at first preached faith almost to the exclusion of works.

Early Anabaptist and Mennonite leaders like Conrad Grebel of Switzerland and Menno Simons of the Netherlands, from whom Mennonites take their name, taught that Christians must have both a saving faith and a disciplined, holy life. The church of Christ should have in it, they said, only those believers who consciously try to live as His disciples. These early Anabaptist-Mennonites criticized the state churches of their day because many church members did not lead pure lives; the Anabaptists founded the first free church of the Reformation, based on voluntary commitment to Christ with adult baptism as a sign of commitment.

Thus the Mennonite ideal (Mennonites are the direct descendants of the Anabaptists) is both *faith* and *life.* It was, then, natural, that when the executive committee of the General Conference Mennonite Church met at the end of 1955 and heard the recommendation of the Board of Education and Publication it supported the name which would be a reminder of Anabaptist-Mennonite beliefs.

The Mennonite *Youth Hymnary* published in 1956 was the first book to carry "Faith and Life Press" on its title page. The hymnary found many non-Mennonite users who liked its choice selection of hymns, part-songs, carols, chorales, and spirituals.

READING ROOMS GROW IN INDIA

India missionaries count the use of literature an effective means of evangelism.

The reading rooms have expanded services to be more effective. The Korba reading room reaches out through a mobile literature audio-visual van. The Saraipali reading room uses an extension lending library. A cyclist takes a trunk of children's books to the villages where there are schools. The Basna reading room attracts people by means of new indoor games, one being Scrabble.

The Basna Training Institute for Women, a higher secondary school, an arts college, a law college, a science college, and a commerce college make Janjgir the educational center of the city. Eighty Hindu boys lived in the hostel on the mission compound during the last school year. The Lubin Jantzens opened a reading room for them in the Bible school building. The Good Book Room has been open from six to eight o'clock each evening with an average attendance of seventeen and highest attendance of sixty-five.

"At the end of the first week," Mrs. Jantzen reports, "the reading room clerk asked if we would put out more than one Bible for them to read. Why? Because one boy came early each evening, took the Bible, and read it the entire time. The other boys quarrelled with him for a chance to also read the Bible."

Last Christmas Korba used a unique method of tract distribution. Christian men, women, and children went out in trucks for a parade and toured the various colonies of the area. They witnessed through banners, singing, a record player, a loudspeaker, and distributing 3,000 tracts during the three or four hours of the parade.

In July an adult literacy conference was held in Jagdeeshpur. The pastors had prepared helpful statistics to show the need for adult literacy work both in the church and in the community at large. Edward Burkhalter reports that many of the Christian teachers of the eleven primary schools in the Jagdeeshpur-Saraipali area have begun adult literacy classes outside of school hours.

The nationals are taking part in the literature effort. Kesho Rao, a teacher at the Bethesda Leprosy Home school, attended the Christian writing institute last fall at Nasik. He has writing ability. Puran Banwar is the editor of *Pasban Patra,* the Hindi version of the *Pastors' Bulletin.*

Literature is being produced for use on the field. A daily vacation Bible school devotional outline for use in Bible schools was prepared by Marie Moyer of Dhamtari and Helen Kornelsen of Jagdeeshpur. The joint Mennonite literature committee is working on preparation and production of peace literature. Christian Teaching in Primary Schools, a course prepared for the primary schools in Africa, has been adapted for the India mission primary schools.

The literature board sends annual contributions to the Bible Society, the North India Christian Literature Society, the Hindi Theological Society, the Evangelical Fellowship of India, the Hindi Christian Literature Society, and for the production of Sunday school materials, sponsored by the Evangelical Fellowship of India.

LEPROSY TREATMENT LAGGING

Following is the call for the observance of World Day for Leprosy Sufferers on Jan. 31 as issued by the American Leprosy Missions, the Leonard Wood Memorial, the Damien Dutton Society, and the International Society for the Rehabilitation of the Disabled.

One of the world's most serious health problems is the superstition-shrouded, disabling disease of leprosy. It afflicts an estimated ten to fifteen million people and places a crushing economic and social burden not only on its victims but on communities in need of all their human resources.

Leprosy's victims throughout recorded history have been cruelly treated, unjustifiably stigmatized, and miserably neglected. Even today, with the great recent advances in medical understanding of the disease and its disabilities, progress in leprosy treatment and control lags far behind that of other endemic diseases. Only a small percentage of its sufferers receive any kind of treatment and many are treated too late to prevent disfigurement and deformity.

Not only do leprosy's disabilities reduce the working capacity of its victims, fear and prejudice also deny a useful place in society even to those who are able to work but who still bear leprosy's stigma.

Today we know that leprosy, often called Hansen's disease, is a chronic disease of low infectivity which can be treated and in many cases arrested, and whose stigmatizing disabilities can often be prevented by early treatment and ameliorated by corrective surgery.

Despite the great increase in recent years of treatment programs run by missions, government, United Nations agencies, and voluntary organizations, still less than 20 percent of the world's leprosy victims are under regular treatment. And at least 25 percent or more have physical disabilities in need of reparative surgery.

Though the greatest number of cases are in Africa and Asia, there are 2,000 or more in the United States. Of these an average of 300 receive treatment at the United States Public Health Service Hospital in Carville, La.; and the others are treated at public clinics or by private doctors.

On Jan. 31, the Twelfth World Day for Leprosy Sufferers will be observed throughout the world. Originated in 1954 by M. Raoul Follereau of the Order of Charity in France, the day is now observed in more than a hundred countries and endorsed by heads of state, health officials, and voluntary and mission organizations.

We earnestly commend this observance as an occasion to affirm our concern in the tragic plight of millions who suffer needlessly from a chronic disease and from a cruel stigma based on myth; and to recognize our responsibilities in giving moral and financial support to organized campaigns against this disease. Funds are urgently needed to make the present methods of treatment available to all victims and to provide through research improved methods of treatment and control of this ancient affliction.

PEACE—A NEW IDEA FOR INDIA PRACTICAL QUESTIONS RAISED

Pacifism is a new idea for Christians in the land of Gandhi. They know little about it as a biblical teaching.

This is what Edgar Metzler, Akron, Pa., discovered on a recent visit. Metzler spent three months in India on a teaching mission.

He says, "For many of the students, and the church leaders, our discussions have seemed to be their first real encounter with specific teaching on the Christian response to war and violence. The missionaries indicated that the emphasis on nonresistance has never been strong and they suggested the following reasons for this:

Since there has been no conscription the issue has never become a point of church discipline. Indians have assumed a certain kind of nonviolent philosophy as part of their heritage. This would have seemed to present an excellent opportunity to present the biblical basis for a truth that was partially present already.

"In the rapidly growing mass movement in the south the emphasis has been on expansion rather than nurture. Now the task of developing discipleship is urgent and nonresistance is part of that total task."

Whether the Christians were of the Ramapatnam Baptist Seminary in South India, or members of the Fellowship of Reconciliation who met in conference at Allahabad, or leaders of the indigenous churches of Dhamtari, M.P., the same questions were uppermost. They state the areas of church and state relationships that are of concern to the Indian churches. Although the village people do not have this scope of concerns, Indian leadership is grappling with six contemporary issues.

1. *What about Red China?* In Oct., 1962, the Chinese attacked border points along the northeast frontier. After several months of sporadic fighting, the Chinese forces ceased the attack. But the specter of China to the east and Russia to the north still preoccupies the Indian mind. Nehru's nonalignment policy had been designed to contain these two forces by political means. Now the nationalistic reaction to the Chinese invasion has changed all that in the public mind, although the Government seems determined to maintain relations with China. The propaganda against China is carried on at a lower, more crude level than the top-level Government statements. Posters urging discipline and hard work are everywhere. They caricature the Chinese, as swinelike creatures being bayoneted by handsome, sharply uniformed Indian soldiers. In this atmosphere any discussion of the Christian's attitude toward the enemy tends to go immediately to the Chinese threat.

2. *How will a nonresistant stand be interpreted by government and public opinion?* Indian Christians are a minority even in the south where they maintain higher percentages. (Statistics show the percentage of Christians in the total Indian population is about 2½ percent.)

Christians labor under the burden of foreign identification. Christianity is considered an imported religion and Christians are suspected of holding loyalties outside the national interests of India. The Chinese invasion acutely raised the question of nationalism. And Christian resistance to militaristic attitudes is quickly interpreted as proof that Christians are not loyal citizens.

3. *How can a Christian participate in the life of the nation where there is so much non-Christian influence?* Officially India is a secular state, but Christians do not feel confident about their status in many situations. The students at Ramapatnam told me of examples of the difficulties encountered by Christians who attempt to serve in public life and in voluntary organizations. A village council opened its session with a ceremony equivalent to a Hindu prayer meeting. A Christian could not participate. Small things, such as this, multiplied many times add to the minority complex. On the higher levels of public life the problem may be less acute, but on every level the Christian has to discover how to live out his life as citizen in ways that do not compromise his faith.

4. *Does the Bible really teach nonresistant love?* It is significant that this question does not usually come first. Here as everywhere in the Christian church, the discussion of ethical questions begins at some point other than revelation. Does it work? Is it responsible? What will happen if . . . ? When the Indian Christian does turn to the Bible he has the same questions that always arise from certain proof texts and the Old Testament.

5. *How can an unpopular truth be taught to people not ready for it?* A pastor of a congregation with 900 members is troubled about how to approach the ethical problems of Christian discipleship about which there might be controversy. He, as others, wanted suggestions for ways to work at Christian nurture in situations other than preaching, particularly the use of small groups.

6. *Is army service legitimate for economic reasons?* Apparently Indian Christians have joined the army primarily as a means of supporting their families. Christians often have more education than the Indian population as a whole. At the same time they have experienced economic difficulties because of the disruption of the caste opportunities for employment. The army is eager to use their training and offers them wages much higher than anything they could hope to secure in their local communities. One Christian army officer I met on the train told me that in his village he felt the choice was between going into the army or maintaining his family on a level barely above starvation basis.

In the more intense recruiting since the Chinese invasion the economic advantages have been made secondary to the appeal to patriotism, but they are still obviously a compelling attraction. A related appeal is the possibility of securing training in a skill or craft which will have economic advantages for promotion in the armed service or for higher pay upon return to civilian life. They are the same as those used in North America, but they have an almost irresistible attraction in a land where any kind of escape from the daily grind of poverty is eagerly sought and almost desperately grasped.

Metzler is executive secretary of the Mennonite Central Committee Peace Section.

SCHOOL ENLARGED IN JAPAN

The newly constructed auditorium for the kindergarten in Nichinan, Japan, was dedicated on Sept. 25, 1964. The auditorium is large enough to seat approximately 400 people. Four classes will meet there daily.

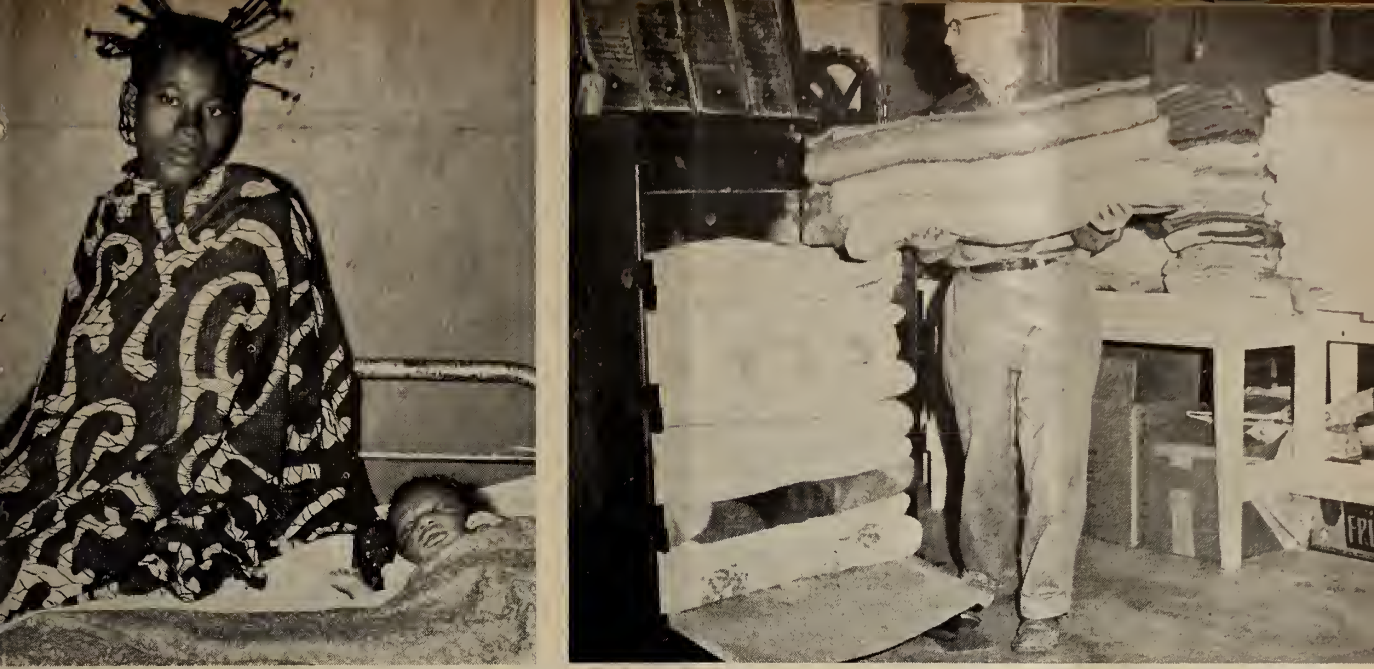
This is the tenth year for the kindergarten. The Peter Vorans, General Conference missionaries, had a special burden for children during their early ministry in Japan. Plans were made, and the building constructed for a mission kindergarten in Nichinan. The Keiai (Grace Love) Kindergarten opened its doors in April 1955 with 102 children. Christian teachers were willing to serve, some coming from the first group of converts.

Attendance increased to 200 children, and the former building was not adequate. One class met in the living room of the Voran home during the spring months. Special gatherings were held in the nearby public school auditorium. It was inconvenient and often not available at a suitable time. The new auditorium makes it possible to have larger meetings.

Construction cost was approximately $12,000. The kindergarten is self-supporting and hopes to repay the cost within four years from its tuition.

PHILADELPHIA CHURCH MOVES

Services in the First Church, Philadelphia were discontinued in September. The one-hundred year old congregation has been conducting services in suburban Huntingdon Valley for the last four years. Arrangements for the sale of the 1882 brick building at Reese and Diamond Sts. to a Negro congregation are under discussion ac-



A MOTHER in a maternity ward in Africa has a blanket for her newborn child. The blanket is like that packed by Ted Schmidt in a Newton, Kan., clothing center and donated in quantities of over 40,000 by Mennonites in Canada and United States. The five clothing centers of the Mennonite Central Committee continue to receive blankets in a two-year relief drive.

cording to a report from Curtis Bedsworth, pastor of the First Church since 1952.

The First Church built a house of worship at its Huntingdon Valley site two years ago where a major portion of the congregation has been attending. Some of those who were attending the services in the city are now worshiping with the Second Church, Franklin St. and Indiana Avenue.

Membership of the First Church is 178.

HYMN CONTEST

The Mennonite song festival committee announces that there is yet time to obtain contest information for the annual hymn-text contest. Entries will be judged by the Hymn Society of America and cash prizes totaling fifty dollars are offered. Interested persons are encouraged to write to Hymn Contest, North Newton, Kan., for further information. The deadline for entries is March 15.

INTERGROUP MINISTERS MEETING

A school for ministers will be held on the Hesston College campus Feb. 2 to 5. The planning committee is composed of representatives from the South Central Mennonite Conference, the Western District of the General Conference, and the Mennonite Brethren Conference.

Areas of study include the Gospel of John and "Gifts of the Spirit" by Howard Charles of Goshen College Biblical Seminary; and the Conrad Grebel lectures on "Christian Nurture of Youth" by Don Augsburger, also of the Goshen College Biblical Seminary. Marvin Hein, Hillsboro Mennonite Brethren Church, will hold a pastoral clinic, dealing with problems facing pastors. Worship services will be planned by ministers of the General Conference group.

WORDS AND DEEDS

Augustine's "City of God" is the subject matter for the senior oral comprehensive examinations at Bethel College this year. The book reflects the lives and thoughts of ancient and early Christians. Seniors are required to read the Epistle of the Hebrews also.

Stand fast in liberty will be the theme of the twelfth annual German Evangelical Kirchentag to be held in Cologne, July 28 to Aug. 1.

The Canadian embassy in Moscow recently presented a letter to Premier Kosygin from Prime Minister Lester Pearson. The letter asked for the reunion of Russian families who had been separated by World War II. The letter was discussed in a twenty minute session which was the first Canadian contact with the new Soviet premier. Canadian action was promoted by the committee for the reunion of separated families of which Peter Kroeker, mayor of Steinbach, Man., is a member.

Mennonite Disaster Service recruited thirty-five men from Alabama, Florida, and Louisiana to aid in cleanup work in southern Louisiana following the October attack of Hurricane Hilda.

Newspaper evangelism has been used successfully by Mennonite missionaries in Hyuga, Japan. The non-Christian editor has asked for the personal testimonies of Christians from all walks of life.

At Canadian Mennonite Bible College about forty of its eighty-two students are cross-registered in the University of Manitoba.

CONFERENCE REGISTRATION OPEN

Registrations are coming in for the General Conference Mennonite Church Conference on July 10-17 at Estes Park, Colorado. At the present over 600 registrations have been received but about three times that number are expected. The Jan. 15 date for registration was used in order to give an estimate to the Estes Park management on lodging requirements. The conference planning committee urges all those who plan to attend to register as soon as possible.

Registrations should be sent to Wm. L. Friesen, Box 647, Newton, Kan.

CHURCH RECORD

CALENDAR

Conferences

July 10-17 — General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

Canadian

Feb. 15-16—Ministers' and Laymen's Course, Canadian Bible College, Winnipeg, Man.

Central

Feb. 7—Bethel Church, Pekin, Ill., family night program.

Feb. 15-16—Bluffton (Ohio) College, South American affairs lectures.

Western

Jan. 24—Bethel College Church, N. Newton, Kan., School of Missions, Arthur Thiessen, speaker.

BAPTISMS

Salem Church, Freeman, S. D., on Dec. 27: Donald Gering, Jessie Miller, Arlo Preheim, Dwight Preheim, Gwendolyn Preheim, Jerilyn Preheim, Laurel Preheim, Dennis Ries, Carol Ann Wiebe, Shirley Waltner, Nadine Waltner.

DEATHS

Mrs. John Bartel, Brudertal Church, Hillsboro, Kan., was born Sept. 4, 1879. She is survived by six sons, four daughters, twenty-eight grandchildren, and forty-eight great-grandchildren.

Sara E. Epp, First Church, Mountain Lake, Minn., was born July 13, 1893, and died Jan. 5.

Jacob V. Friesen, First Church, Hillsboro, Kan., was born March 19, 1889, and died Jan. 1.

Mrs. Wayne Schroeder, Brudertal Church, Hillsboro, Kan., was born Nov. 22, 1934 in San Francisco, Calif., and died Dec. 31. She is survived by her husband and two small daughters.

Helen Neufeld (Mrs. George B.), First Church, Mountain Lake, Minn., was born Nov. 30, 1888 in Carson Township, and died Jan. 3.

Correction: P. T. Neufeld is survived by four sons (not three, as reported in our Jan. 12 issue).

MARRIAGES

DeWayne Graber, Salem Church, Freeman, S. D., and *Kathy Herrboldt,* St. Paul's Lutheran Church, on Dec. 26.

Jack Gordon and *Toni Rivord,* both of Bethel Church, Pekin, Ill., on Aug. 16.

James Koehler, Springfield Church, Pleasant Valley, Pa., and *Sandra Mae Weighnecht,* Saucon Church, Coopersburg, Pa., on Jan. 9.

MINISTERS

David Wiebe (Ministers).

David Braun of The Pas, Manitoba, Bethel College senior, serves as interim pastor of the Emmanuel Mennonite Church, Moundridge, Kansas.

Myron Krehbiel resigned from the pastorate of the Pleasant Oaks Church, Middlebury, Indiana, the resignation to be effective June 1. The name of the church was changed recently from Warren Street.

Omar Nisley is the interim pastor of the Eicher Emmanuel Church.

T. A. van der Smissen, long-time General Conference pastor and more recently pastor of the Eicher Emmanuel Church of Wayland, Iowa, has retired from the ministry. He and his wife are now living in North Newton.

David and Phyllis Wiebe will begin a one-year assignment with the Mission Board of the Conference of Mennonites in Canada at The Pas, Man., on Jan. 20. He is a graduate of the Prairie Bible Institute and Canadian Mennonite Bible College. Mrs. Wiebe (the former Phyllis Krause of Lincoln, Neb.) is a graduate of Grace Bible Institute. They recently returned from Europe after serving with the Janz team there for four years. Prior to that they were in charge of the Sumas Prairie Chapel Mission in British Columbia for two years. They will succeed the David Brauns who left The Pas last August to continue studies at Bethel College. The mission at The Pas was begun four years ago to serve the people in the town as well as the many Indians and Metis in the area. The Wiebes were ordained to the ministry in the West Abbotsford (B.C.) Church on Dec. 20.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Harold Augsburger, 4032 Indian Hill Dr., Ft. Wayne, Ind. 46807 [181]
Richard Baum, 73 Hillcrest Dr., Clinton, Ill. 61727 [258]
Canadian Mennonite, 102-171 Donald St., Winnipeg 1
Harold Doerksen, Camp Verde, Arizona [2]
Mrs. Ellen Eichman, 514 East 7 St., Garnett, Kansas [46]
B. T. Friesen, Box 1198, Humboldt, Sask. [118]
Mrs. Verna Harms, 2718 Kentucky, Bakersfield, Calif. 93300 [246]
Calvin G. Janzen, 229 S. College Dr., Hesston, Kan. 67062 [6]
Rudy Janzen, 2740 Brentwood Blvd., Calgary, Alta.
Mrs. Peter B. Johnson, Pleasant View Home, Inman, Kan. [46]
Glendon Klaassen, Apdo. Aereo 534, Ibague, Tolima, Colombia [102]
Klaas Kroeker, 11930 75A Avenue, North Surrey, B.C.
Carl Lindteigen, 1308 St. Louis Ave., St. Louis, Mo. 63106 [13]
Dallas Macklin, Route 1, Box 84A, Altus, Okla. 73521 [10]
Fremont Regier, B.P. 1, Tshikapa via Leopoldville, Congo [27]
Ward W. Shelly, 109 E. Adams St., Washington, Ill. [257]

WORKERS

Gerald Stuckys left Fort Wayne, Ind., on Jan. 7 for the fifth term of missionary service in Colombia. En route they will visit the General Conference mission work in Mexico. Their visit will also include the Franconia Mennonite Mission work in Mexico City. The Stuckys are scheduled to arrive in Bogota on Jan. 16.

Bernie Thiessen, Boissevain, Man., Manitoba Whitewater Church, has completed a short-term assignment working on the chapel project at the Mennonite Biblical Seminary, Elkhart, Ind., and is now relocated at Bethel College. His assignment is with the maintenance department and with construction of the Fine Arts Building.

Role of the Minister

This article was written by Arnold Nickel, pastor of the Eden Church of Moundridge, Kan. He presented this as an address to the Western District Mennonite Men at their annual meeting at Newton last October. What Nickel states about the Western District churches is undoubtedly true concerning other districts.

THE CHURCHES OF the Western District Conference face a serious crisis. Not only are there an increasing number of pulpits without able pastors, but there are also an increasing number of pews without people. Not only are there fewer and fewer pastor's studies occupied each day of the week, but there are also fewer and fewer adults in the precincts of the "holy temple." It is increasingly more difficult for a parishioner to have the opportunity to share his needs and accomplishments with a pastor because the pastor is busy with something else, and it is increasingly more difficult for a pastor to relate himself to his parishioners because the members and families are much more occupied with many things than was formerly true.

The pastor, by calling and training, is to communicate the Gospel through preaching and teaching. He is to be the leader in divine worship, and the custodian of the crises of life, such as, birth, marriage, illness, and death. However the role of the pastor has not only changed; it has become a very confused role and he no longer feels at home in the work for which he was supposedly trained. Increasing departmentalization of the Christian ministry — teachers, administrators, counselors, chaplains, campus directors, church executives, offers newer areas of service and now takes top priority when challenging young men to religious and church services. Such departmentalization makes the concept of a holistic ministry next to impossible, yet churches expect men to give themselves to such a ministry.

Preaching is perhaps the primary work of the pastor, but sermons and religious messages are no longer only the work of pastors. The lines of religious communication, radio, TV and literature, make his voice but one among a host of voices declaring the Gospel.

The multiplicity of parish chores demand more and more time of the man called and trained to preach, and teach, and lead a congregation, as well as minister to the spiritual needs of people. Parish chores have increased not only because of the demands of the desk, but also because members expect pastors to be the errand boys. The "image" or "figure" of the pastoral role has undergone a revolution. The "over-under" or "father figure" relationship to the congregation no longer is accepted. Is the pastor a psychologist who deals with his clients or is he a healer of souls? Is the pastor an administrator or is he a spokesman for God? The image is badly disfigured and this has left the office of pastor in a precarious position.

Russell L. Mast has made a very much needed contribution through his mimeographed sermons on the general theme "The Ministry and the Church." His thesis is that in our brotherhood "the true identity of the Christian ministry has been lost."

What we face today is a situation in which the church should seriously engage itself. All of us will need to do our part to rediscover what the pastoral ministry ought to be for our times. What is it we actually say when we speak of the pastoral ministry? It is not what it was twenty-five years. ago. It is not what most members of congregations think it is. Any pastor who has given his own calling close scrutiny realizes that he is not an Old Testament prophet, nor is he a New Testament apostle. Neither is he a Mennonite elder. We will need to clarify his role and this office.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

Abe Rempel, a student at the Mennonite Siminary, and a summer assistant in Moundridge last summer, studied and summarized some information on the ministry in the Western District. His study covered the ten year period of 1954 to 1964. The following are a few of his summarizing statements:

Churches in the Western District	68
Pastors who have studied at Mennonite Seminary or Goshen	30
Pastors who have studied at non-Mennonite seminaries	10
Pastors who have no seminary training (excludes interim)	24
Pastors who have retired or have left the Mennonite pastorate	15
Average years of service (trend toward shorter)	24
Pastors required every ten years	35
Graduates who came from the Western District (1954-64)	18
Students who should enter theological training every ten years to meet our pastoral needs	58

From these statistics the general conclusion can be drawn that the Western District has supplied only about one-half of the number of pastors needed within this District.

Some suggestions which need careful consideration and possible action: The Western District has an oversupply of small undernourished churches competing with one another because we have not found the path of union. Only those churches which are able to offer full-time and man-sized jobs should feel prepared to call a pastor who has responded to the call of God. To call seminary trained men for part-time church work is a waste of such manpower.

The brotherhood and seminary will need to seriously determine what the work of the pastor is according to the Bible and the spiritual needs of people in our time. Pastors are now doing mostly the work that the members ought to be doing. We must be able to find the "set-apart ministry" to which God has called him.

The brotherhood will need to commit itself to the "ministry of the world" if the "pastoral ministry" is to find meaning in our churches.

We must find ways to get the most able young men into the pastoral ministry and we must do everything in our power to upgrade the role of the pastor in our churches and communities. If the pastoral ministry suffers, the church will suffer more seriously.

LETTERS

AID FOR THE RETARDED

DEAR EDITOR: As a parent of a mentally retarded child, I was enthused about your article "Retarded Children Belong to God" in *The Mennonite*. It is commendable that a study committee met to consider the problem in a workshop on the retarded. I was disappointed though, that no definite action was taken or planned by the workshop to lend a hand in this overwhelming problem. It is true that we have much need for further study and better understanding, but problems are here now and must be met today. Parents have felt keenly society's attitude that "the problem is too great; not much can be done about it." Thus they banded together to act and formed the National Association of Retarded Children.

Special classrooms all over our nation are searching for competent teachers. Many more teachers are needed in this field. Can't we do something to help meet the need?

Many states do not support their special classrooms with the tax money as every other school is supported. Parents are forced to pay tuition and search for projects to raise money to give these children an opportunity to go to school. Is this right?

Institutions are in need of dedicated workers in every state. Why can't we do something about this? As an example of how the church can help let me quote from a monthly publication by the South Dakota State Institution for Mentally Retarded: "The Mennonite Central Committee furnished Redfield State Hospital and School with two extremely capable female workers for the summer months. This was an outgrowth of initial efforts put forth by Ted Preheim, Freeman, S. D. Central Committee officials have indicated they will put forth a real effort to furnish four more of these volunteer workers for next summer's program. One of the girls, Dorothy Buller, came back to Redfield State Hospital and School as a regular employee soon after the close of the summer recreational program." This institution asked for twelve workers for a two year period. Men, especially, are needed.

Another great need in most communities is a day care program one day each week for the more severely retarded child which would relieve the overburdened mother for several hours every week. In most of these cases the child could be best cared for in the home. Couldn't the church set up a program of such volunteers?

Thanks again for your article "Retarded Children Belong to God." *Mrs. Glenn Gering, Freeman, South Dak.*

WE ARE ABLE

TO THE EDITOR: Before the recent general election there were expressions of opinions as to the choice of candidates, three of whom were United States senators, and one a United States congressman. The election is now over, the people have made their choice, and we shall go on living, as has been the case after all past elections.

Now let us turn our thoughts to conditions that are near to each of us. In our memory we have not seen our young people in our schools, including elementary right through colleges and universities, in such a state of discontent and rebellion. We have nationality against nationality, group against group, and class against class. Juvenile delinquency has grown to the point where we wonder what the future holds. We see our nation torn by strife on every hand, right at it's very roots.

As we look out on the international scene we see much of the same. However here there is a plus, in that a large portion of the world's people are hungry. They do not have the bare necessities of life. The world is paying dearly for the sins of colonialism, and exploitation. We hear much regarding peace, but there is no peace. Where people are being killed, it is war. Each loss of life saddens the hearts of their loved ones.

Does this not indicate that the world is on the wrong road, going in the wrong direction? The world theory of arming with superior destructive power has proven itself not to bring the desired result of peace. This has only brought about an armament race, and created greater tension throughout the world. For us in the United States it has placed us in the group of the most hated nations. We are tolerated, but not loved, because of the image we have given.

Should we ask the question what is wrong, we would possibly get a variety of answers. However there seems to be one answer, that will cover all of the related problems. That answer is lack of Christ in the hearts of the people. If the world were truly Christian, in both word and deed we would have a completely different picture. Could it be that the Lord is speaking to us?

We Mennonites, and those affiliated in the faith are still a small minority. We may well be astounded at the magnitude of this worldwide problem. However the Lord may choose a small group, as He did with Gideon (Judges 7). Our Lord works in mysterious ways.

First: we hear much regarding being overweight, this we are told is not good for us. Could we eat less, safeguard our heath. and send the savings in food to those in need? Two: let us take a look at our personal budget to determine how much of it we need, and how much is wants. There is a vast difference. The things we need usually fall far short of our many wants. Here too we could possibly find something with which to help those in need. There are only two possibilities, there may be more.

This is a cause in which everyone can share; no one needs to be excluded. All can give of their tithes according to their blessings. These tithes can be in money, supplies, time, or in a combination of them. In this way we could supply the food, and the sorely needed tools with which to produce their food. Then those of all ages are needed to teach the people how to use these tools, to plant, cultivate, and harvest. A possible starting point would be right on our mission stations, showing the people in deed, and give the gospel message an added meaning.

People everywhere are seeking the opportunity for a better life, a better way, and searching for the leadership to that end. God has given us the potential, in our abundant blessings. Rarely has there been a more opportune time to spread the good news of the gospel of peace, and happiness, which comes through salvation.

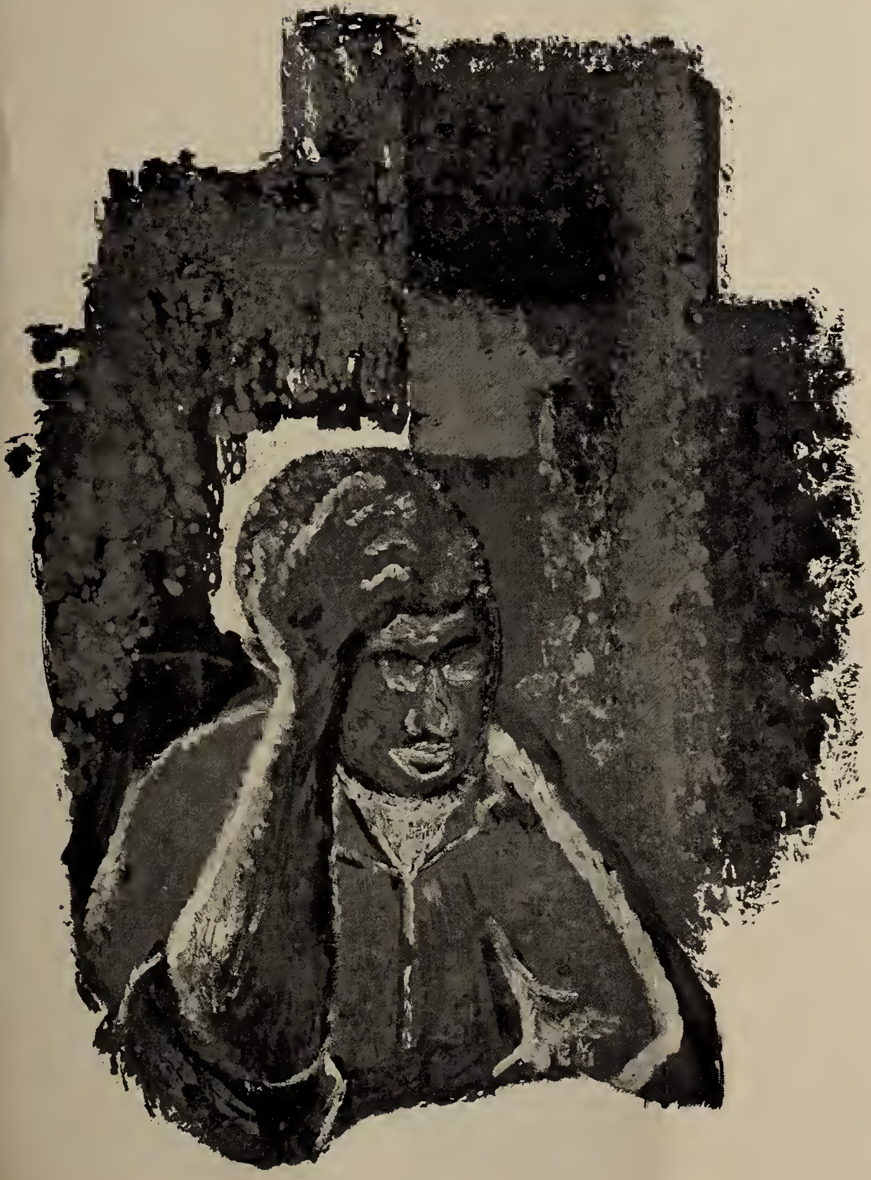
A pastor said in his sermon: If you want to start a revival, draw a circle around your feet, then start the revival in the circle. Which is another way of saying that each of us must in solitude go to our Lord in prayer, for guidance and the filling of our hearts with the Spirit. *Lawrence A. Bartel, 124 Washington Ave., Souderton, Pa.*

ALEC WANTS TO KNOW

This is not a pretty story,

but we cannot avoid these honest questions

for which Alec has no answers yet.



Alec is a nickname. My real name is W. Alexander Harrison III. Real impressive for a fifteen-year-old, huh? I'll bet you sort of picture me as an average Caucasian, upper-middle-class teen-ager, whose parents have plans for me becoming strictly upper-class. But don't let the name fool you. I'm far from upper-middle-class. I'm far from Caucasian, and I guess I gotta say it—I'm far from average.

I was born, out of wedlock, fifteen years ago last June, in the charity ward of our city hospital. So you see, when people who have read this far are starting to think that I'm a sort of smart aleck so and so, they're right in all three counts! Mamma, she's worked on and off—mostly off—as a domestic (that's a glorified name for the kind of woman you call in when there's work that's too hard or too dirty for you to do), and she's okay, but she's had pretty much trouble with the men in her life.

Brothers and sisters? Well, they're sort of related to her trouble. But if you really want to know, begin at the number fifteen and count down, you know fourteen, thirteen, twelve, and so on, and skip a number here and there (where kids have died, or Mamma's been good for a while), and go on down to one, and you'll get a rough idea of our ages and how many of us Mamma is supporting.

My father? I never knew him. As

The boy in this story whose name is W. Alexander Harrison III does not exist. And yet he does, in thousands of kids like him who have his problems and his despair, if not his insight into the difficulties Christianity has in reaching him. Alec is the creation of William W. Finlaw, minister of the Episcopal City Mission of St. Louis. In his work as Protestant chaplain to the juvenile court and related institutions in St. Louis, Mr. Finlaw works with many Alecs (and Alices) attempting to answer the very questions which Alec raises.

I said, Mamma had trouble with men, and every other brother and sister has a different father. W. Alexander Harrison, Jr., must have been pretty much on the ball, intellectually speaking, or else where did I get all my brains?

Home life? We have an apartment in a "deluxe" setting. Fifty years ago, I'll bet it was a real nice single-family affair, but now we've got four families living in it, real cozy like. We all share the same bathroom (when it's working), and I share a bed with two or three of mamma's other kids, and the whole family shares the same nine by eleven living room; so like I said, it's real cozy. And in the winter, we're glad it is so cozy, 'cause that's about the only way we can keep warm!

As I begin to ask you some questions, let's lay some ground rules, shall we? These questions are about *you*, dear reader, in relation to *me*, not in relation to my mother and her morals. Sure it's easy to slough me off by pointing the finger of righteous indignation at Mamma, but I'm asking these questions about me, the "innocent victim of my mother's folly." Hey, wouldn't that sound great with a violin playing in the background?

Okay. Let's get going, shall we? Let's talk about things theological in this go-around. Let's talk about God and love and Christian service and Christian vocation and that sort of jazz. And remember I'm only asking the questions; it's going to be up to you to do the answering.

About God and His love and His regulations: My preacher tells me that God created me. I'll buy that. He also tells me that God loves me. For the sake of argument, I'll even buy that. Finally, my preacher tells me that this God who created me and loves me, also expects me to obey a few rules and regulations so that I can get to heaven one day. You know—honor my mother and father, no stealing, coveting, and the like.

So first of all, if I want to go to heaven, I'm supposed to honor sweet old Mamma and dear old Dad. Come off it! When I look at her all I feel is disgust or pity. When I think of him all I feel is hate. So all I come up with is pretty dismal stuff. This God who created me and loves me put me into the situation I'm in, yet He expects me to honor two people who aren't worthy of the slightest bit of respect. If I honor them, I'm a fake. So what I hear Christianity saying to me is, "Be a fake, if you want to get to heaven." Where am I wrong in my thinking. . . you tell me, huh?

So, let's look at stealing. Have I ever stolen anything? You bet I have! This God who created me and loves me put me into a family where there's no money at all for a so-called allowance. He has me at an age, and he's given me a color skin, where I can't find a job, not even a crummy one. So what am I to do for life's necessities—like candy bars and a soda and a movie and a dance now and then? Well, the only answer I can come up with is to make like Robin Hood. I swipe little things from the rich (who won't actually miss them) to give to the poor, namely me. It's all petty larceny stuff; I've taken shoes so I could go to school, clothes for the same reason. I've grabbed a pair of swimming trunks so that I could go swimming at a community center pool, and I've helped myself to a little change here and there for spending money. Now don't get up on your high horse! I only steal what I absolutely got to have, so I can go to school, so I can get a lunch twice a week (so that I won't go hungry every day at least). Yet the Good Book tells me, "Thou shalt not." Okay, what am I to do?

Last in this area, let's talk about coveting. Man, I spend every waking hour doing just that! Maybe if I was like you and yours, and had a nice home and money to get even a few things, maybe then I'd be satisfied and

not have my mouth watering when I pass a restaurant or a clothing store. But I'm not like you, am I? So once again I come up with a problem. Am I supposed to pretend I don't want the things you take for granted? Do I have to be a phony if I want to follow the regulations of this God who created me and loves me? Isn't that what He is asking me to be—a phony? Okay, "Dear Abby," what's the real scoop?

I've asked you three specific questions, but in my orderly and logical mind, they are building up to an over-all question that is much more important, and that is simply this: Don't God and His love and His regulations actually fit you in your situation better than they do me in mine? I mean, you probably had a mother and a father who were worthy of honor. You probably never *had* to steal. And you probably had enough of the finer things in life so that your tongue wasn't hanging out for everything in sight. So, isn't Christianity more for you and your kind than for me and mine? And don't you have to admit that you're asking me to be a phony if I try to follow it? But can you answer me? Friend, I don't think so!

About Christian service: Every Christmas Eve one of our brood answers a knock at the door, and is met by a heavy-laden society matron bearing gifts: a few toys, some underwear and socks, a few canned goods and the like. She hustles in, breathing through her mouth so she won't get sick from the smells she isn't used to, and she says, "Merry Christmas from such and such a church." And we say "Thank you" with much feeling and emotion, like this woman is heaven's gift to us (only we have to cram all that thanks into about ten seconds, 'cause it's obvious she wants to get out of there as fast as her fifty-five dollar shoes will carry her), and she leaves. And the reason we say our thanks with so much emotion is because we learned our lesson a few years back. That's the year we didn't get any Christmas basket and found out later that the reason we didn't get one was because, and I quote, we didn't act appreciative enough."

So once again I've gotta be a phony. I gotta pretend like you're the greatest thing on earth, so that you'll be willing to pretend that you're doing real Christian service in the years to come. Tell me truthfully, do you practice this charity once a year to meet my needs, or do you do it to meet yours, you know, so you won't feel so guilty about what you're not doing in relation to my real plight—like a decent place to live, like half a chance to be somebody someday?

Is Christian service, like God and love, something that works for you and your middle-class society, but isn't about to work for me and mine?

Finally, about Christian vocation: Here I will quote from the same preacher who has been filling my head with these other ideas we've been talking about: "All work is God-ordained. Any job is a God-given vocation, and the dedicated Christian should see his work as a way to glorifying the God who created him." And do you know, if I were a doctor, or a lawyer, or a businessman, or a skilled craftsman, in short, if I were middle-class and up, I think I could buy this. I expect you can. But close your eyes for a minute and conjure up an image. Watch me, standing on one end of a dishwasher in a big restaurant. There I am, sweating, chafing, hating this work reserved for winos and ex-cons and people like me. Now picture me shoving a big load into the machine, and saying loudly as I do, "Glory to God in the highest! Praise Him from whom all blessings flow!" How big a fake could I be? To me, the only blessing I can see, is getting off from work, (I might be tempted to look to a bottle of wine for company), so that I can forget that tomorrow it's gonna start all over again.

About you and me in conclusion: I've only scratched the surface of the questions I could ask you as we wax theological together. I sure could ask you a lot more. But, maybe sometimes, when other discussions come up and you're tempted to give quick and easy answers, maybe you'll remember me. Maybe you'll think, "Sure, that'll work for me, but how about Alec?"

And as I understand it, you're supposed to be concerned about me and my needs no matter what kind of an impression I make on you. And believe it or not, I'm not asking you these questions to put you in a box. I'm asking 'cause I'd really like some answers, answers that won't make me a phony, answers that will work for me and my class like they seem to be working for you and yours. Will you try to help me? I sure would like you to, 'cause, man, I sure don't see much sense to it all. And when you're brainy like me, things have gotta make sense, don't they?

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*Supplemental reading for the Sunday school lesson of Jan. 31.

COVER

The dependent nature of the child reminds the Christian church of its servant ministry.

CONTRIBUTORS

Joseph D. Ban is a program associate in the Division of Evangelism, American Baptist Home Mission Societies, Valley Forge, Pa. His article is one of a series planned by the Committee on Children's Work of the National Council of Churches of Christ in the U.S.A. and is being used by several cooperating denominations.

Delton Franz is the pastor of the Woodlawn Church, Chicago, Ill., currently on leave of absence for study at Union Theological Seminary, New York.

CREDITS

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THE MENNONITE

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

DURING THE LAST sixteen months my career has been exposed to its greatest danger. For during this period I have tried to teach a Sunday school class of young men and women in the sixth grade. The risks are great because so much is at stake. Now I am sure you think it should be quite easy for the holder of an advanced degree in religion to perform such a task. But herein lies the danger. It is no disgrace for the local basketball team to be beaten by the Harlem Globetrotters. What else could you expect? But should the big city Goliaths ever fall to the back country Davids, that can only mean years of grief for the losers who weren't supposed to lose.

Well, quit stalling. How are you making out? Don't push. After all, teaching is a hard job. Sobs, groans, and tears furnish the theme music against which the lessons must be recited. They who would break the granite will of the human spirit know that one tap from the hammer of wisdom is not enough. Long patient hours must be sacrificed in the service of bringing even one small spark to the dense darkness of the primitive soul. The substance that must be shaped is at first unyielding. Yet those who would mold it are not discouraged even though month after month they see no progress. For they labor in the hope that their efforts will be rewarded when they see just one life changed for the better. And so it is in my case. I think my class is getting through to me.

So what are you learning? Now you press me to make good my boast. These tests are threatening enough to make me want to give up bragging. But let me try.

I've learned that you don't know much until you can say it simply. The little bundle of stuff that I called "my knowledge" seems pretty small when I have to say what I know for sure.

I've discovered that questions are more important than answers. These folks aren't afraid to ask questions, the questions sometimes referred to by adults who don't know quite as much as "stupid" questions. I wish that I could learn to ask more stupid questions. They may, after all, be the most important questions of all.

I've found folks who have more faith and believe more things than I do. And this doesn't mean that I feel my faith is in any abnormal short supply. But when two flights of stairs make you gasp, you've also reached the time of life when your faith muscles stretch more slowly. I know that it is pointless for me to try to plant faith in children. I need them to graft it onto me.

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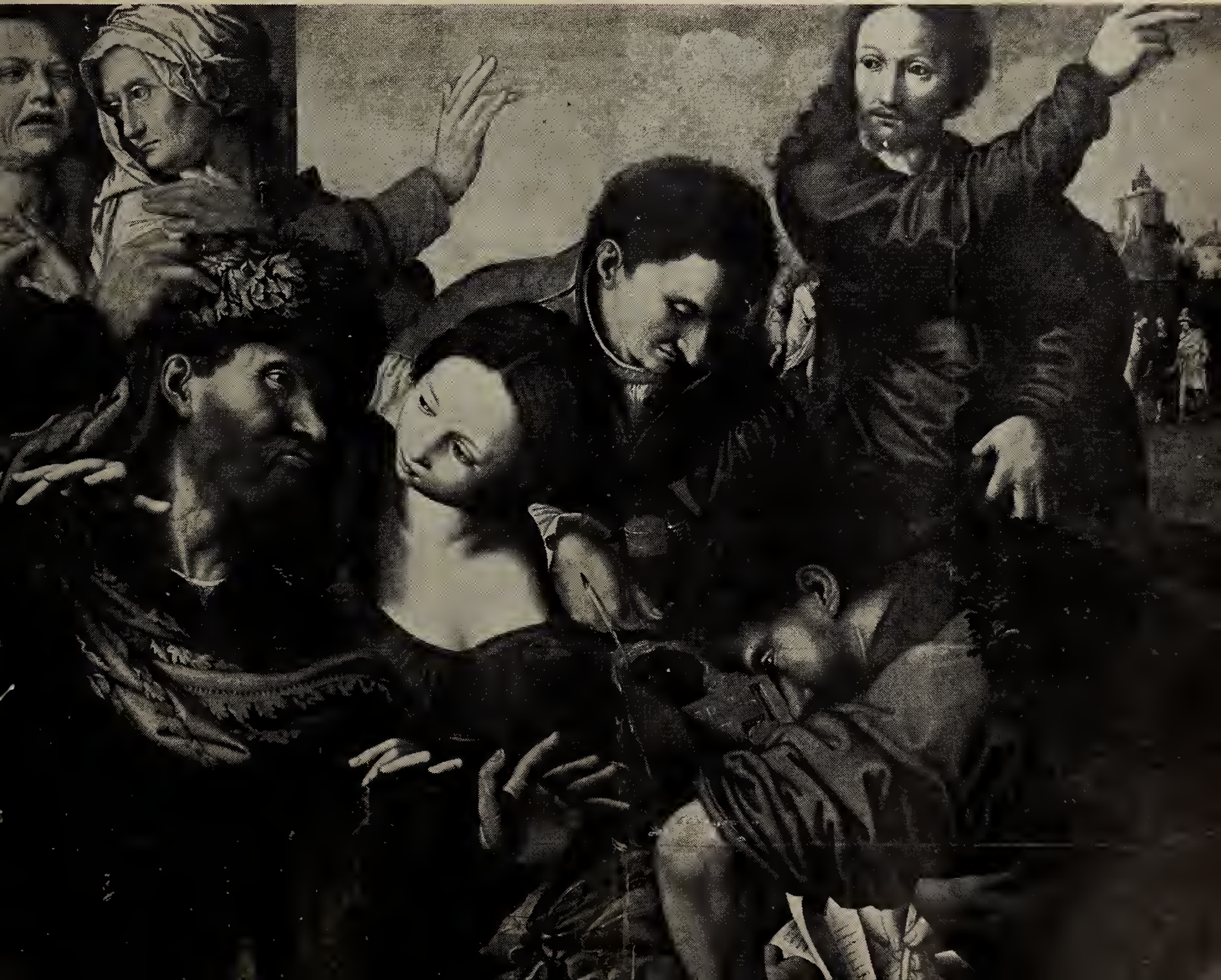

Thayer S. Warshaw

We're Studying the Bible in Our High School

IS IT POSSIBLE in public schools to study the Bible not as a religious book, nor even as a literary work, but as a source book for the humanities? In the clamor over whether Bible reading (as a part of a religious service) is unconstitutional, I believe that the case for including it in the humanities has not been suffciently argued.

The Bible is indeed a religious book, but it is also a part of our secular heritage. A knowledge of the Bible is essential to the pupil's understanding of allusions in literature, in music, and in the fine arts; in news media, in entertainment, and in cultured conversation.

Is he to study mythology and Shakespeare, but not the Bible? Is it important for him to learn what it means when a man is called an Adonis or a Romeo, yet unimportant for him to be able to tell a John from a Judas?

Pity the English teacher who begins the study of Nobel prize-winner John Steinbeck's *The Pearl.* How is he to explain the book's second paragraph, which begins, "If this story is a parable, perhaps everyone takes his own meaning from it . . . "? Nine-tenths of his pupils will not know what a parable is, much less that in one parable a man "sold all that he had" for "one pearl of great price." Yet both understandings are necessary if the pupil is to appraise John Steinbeck's work intelligently.

Perhaps the teacher will next introduce Hemingway's Nobel prize-winning *The Old Man and the Sea,* at the end of which the old man staggers up a hill carrying a heavy mast across his shoulders, stumbles several times, and finally collapses on his bed with his arms outstretched and his hands and forehead showing his recent injuries. Will students ignorant of the Bible catch the allusion?

Or let a class in social studies or in English examine Alan Paton's great novel of South African apartheid, *Cry, the Beloved Country,* in which the main character, a religious leader, has a son named Absalom who rebels against him and dies by hanging. Again the pupils need a knowledge of the Bible to understand the allusions in the book. Should they be denied this part of our cultural background simply because the Bible is controversial or because of the fear that some teachers and students might lack judgment in using the Bible as a textbook in the humanities? The faculty of Newton [Mass.] High School decided that its pupils should not be so denied.

We had evidence to support our belief that students were not informed on biblical grounds. I administered a test consisting of 112 questions to five classes of our college-bound eleventh-and twelfth-graders in Newton—a community that is generally regarded as above average culturally. The test's purpose: to discover whether these pupils were familiar with at least the most commonly known biblical stories, names, and quotations.

The results: 79 percent could not supply the last word of the expression, "Many are called, but few are *chosen";* 84 percent could not furnish the last word of the familiar, "The truth shall make you *free";* 63 percent did not know the last word in Isaiah's "They shall beat their swords into *plowshares";* 84 percent were unable to say that "A soft answer turneth away *wrath";* 88 percent did not know that "Pride goeth before . . . a *fall";* 93 percent could not complete the well-known "The love of money is the root of all *evil.*"

In addition, several pupils thought that Sodom and Gomorrah were lovers; the four horsemen appeared on the Acropolis; the Gospels were written by Matthew, Mark, Luther, and John; Eve was created from an apple; Jesus was baptized by Moses; Jezebel was Ahab's donkey; and the stories by which Jesus taught were called "parodies." In other words, the over-publicized Johnny may be following the adventures of Ulysses by reading the *Odyssey* in school; he may be introduced to the noble Brutus by reading *Julius Ceasar* in school; but in school he will not find out about King David or Joseph's coat or Paul of Tarsus. And, sadly enough, neither will most pupils learn about biblical events and characters outside of school!

Students Wanted to Learn

We introduced the Bible into our studies at Newton High School carefully. Because the Bible had not been in the Newton, Massachusetts, high school curriculum for many years—not even for its great literary passages—we began by helping the pupils to feel their need of being informed in biblical backgrounds. I did this by reading several short stories with them, stories that they failed to understand because they did not understand the biblical allusions involved. They were further nonplussed when they found they could not interpret some political cartoons I showed them from current newspapers. Their pathetic performance on the test I have described proved the clincher. The evidence that a knowledge of biblical allusions is imperitive for understanding in our society was conclusive. They wanted to learn.

I started with two English classes. At the outset we agreed on two ground rules: 1) We would not discuss meaning or interpretation. Should Genesis be understood literally? Poetically? Take the question to a religious authority. 2) We would use the King James Version, solely because most Bible quotations that the students would meet in their reading and everyday life would be from this version—as a look in Bartlett's *Familiar Quotations* proved.

Both rules were invoked when a pupil quoted scholarly authority in questioning the correctness of the King James Version of Isaiah 14: 12: "How art thou fallen from heaven, O Lucifer." His Bible at home read, "How art thou fallen from Heaven, O Day Star." Was not his translation more accurate? Could he memorize the "correct" version? The answer was obvious: We were interested in knowing the words that have influenced our literature.

It is only because the King James Version uses the name "Lucifer" in that passage and because Luke 10:18 says, "I beheld Satan as lightning fall from heaven," that Lucifer has become another name for the devil in our culture. For every person today who thinks of Lucifer as the Roman god of the morning star, a hundred think of Lucifer as the devil. In Milton's *Paradise Lost* Lucifer is one of the fallen angels: "Pandemonium, city and proud seat of Lucifer" (book X, line 424). From Milton, in turn, "proud as Lucifer" has become part of our stock of familiar expressions. For these reasons the class was asked to learn the quotation as it appears in the King James Version and to leave questions of accuracy to theologians.

A similar question arose over whether 1 Corinthians 13:13 was to be memorized as "faith, hope, charity," as in the King James Version or as "faith, hope, love," as in the later versions. Regardless of the merits of one or the other interpretation, the quotation that the pupils would meet in literature and in conversation would almost invariably be the "faith, hope, charity" of the King James Version. Once again our interest was in the version that is the source of our familiar quotation; accuracy of translation and appropriateness of meaning were irrelevant.

No Interpretation of the Text

Our procedure was simple. Three times a week the pupils had assignments in *The Holy Bible in Brief* (Mentor, 50 cents), which contains excerpts from the King James Version. Because some favorite Bible stories (Cain and Abel, for example) and commonly used expressions ("Am I my brother's keeper?") are omitted, these regular textbook assignments were supplemented by other passages. Pupils had the choice of looking them up in Bartlett (for quotations) and in any Sunday school book (for stories), or in the complete King James Version.

Also, three times a week the pupils had a five-minute quiz to test their knowledge of what they had been assigned: quotations to complete, names to identify, and incidents to remember. These quizzes were corrected, graded, returned, and used for brief instruction sessions.

In these sessions I linked as many passages as I could with literature, music, and art. As we went along, the pupils heard about Melville's *Moby Dick,* with its Ishmael, Ahab, and Elijah; Thomas Mann's *Joseph and His Brothers*; Rossini's *Moses in*

A knowledge of the Bible is essential to the pupil's understanding of allusions in literature, in music, and in the fine arts; in news media, in entertainment, and in cultured conversation.

Egypt; Moussorgsky's *Josua Navina;* Michelangelo's *Moses;* Milton's *Samson Agonistes;* Saint-Saens' *Samson and Delilah;* Honegger's *Le Roi David;* Faulkner's *Absalom, Absalom!;* *Bathsheba* in Thomas Hardy's *Far From the Maddening Crowd;* Gounod's *Queen of Sheba;* Marc Connelly's *Green Pastures;* the popular Shadrach and Jezebel; Verdi's *Nabucco;* McLeish's *J.B.;* Massenet's *Herodiade;* and Da Vinci's *Last Supper.*

And they learned the origin of such expressions as the patience of Job, a doubting Thomas, a Nimrod, a Judas, a Jonah, a Lazar an Ananias, and Adam's apple.

In a few special class periods they had other experiences through audio-visual materials. One day we had a concert. First we heard the recorded voice of the city's supervisor of music singing "Little David Play on Your Harp," as he enthusiastically cooperated in the project. Next, the pupils were able to recognize the voice of Sammy Davis, Jr., singing "Tain't Necessarily So," with its "little David was so small, but oh my!" Then, having heard the Negro spiritual and the song from the folk opera, we listened to Judith Anderson's dramatic reading of the story of David and Goliath.

Thus we had three different forms of expression based on the same biblical passage. A fourth medium rocked the room as Harry Belafonte shouted the gospel song "Noah." Next, the pupils sat enraptured as Joan Baez complained her folk song about Moses. A sixth genre using the Bible for the text was represented by the opening aria of Handel's *Messiah.* During this oratorio passage, as in the case of the Anderson reading, the pupils followed the words in their books.

Two other periods were devoted to viewing slides, one set based on stories in the Old Testament and one on episodes in the New Testament. Again the emphasis was on variety of forms of expression and excellence of performance, as we moved from the thirteenth century to the present. There were canvasses by Titian, Rubens, Veronese, Tiepolo, Rembrandt, El Greco, Murillo, Brueghel, and Bosch; murals by Michelangelo, Donatello, Verrocchio, and Bernini; reliefs by Brunelleschi and Ghiberti; engravings by Durer, Dore, and Lucas van Leyden; movie stills of a Hollywood biblical epic; and a three-in-one package — an Aubrey Beardsley print illustrating Oscar Wilde's *Salome,* a drama that was also the inspiration for Strauss's opera.

> *The finding of the Court . . . does not foreclose teaching about the Holy Scriptures or about differences between religious sects in classes in literature and history. Indeed, whether or not the Bible is specifically involved, it would be impossible to teach meaningfully many subjects in the social sciences or the humanities without some mention of religion.* Associate Justice William J. Brennan. ■ *Nothing we have said here indicates that . . . study of the Bible or of religion, when presented objectively as a part of a secular program of education, may not be effected consistent with the First Amendment.* Associate Justice Tom C. Clark, United States Supreme Court.

These three sessions, showing the Bible in music and the visual arts, constituted most of what was done in class. We devoted no time to interpretation of the text. Instead, we spent the time between the quizzes on the more usual aspects of our course of study—critical reading of poetry (some with biblical allusion) and the art of effective writing.

The city's supervisor of audio-visual instruction helped make some of the pictures into slides, and some of the recordings were brought in by pupils. In their enthusiasm they also brought materials from their reading. One student found in his United States history textbook an 1884 political cartoon depicting James G. Blaine as Belshazzar at a feast with William Vanderbilt and Jay Gould, complete with the warning handwriting on the wall, but with no word from the author explaining the allusion.

Another boy discovered in his book United States foreign policy textbook a 1932 cartoon opposing cancellation of European war debts, showing a man (Europe) with one pocket bulging with money (for armaments) and one pocket empty and turned out (for war debts). The caption, "Does one pants pocket know what the other is doing?" was an illustration of how biblical quotation may come to reverse its meaning. The original, from the Sermon on the Mount, says, "When thou doest alms, let not thy left hand know what thy right hand doeth." In context, it urges self-effacing charity. But today, as in the cartoon, the saying usually implies that it is prudent to distract attention from a bad deed by doing a sympathetic one at the same time.

Other political cartoons came from today's newspapers and magazines. We found humorous cartoons and comic strips with biblical quotations or allusions, as well as news items about "good Samaritans" who picked up hitchhikers and about praise that should be rendered unto Sid Ceasar. All these were made into transparencies that were thrown on the screen in the front of the room—sometimes for discussion, sometimes for a quick laugh, but always a reminder of the many points at which the pupils came into contact with the Bible in daily life.

Not One Complaint

What were the results? The forty-one pupils in my two eleventh-grade classes had scored 22 percent on that initial test of 112 questions. At the halfway point—upon completion of the Old Testament—and again at the end of the nine-week unit, we had full period review tests. The test on the Old Testament consisted of 267 questions, of which some pupils got only two or three wrong. The average was 86.5 percent. Eleven weeks later one class was given the same test again, without warning. The average performance showed only a 16 percent loss in recall. For the 305 questions on the New Testament, the average performance was 92.3 percent; two pupils got them all.

Much to our satisfaction and surprise, not one complaint from a parent or other member of the public came to the school principal, the department head, or the teacher. It was surprising if only because ours is a large school that draws from widely differing backgrounds. A teacher comes to know his pupils fairly well in the course of a school year. I know that there were in my classes devout Catholics; Reform, Conservative, and Orthodox Jews; Protestants of several denominations; nonbelievers from the listless to the atheistic.

Those parents and clergymen from whom I did hear, either directly or indirectly, were enthusiastic about the children's new knowledge and their ability to use it. A few parents good-naturedly protested that they themselves were being forced to study the Bible more intensely than ever before; they either had to defend themselves against the insufferable superiority of their more knowledgeable offspring or to help their children memorize what were becoming all-too-familiar quotations.

Within the school considerable interest was stimulated. The librarians reported with satisfaction that paperback excerpted Bibles were going fast and that the reference copies of Bibles, Bartlett's *Quotations*, and biblical encyclopedias were in unusual and intelligent demand. Administrators and fellow faculty members told of biblical quotations in student conversations. Other teachers expressed interest in using the same materials with their classes—just as I had used in my classes materials created by my colleagues.

The greatest source of satisfaction, of course, was the pupils themselves. Nearly every day some pupil made a discovery that he had to share with the teacher or the class. Movie, book, and song titles were especially popular. One boy even brought in some jokes that couldn't be understood without a knowledge of the Bible. He was proud to add a medium of biblical allusion that the teacher had overlooked.

The pupils were given a chance to express themselves on paper. They wrote in class on the general topic, "Studying the Bible," though they were not limited to a discussion of our course. Some took a look at the question of religion in the public schools, a subject we had never discussed. Wrote one: "I believe there is a difference between teaching and studying the Bible. To me, teaching the Bible means looking at it in a religious sense, while studying the Bible means looking at it as a part of literature. I feel that teaching the Bible should not be done in public schools, but studying the Bible should." The terms he uses are significant: he feels that he is *learning* rather than being *taught.*

Bible Broadens Meaning of Things

Another pupil wrote, "Studying the Bible could be most interesting if there weren't so much talk about reading it in schools today. I'm not saying that it isn't interesting, but I think it would be more so if there weren't all this controversy over the separation of church and state. But by studying the Bible purely for the historical or the literary point of view, we have overcome these reasons for not allowing the reading of the Bible."

And a third: "Today especially, when the Bible—and whether to read it in the schools— is seemingly forever in and out of the courts in our country, how can a person form an intellegent opinion if he doesn't even know what is inside the covers? Since the laws of our land are based in part on those in Scripture, doesn't it seem reasonable that it would profit a person to study the Book [the Bible] that has had such an effect on our country?"

Some told of their religious attitudes and initial reservations to our course on the Bible. "At the start of the course on the Bible I felt that it was not only purposeless to study it as a part of literature but also somehow morally wrong. . . . I no longer feel this way. . . . I am now immediately aware of a biblical reference in books that I have reread many times without noticing the references."

A representative of a different tradition had similar qualms: "My first thoughts of studying the King James Version put great doubt in my mind as to the place of the Bible in school. I received permission to read the Protestant Bible and really enjoyed my Bible course in school."

A member of a third group expressed his introduction to the New Testament thus: "True, in class the principles of 'separation of church and state' and 'keep religion out of the public school' have been strictly adhered to. . . . Yet, in a biblical study, exposure of the pupil to theological doctrine is in my opinion both inevitable and valuable. . . . Even the most unwilling student, having been thus exposed, would find it extremely difficult not to emerge with some idea of what the word 'Christian' ideologically connotes. I do not condemn this added knowledge; in fact I greatly value it: I do not consider it necessary to discuss the merits for one living in the midst of a predominantly Christian country to have some understanding of Christianity. . . . Thus this study for me has been two dimensional. It has helped me to feel at home both in and out of the library."

Still others told stories that ranged widely in what they felt they had gained. "My mother is always quoting things she learned from her mother, and now I can answer her with one from the 'other side.' For instance, my sisters were quarreling; and my mother finally got mad when the fight came to blows, and she told the older one to 'turn the other cheek.' Immediately I jumped up and called out, 'An eye for an eye and a tooth for a tooth!' "

Another tied the subject to a poem she was analyzing: "As Chapman opened the door to Homer for Keats, so the Bible can broaden the meaning of things we read, hear, and see . . . . Not only do I find places where the Bible passages are used, but I have opportunities to use some myself in conversation. In many cases my statements have not been effective, mainly because many people do not recognize the allusions. They are missing all that I used to miss."

And finally, "The study of the Bible has been the most worthwhile part of the year. By that I mean that I have learned more about literature than at any other time."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 67114

Ted Noffs (center) searches for ways that the church might minister in a new environment

HE LOOKS FOR CHRIST IN HELL

It is blasphemous to talk about 'taking Christ into the world.' Christ is in the world because it is His world. He is in areas of missionary concern. He is in the hellish atmosphere of the slums. He inhabits the streets of the prostitutes. He is, in fact, wherever He is needed."

Thus says Ted Noffs, a minister who has an interesting theology of mission. An Australian Methodist, he was recently assigned to the Sydney community of Kings Cross. This is the entertainment center of the nation.

The population per square mile of Kings Cross is estimated at 150,000 persons, making it the most densely populated square mile in the southern hemisphere. The church in Kings Cross had disappeared. It was regarded as an impossible situation for traditional approaches. So before taking up his ministry, Noffs made flying visits to experimental centers of church life around the world.

Noffs was sent into this area with the specific task of discovering ways by which a renewed church might minister in the strange new environment of affluent apartment buildings, exclusive tourist hotels, and sensation-seeking nightclubs. In Kings Cross, for example, two of the most famous nightclubs had all-male revues. Kings Cross is a center not only of prostitution, but also for homosexual groups in Australia. Drug addiction is a problem among the many hundreds of young adults who live there.

"Christians when they respond to His call," says Noff, "go to the co-workers with Him in areas of need. Strangely enough it has taken the barbarism of concentration camps in Germany to recall many Christians to this fact. . . . Our special interest in the writings of Dietrich Bonhoeffer, Paul Schneider, and other German Christians of their caliber lies in the fact that in the aloneness, in the hell, in the ghastly despair of Nazi cells they rediscovered the reality of Christ. What they wrote, therefore, is vastly different from the experiences related in books of sermons, theological expositions, quasi- religious philosophy, that fill the trash cans of the twentieth century."

Noffs, who had served the church as pastor of Wesley Church in Chicago for three years and who took his master's degree in sociology at Northwestern University, made his first contact with the beatnik community on his return from his overseas trip in March of last year. His only plant consisted of an apartment building with four units in it. He proceeded to create what has become known around Australia as the Wayside Chapel of the Cross in one of the lower apartments. Above this the small core of Christians working with him set to work to create what has been the Upper Room Coffee Lounge.

Noffs was a pioneer. He sees this as the Christian's role. He says, "To some extent, too, Dietrich Bonhoeffer was a pioneer of a pathway that the whole church (and for that matter the world) must tread before the century is done. Our search, to use Tillich's phrase, is 'to find the God beyond the God.' It is in this sense that we are to be a pilgrim church—to use an ancient Hebrew expression.

Today Christians must be found in those places of human depravity and sorrow and in fact wherever there is a person in need. Christ waits there.

We are to be 'tent-dwellers,' as we commence this journey of faith.

"As we begin this new journey we will look in vain for familiar landmarks. We will become confused.

"We will seek for traditional resting places, but they will not be there. We shall grow weary.

"We will search the horizons for a retreat in which to seek shelter from the storm and from our enemies, but we shall find none.

"We will be unprotected and insecure. But perhaps we shall find God."

Noffs had no congregation whatsoever. Only eight people welcomed him when he took up his ministry. Having just left Sydney's thriving Central Methodist Mission and a congregation of 1,000 people, he despaired. He began however by gathering together many of the beatniks from some of the depressed areas on the fringe of Kings Cross. Visiting the "pads" (as their living places are called) he struck up friendships. Before long the Wayside Chapel became famous as the church being built by beatniks. Many of them helped in the removal of rocks, the laying of pipes, and in the general work around the area. The beatniks took signs advertising the coffee shop which their more artistic fellows painted and placed them in some of the hotels in the area.

The church was gradually moving into the world. Says Noffs, "In every age of spiritual renewal and discovery God pushes His remnant out into the world, unprotected, insecure, and alone. He pushed Abraham out into the wilderness to be a wanderer. He pushed Moses out on a long and perilous journey which had as its goal the promised land.

"The past sixteen hundred years since Constantine embraced the Christian faith have been years in which the western church has enjoyed status and prestige. Here and there, within Christendom itself, individuals and communities have suffered for their beliefs and devotion. But their persecution was directed from within the church rather than outside in the world.

"In the twentieth century a dramatic change has taken place. In Russia and in China the power structures of the traditional religious institutions have broken down. Christians living in those countries do not belong to a church that has status and authority simply because it is the church. In fact the reverse may be true.

"We are no longer living in a world in which Christianity is advancing commensurately with world population changes. It is decreasing."

Nowadays on a Sunday evening 150 to 200 beatniks gather in the Upper Room. The coffee shop is open other nights of the week too, but on this evening the service is televised from the Wayside Chapel beneath through the closed-circuit television to the coffee shop above. Many of the beatniks listen and then discuss the issues raised by Noffs when he comes up into the coffee shop later. Increasing numbers of beatniks are involving themselves in the service below. Recently some have read the lesson and others have become involved in other services.

Some 1,000 beatniks live in the Sydney area. Many of them come from other countries to be a part of this community. Noff's ministry among these people is a growing one and with significant developments.

It is these people who Noffs is trying to reach. He says, "Today Christians must be found in those places of human depravity and sorrow and in fact wherever there is a person in need. Christ waits there, longing for those who know His name to respond to His call to work for Him, shoulder to shoulder, for man's redemption."

One of the most exciting developments is a result of a poetry corner where the beatniks contribute items. The best of the poems and prose have been published in a monthly magazine called *Cross Beat*. The church in this center is dramatically involved in the life of the world from within, and Noffs regards as the key words in his work: *redemptive involvement*.

At this center the team that is involved in the work has increasing responsibilities in counselling among the people who come in seeking employment and who have not worked for long periods of time. They hold art exhibitions in which the art works of the young people are not only exhibited but sold in their interests. The church is now a key center for Sydney's young artists and exhibitions of paintings are being sold continuously in a church-run gallery. Each evening folk singers sing in the spacious western room.

So far as involvement with the literary and artistic world is concerned, Noffs says to those who visit the Upper Room, "We are involved in a common search for the truth. Let us share with you something of our insights and beliefs about this important subject." In this way young people at the Wayside Chapel of the Cross and particularly in the Upper Room coffee shop are discovering that truth to be Jesus Christ.

Noffs' philosophy is perhaps caught up in this quotation from William Stringfellow which he cited in one of his sermons: "This intimacy with the world as it is, this peculiar freedom, this awful innocence towards the world which a Christian is given, makes a Christian look like a sucker. He looks like that to other men because he is engaged in the wholesale expenditure of his life. . . .

"A Christian is not distinguished by his political views, or moral decisions, or habitual conduct, or personal piety, or, least of all, by his churchly activities. A Christian is distinguished by his radical esteem for the incarnation—to use the traditional jargon—by his reverence for the life of God in the whole of creation, even, and in a sense, especially, creation in the travail of sin.

"The characteristic place to find a Christian is among his very enemies."

"The first place to look for Christ is in hell."

NEWS

Students Note World Crisis

Window washers on high buildings face many hazards. Most frightening of all, say many veterans is the sensation they get when they look up toward the sky. If the clouds are moving, the window washer begins to feel that the building is falling on him.

Mennonites have faced the same problem. Their inner feelings have caused them to feel that the world is falling in on them. For example, Mennonites at most places and times in their history have felt persecuted by the world. The persecution may have been direct or indirect. Regardless of its form, it was taken as a sign that Mennonites were being true to God. After all, didn't Jesus say, "In the world you have tribulation; but be of good cheer, I have overcome the world" (John 16:33)?

But it has also been true that Mennonites have been more than religious strangers in a country. As immigrants they have also been social strangers. And they have tended to feel that their rejection by the world has been because of their religion. Says Mennonite sociologist Paul Peachey, "The immigrant people felt they were feeling the tension between the church and the world, when it was only their psychological uneasiness as immigrants."

Mennonites have had a long struggle with the world. The struggle has separated them from the world. Says Peachey, who is executive secretary of the Church Peace Mission, "Mennonites from their long struggle with the world have become a sociologically-congealed group."

The Mennonite church has withdrawn so far from the world, that it can hardly be seen as a part of the world. "If there is a church that has defined itself without the world it is the Mennonite church," says Peachey. He sees it as a self-contained church.

Relevance was a major concern of the Mennonite Graduate Fellowship to which Peachey spoke in its closing session. Eighty graduate students, scholars, and church leaders met at Earlham College, Richmond, Ind., for three days beginning Dec. 30. They considered the church-culture crisis.

Calvin Redekop, another sociologist, saw the problems of the Mennonite Church in a similar light. He also saw a process of congealing going on in Mennonite life. The extreme example is the Old Colony Mennonites in Mexico which Redekop has studied.

A process is at work that changes the high religious commitments of a group and moves it toward an almost opposite goal. Mennonites have proclaimed obedience to God which means nonconformity to the world. But the group usually sees this obedience as being carried out in a special way, such as being a conscientious objector to war. In order then to be obedient, the person in the group has to conform.

Among the Old Colony Mennonites the wearing of simple clothing is considered a standard response that shows obedience to God. But here a person may be excommunicated for wearing a belt as opposed to the practices of the group. Thus the person is judged not for his obedience but for his conformity.

Thus Mennonites find themselves drifting toward a sterile dogmatism, not because they have not had high ideals, but because they did. How can they escape? Redekop, who is professor of Christianity and society at Earlham College, suggests that Mennonites need to break into the outside world. They need to give themselves with more abandon to the winning of converts. They need to check their understanding of truth with others. This obviously will change the complexion of the church. It may even spell the end for the Mennonite church as Mennonites know it now.

But if the church will change, so certainly will the world. Change has become the norm for the present world, and everything indicates that the world of the next several decades will bring even more radical changes.

J. Richard Burkholder, professor of religion at Goshen (Ind.) College, recited the facts of the coming revolution. The world is experiencing a sharp rise in population. Twenty-five percent of the people who have ever lived are alive now. Ninety percent of all the scientists the world has ever known are still alive and are applying their intellectual knowledge to the technical problems of life. For it is technology and not knowledge that is changing the world. Much of our basic information was available to the ancients. It was never applied until now for practical purposes.

All these are changes in quantity. But they are bound to change the quality of life. And what will the quality be like? Burkholder saw the possibility that many of the characteristics of life may disappear: agriculture, cities, and war—although war may do away with us before it is outlawed.

One change may be in our concept of work, which for Mennonites as well as others has been the basis of life. Much work in our world now is centered on taking care of machines —machines which at this stage of technological development have the equivalent of a high school education. As machines are able to do more of man's work, man will shift his attention from caring for machines to caring for other people.

Faced with these fearsome prospects of change it was hard for the group to know whether the church was at all relevant. Even as graduate students identified with intellectual institutions, it was hard to know whether even the university was relevant.

Mennonite students like Mennonites everywhere are uneasy about the world. The source of uneasiness may not be clear. It may derive from the normal travail associated with any learning experience. It must also be true that the world furnishes many things to be uneasy about.

The Mennonite Graduate Fellowship is an association of Mennonite students. Elected to plan next year's program were Tom Lehman, biochemistry, West Lafayette, Ind.; Arnold Wyse, medicine, Indianapolis, Ind.; and Phyllis Bixler, English, North Newton, Kan. Lehman was chosen chairman to succeed Victor Vogt.

CHURCH HEARS FIRST CONVERT

The Namiki Church, Miyakonojo, Japan, celebrated its tenth anniversary on Sept. 30, with a five-day evangelistic program, reports Verney Unruh, General Conference missionary in that city. The speaker for the program was M. Shimada, the first convert of that city, the first person to be baptized, and the first person to dedicate his life to the Lord for Christian service. Shimada is the pastor of a church near Tokyo.

Unruh reports of a project which was begun a few years ago—supplying a set of Bible story books to the sixty-eight primary and junior high schools in the city and county. In most places principals and teachers have accepted them gladly.

CONGO MISSION SEEKS PLANE

Melvin Loewen, academic dean of the Protestant University at Stanleyville, briefed the Congo Inland Mission board on recent events in the Congo at its meeting in Chicago.

"In Africa as in Asia and in America, people are moving to the cities," he said. Leopoldville now has a population of 1,000,000 and across the river Brazzaville has 2000,000. He urged consideration of beginning a Bible school in Leopoldville.

DISCUSSING ART and the artist at the Mennonite Graduate Fellowship meeting was a panel of four involved in various creative media. Facing the audience (left to right) are: Rudy H. Wiebe, Goshen, Ind., instructor in English and author of the novel, "Peace Shall Destroy Many"; Yorifumi Yaguchi, Tokyo, student at Goshen College, and poet; Maynard Shelly, moderator, and editor of "The Mennonite"; Alfred Siemens, Vancouver, professor of geography and photographer; and Robert W. Regier, Urbana, Ill., former art director for the General Conference.

Although Loewen foresaw further struggle, he sounded an optimistic note as to the future of the work in the Congo and urged dedication to the task. He stressed that out of the crucible of suffering and conflict in the Congo, there has come a fellowship and devotion to the cause of Christ.

Among other considerations the Congo board decided to secure a plane. The use of the plane will be an enormous saving in time for the workers. In fourteen minutes a doctor can cover the same distance by plane requiring several hours or more by land travel.

The Congo Inland Mission is an inter-Mennonite agency.

JOHNSON FORBEAR LED HOUSTON GRAHAM RECOUNTS CONVERSION

Billy Graham recently told how President Johnson's great-grandfather was instrumental in the conversion of Sam Houston to the Christian faith.

The story was recited by Graham in a sermon given at the National City Christian Church in Washington, D.C., on Jan. 20. It was on this day that Lyndon B. Johnson took the oath of office as President of the United States. Johnson and Vice President Hubert H. Humphrey attended the service.

The experience was called to Graham's attention by a framed letter which he saw in the President's office. The letter was written by the Mexican War general to a Johnson ancestor named Baines.

Graham saw in the President's esteem of the Houston experience evidence that Johnson is concerned for spiritual values in the nation's life.

Following is the account as given by Graham.

"Mr. President, on the wall of your office at the White House, I have seen a framed yellowed letter. It was written to your great-grandfather Baines more than 100 years ago, and it bears the bold — almost defiant—signature of Sam Houston.

"Your great-grandfather led General Sam Houston to a saving knowledge of Jesus Christ. This conversion transformed that troubled, rough hero of San Jacinto into a man of peace, happiness, and purpose. As Marquis James put it in his book, *The Raven:*

" 'The long quest for spiritual repose ended when Houston knelt before the altar and asked to be received into the church, and on the nineteenth of Nov., 1858, the convert waded into the chilly waters of Rocky Creek, and was baptized. A church publication at that time said, "The announcement of General Houston's conversion has excited wonder and surprise of many who have supposed that he was past praying for." '

"At the time, somebody said to Sam Houston, 'Well, General, I hear all your sins were washed away.'

" 'I hope so,' Sam Houston replied, but if they were all washed away, the Lord help the fish down below.'

"On the day Sam Houston was baptized, he offered to pay half the minister's salary in the church. When someone asked him about it, he said, 'My pocket book was baptized, too.'

"This newness of spiritual life that the President's great-grandfather Baines helped introduce to General Sam Houston is the same transforming faith we need in our nation today if we are to meet successfully our rendezvous with destiny. That letter, written by a heroic Texan, to the great-grandfather of our President is heartening evidence of a sense of moral direction. The letter itself is important, but the fact that the President chose to hang it in his office, is also important. It is a shining symbol that from the very apex of government, there is a spiritual emphasis in our national affairs.

"Symbolically, it says that Lyndon Baines Johnson has respect for the old faith that has guided his family, his state, and his nation, through generations.

"On this solemn occasion, as a great nation goes forward under its newly chosen leaders, I find great comfort for the future, symbolized by a yellowed scrap of paper on a White House wall."

GERMAN MAGAZINE FOLDS

After eighty years of publication, the *Zionsbote* has closed its last volume. The end came last month for the Mennonite Brethren German biweekly. The publication was the last German language Mennonite church periodical published in the United States.

Shrinking circulation was the reason for discontinuance for the Hillsboro, Kan., publication that once sent 1,000 copies to the Mennonite churches in Russia. Cause of the circulation drop was that few members of the Mennonite Brethren church in the United States any longer read German.

Said the editor, Orlando Harms, "We were happy to carry *Zionsbote* as a service to our older readers this past decade, even in the face of growing deficits and circulation which dropped below 800. Sentiment gave way to reality."

Though the *Zionsbote* has been discontinued, the Mennonite Brethren church is not without a German periodical. The *Mennonitische Rundschau,* once an independent Mennonite weekly, is now published by the Canadian branch of the Mennonite Brethren Church in Winnipeg. A number of other German periodicals are published in Canada, South America, and Europe.

Zionsbote was developed by the Mennonite Publishing Company, Elkhart, Ind., in 1884. It began as a four-page quarterly, became a semimonthly in 1886 and was enlarged to eight pages in 1889. Its pace quickened in 1904 when it became a sixteen-page weekly. Since 1958 it has been a biweekly.

The Elkhart firm was headed by the pioneer Mennonite publisher, John F. Funk. Since 1913 the paper has been published at Hillsboro and the Mennonite Brethren Publishing House.

J. F. Harms was editor from 1884 to 1906. He also served as assistant editor from 1922 to 1934. Other editors have been A. L. Schellenberg, J. D. Fast, and P. H. Berg. Orlando Harms has served as its editor since 1953. Harms is also manager of the Mennonite Brethren Publishing House, and editor of the *Christian Leader*, the English language biweekly of the United States Mennonite Brethren Church.

SCIENCE IS YOUTH WEEK THEME

Science and the Christian faith is the theme for many youth week observances beginning last Sunday.

For too long science and religion have been considered opposing forces says John S. Woods, New York. But both are not so much bodies of knowledge as they are "language systems for describing reality," he says. The youth week program will attempt to explore a process of "translation between the two language systems."

"Songs for a Small Planet" is the theme for the youth program. "The songs are from the Psalms and the planet is our scientific and secular earth in the 1960s," explains a resource book prepared for youth study groups.

"Like the psalmists of old—who were confronted with a new and confusing awareness of their environment and themselves—we of this generation must grapple with the new knowledge unfolding around us," it says.

Wood said youth have a particular contribution to make in exploring the relationships between science and religion. They are generally more aware of the tremendous recent breakthroughs in science through their school work than are most adults.

"We are not so much interested in separating out our youth and working with them in one corner of the church as we are in helping them make their own particular impact on the life of the church. And the issues we're inviting young people to examine are really issues which are at the heart of the total church life," he added.

The General Conference Young People's Union is publishing a series of program helps on the youth week theme. The topics on science have been written by Robert Schmidt, a Bethel College science instructor.

Youth week is promoted by the Department of Youth Work of the National Council of Churches. Its executive director is John S. Wood.

An alternate theme for youth week has been prepared by the National Sunday School Association. "My All for Christ" is the major idea with sub-themes covering talents, time, money, and intellect. The purpose of the program is to "challenge the youth of today to face the moral and spiritual battles of life with the never-failing Christ at their side."

WINTER SCHOOL IN WINNIPEG CHURCHMEN MEET FOR STUDY

Ministers and laymen will study together in a two week course offered by Canadian Mennonite Bible College, Winnipeg. The course is sponsored by the Conference of Mennonites in Canada and begins Feb. 15.

Six courses will be offered. Bible study, church history, Old Testament history, Christian education and theology are among the offerings. Members of the faculty will instruct.

The Conference pays tuition for all and gives extra aid to a number of ministers or ministerial candidates from each province.

WORDS AND DEEDS

Adeolu Adegbola, Methodist director of a seminary in Nigeria, says that the revolution in Africa is the harvest of Christian missions. They have not always been aware of the relevance of their activities to the prospective social revolution. Yet the "baby" has now arrived, and they have all been surprised to see what has been carried in the "womb" of missionary activities all this time. He says, "The African revolution is a triumph of Christian ideals which have been taught and preached, worked for and fought for."

Marvin E. Wolfgang, a sociologist and specialist in crime, finds that Negroes are more likely to be victims of assaultive crimes by whites than whites to be victims of such crimes by Negroes.

The Lord's Day Alliance, 71 W. 23 St., New York 10010, is sponsoring a research essay contest on "The Lord's Day: Its Biblical Background and Observance." Second-year seminary students are eligible.

"Nurse for a Day" is a program sponsored by Mennonite Hospital, Bloomington, Ill. Senior high school girls visit the hospital for one day each in the company of a student nurse who serves as a guide through a normal tour of duty.

CONFERENCE STEWARDSHIP

Contributions in support of the General Conference program during the 1964 year totalled $1,434,687. This represents 96.1 percent of the total budget including the seminary. The Board of Missions came closest to meeting the budget at 99.8 percent.

Almost 20 percent of total receipts were received in the month of December. Ours is truly a work of faith to continue a program during most of the year not knowing how much money will be received during the last month of the year. This necessitates borrowing and the use of small reserve funds.

A program of Christian witness cannot, however, be measured in dollars and cents alone. Let us never forget the many brethren in sacrificial service at home and abroad. *Wm. L. Friesen, Conference Treasurer*

CHURCH RECORD

CALENDAR

Conferences

July 10-17 — General Conference, Estes Park, Colo.

July, 1967—Mennonite World Conference, The Netherlands.

Canadian

Feb. 15-26 — Ministers' and Laymen's Course, Canadian Bible College, Winnipeg, Man.

Central

Feb. 7—Bethel Church, Pekin, Ill., family night program.

Feb. 9—Concordia College Choir, Bluffton College.

AUDIO-VISUALS

Teachers' kits to present projects to children's classes in an interesting manner are available. The kindergarten kit presents a project for Hong Kong; the primary, for Algeria; the junior, for Jordan; and the intermediate, for Korea. Each kit includes a story illustrated with pictures and maps, activity suggestions, and worship material. Kits were prepared by the Mennonite Central Committee and may be obtained from the Board of Christian Service, Box 647, Newton, Kan.

BAPTISMS

Calvary Church, Washington, Ill., on Jan. 3: Nancy Eichorn, Mary Gingrich, Kirby Graber, Stanley Rediger, Jim Rhodes, Robert Schertz, Dan Schrock, Sherry Sommer, John Steury, Peter Streid, Barbara Vercler, Nancy Warner.

Hoffnungsau Church, Inman, Kan., on Jan. 31: James Goertz, Galen Regehr, Larry Schmidt, Kenneth Wiens, Pamela Wiens.

DEATHS

Josephine C. Claes, Gospel Church, Peoria, Ill., was born Jan. 21, 1890, and died Jan. 14.

Jacob F. Lehman, First Church, Halstead, Kan. was born Sept. 26, 1883, in Giesburg, Germany, and died Jan. 14. He is survived by two sons and one daughter.

Susanna Nickel, was born Feb. 8, 1881 in Whitewater, Kan., and died Dec. 23. She was a member of the Whitewater Church.

MARRIAGES

Stephen Michalovic, Englewood (Ill.) Church, and *Edith Neufeld,* Grace Church, Chicago, Ill., on Dec. 26.

Bernhard Peters, First Church, Bluffton, Ohio, and *Ingrid Hossfeld,* Kirchhain Hessen, Germany, were married Jan. 4, in the Grace Church, St. Catharines, Ont. Peters is professor of foreign languages at Bluffton College.

MINISTERS

Floyd G. Bartel, Topeka, Kan., has accepted a call to the pastorate of the Bethel Church, Lancaster, Pa., to begin on Aug. 1. He will succeed Ward W. Shelly who served the church for thirteen years and in Jan. was installed as pastor of the Calvary Church, Washington, Ill. Bartel is currently serving the Southern Hills Church.

Carl Flickner will serve as the interim pastor of the Norriton Church, Norristown, Pa., until June when he and his wife will return to India where they are missionaries under the Evangelical Alliance Mission. He is a member of the Bethany Church, Kingman, Kan., and his wife is a member of the East Swamp Church, Quakertown, Pa. The Norriton Church is a new church being developed by the Eastern District Conference.

Russell L. Mast, North Newton, Kan., has been granted a sabbatical leave by the Bethel College Church. In Sept. he and his wife will leave for Scotland where both will study at the University of Edinburgh. He has served in the ministry for twenty-five years, the last eight at the Bethel College Church.

J. J. Sawatzky became pastor of the Clearbrook (B.C.) Church in Dec. Formerly a pastor in Calgary, he succeeds J. L. Zacharias.

WORKERS

Rourke E. Downey, M.D. has been appointed to the medical staff of Kings View Hospital as its fourth full-time psychiatrist. He is a graduate of Queen's University, Kingston, Ont. After interning at Mercy Hospital, Bay City, Mich., he served as hospital resident at Pontiac, Mich., at Logansport, Ind., and at Warm Springs, Mont. He gained further experience at Patton State Hospital, and as assistant superintendent at Modesto State Hospital, both of Calif. Prior to his Kings View appointment, Downey was in private practice.

Gerd Uwe Kliewer, Brazil, was appointed editor of *Bibel und Pflug* by the South American Mennonite Conference at its meeting in Gartental, Montevideo. A teacher, Kliewer succeeds Julius F. Legiehn, Witmarsum, Brazil, who has edited the paper for a number of years. *Bibel und Pflug* is a German Mennonite periodical published at Santa Cruz with the aid of the General Conference Mennonite Church.

Maxine Lehmberg (Mrs. Lester), Moundridge, Kan., has been assigned as secretary to the editor of *The Mennonite.* She succeeds Dorothy Krehbiel, Kingman, Kan., who held this position from June 1961 until last month.

Tom Lehman, West Lafayette, Ind., has been elected chairman of the planning committee for the Mennonite Graduate Fellowship. Also elected to the committee was *Phyllis Bixler,* North Newton, Kan. (See News: Students Note World Crisis.)

Ernest Smucker, Goshen, Ind., a surgeon, left on Jan. 9 for a two-month tour of duty in the Congo for the Mennonite Central Committee and the Congo Protestant Relief Agency. He is helping Neal Ratzlaff, a Mennonite Central Committee physician, assume medical and surgical responsibilities in a Swedish Convent hospital at Kibunzi in southwestern Congo.

Floyd Bartel (Ministers); Phyllis Bixler, Tom Lehman (Workers).

LETTERS

BE LEGAL ON TAX PROTESTS

Dear Editor: The letter "A Call to Income Tax Protest" [Dec. 29] is very timely. It is important that we take a stand on the importance of money, as well as military service. As pointed out in the article, money is now more important in the defense effort than manpower.

There are a few points that should be explained or pursued further. If the defense budget is $47 billion, and the national budget is $100 billion, then the amount of every tax dollar going to the "pentagon answer" is only forty-seven cents, not seventy-five cents. However, there are many items spent by the government not classed as defense, but related to it, such as veterans benefits, space program and basic research. On the other hand, the people as a whole receive many benefits from the defense effort such as the training of men in useful skills, development of jet transportation, and the rescue of missionaries in the Congo, to mention a few.

Our leaders are not *intentionally* preparing for a colossal evil as stated in the article. Most of them are professing Christians, and they sincerely believe that the maintaining of a superior defensive force is the best method to maintain peace. Our forefathers left Switzerland to avoid military service, at a time when manpower was the important thing. Isn't it ironic that since that time, Switzerland has avoided involvement in wars, while the U.S. has had four major wars, plus many minor ones, in the past 100 years? It could be that our leaders are using the Switzerland principle. But times have changed, and world destruction is possible by accident or the action of one madman.

It is good to hear an effort is being made to allow us to pay an alternate tax, but won't this remove the potency of a resounding "No" just as the law permitting alternative service did? This points out the necessity of opposing the evil as a whole, not just opposing a contributing factor. If my taxes are used 100 percent for peace, my neighbors' will go 100 percent for war or defense. The government will get defense funds one way or another. Therefore we should start at the top, to change the policy of the leaders—we can never stop this mad arms race by cutting off our little contribution. Of course, if refusing to pay taxes for defense spending will spotlight the issue enough to change the policy, we should use it, but *only after we have used all legal methods and resources, such as writing to our congressman and lobbying.*

We must be practical in our recommendations for discontinuation of defense spending. If we advise complete discontinuance, and advise laying down our arms, our advice will surely be rejected. Even if it would be accepted, I'm sure this would be the last issue of *The Mennonite*, as the communists would immediately take over. We could no longer write letters like this. We must trust God for a solution, but the only human, reasonable, and practical solution is the gradual disarmament of all nations, which makes it necessary for any protest by us to be made on an international scale. We are in a vicious circle (which we helped create), and Russia will not disarm until it has the upper hand.

Finally, we should never let this awesome problem overshadow our major purpose in life, to proclaim the gospel, love our brothers, and have faith that our Lord can take care of us. *James Von Gunten, 423 Van Buren St., Berne, Ind.*

STEP TOWARD ISOLATIONISM

Dear Sir: I feel urged to make a few comments on the tax paying issue. Paying taxes is one vital link the individual has with society and I question whether we as individuals and Mennonites can afford to sever this link. To do so I fear would be a giant step backwards toward isolationism and the delusion inherent in such a philosophy that we are thereby free from responsibility for what our nation does. Is this realistic? Does the cause of war reside in our defense apparatus or is this perhaps only the means of war? Could it be that the cause of war lies much closer home, lurking in fact, within each one of us? If one would refuse to pay taxes as a form of protest (symbolic) without deluding himself about his guilt and involvement (thus a protest even against himself) I could see a case for it. This however would require a deeply digested comprehension which is perhaps beyond most of us. *Jim Rich, Box 81, North Newton, Kan.*

AMISH EXPERIENCES

The following letter was published recently in a Mennonite weekly in the Netherlands. It was written by George Schepperle, a trainee from the Netherlands, who is spending this year in the United States. He has worked at a nursing home in Elkhart, Ind., and will also work on a farm in Nebraska. He is a seminary graduate and will probably enter the ministry on his return.

Much has already been written about the way of life and the customs of the Amish and of the Conservative Mennonites. As a rule not much is said about the backgrounds and yet it is necessary to become acquainted with these in order that one may at least get some understanding for their style of life.

During a weekend when I stayed with a conservative family something has become clear to me. Conservatism in external things often goes together with a fundamentalistic view of the Bible. In talks with conservatives the opponent's argument often is, "the Bible says" then there follows a series of texts. If they would say, "Christ says," or "the prophet says," or "in Paul's letters we find," then there would at least be a starting-point to make a discussion possible. But with the cry, "the Bible says," you get a slap in the face, because in that way everything in the Bible is put on the same level. For biblical criticism they are then not open, even if one supposes that they know what is meant with the word.

Furthermore the vision on life is strongly influenced by the expectation of the hereafter. This had also struck me two years ago, but now again it was said when we took leave, "We hope to see you again in heaven." The day before in our talk we also happened to come to the question of life after this life, and for my host it was a problem which language we would be speaking there. He assumed that it would be Hebrew, the language of the people of God.

Here too I have not argued. There are so many positive things against this that you naturally accept these things along with them, though sometimes you shrug your shoulders.

In Nazi Germany

I Thought I Had Freedom

Margaret Hofmann

YOUTH

THIS PHOTOGRAPH SHOWS me as a teen-ager in Nazi Germany some two decades ago. I looked no different, I suppose, from thousands of other teen-agers, then and now.

Nevertheless, there was a difference.

For one thing, the jacket I was wearing belonged to a friend who had just been murdered.

And I had learned to jump with fear whenever a doorbell rang.

And it was likely that my mother would soon be placed in a concentration camp. I also knew that, being a "half Jew," all colleges were closed to me, and neither would I be permitted to marry a Gentile.

But the most curious thing about the photograph is how cheerful I look. Wouldn't it require a great callousness to look so cheerful under such conditions? Was I totally devoid of feeling, or of a capacity for logic?

I do not believe so. But I possessed the one characteristic common to nearly all young people: *I had no basis for comparison.* I thought the Nazi government best, since I knew nothing else! My parents dared not explain anything to me lest I repeat something in the wrong place. In school, independent thought and inquiry were ruled out. What little of other types of governments we learned in school was quickly downgraded. I still recall my father hiding those of his books which might be considered controversial.

Violence Was the Order of the Day

How is an impressionable teen-ager to inform herself if she is neither encouraged to do so, nor able to find reference material, nor enlightened by adults?

Even though all this happened over twenty years ago, it seems to me it holds an important lesson for us today. Consider for a moment the state of mind the conditions of Nazi Germany produced in me and my contemporaries. And then consider the antidote to that state of mind.

If Jews were being deported and would probably never return, that was just the way things were. Violence was the order of the day. My entire adolescence was spent in wartime and all the young people I knew were reconciled to the fact that we would not likely die of old age.

I remember comforting my father after I had just escaped being killed during an air raid: "But we will all die someday. What difference does it make how soon?"

The lady whose jacket I am wearing in the picture was murdered soon after her deportation. She would have died either way: Her house was hit by a bomb soon after she left. Still . . . had she only committed suicide, as my aunt did, what misery would have been spared her! She was a lawyer, a brilliant and kind woman. At first she was not permitted to practice law any longer, and she became a secretary. Soon, even this work was denied her, and she could do little else but stay home (and sometimes help me with my Latin and my brother with his Greek). Her father was a well-known painter who, if I recall correctly, had lost a leg fighting as an officer in the German army during the first World War. My friend could have saved herself. But hiding out or attempting to flee would have endangered those who had been willing to help her. With dignity she refused assistance and went to the extermination camp. Who will ever write of the many acts of quiet heroism when Jews chose almost certain death so as not to imperil others?

Many Causes for Happiness

In spite of all this, and with my mother's probable deportation hanging over us, I was quite content. Why? One reason, aside from the fact that I had never known any other kind of life, is that my sense of appreciation was at a high peak. It took so little to make us happy. A night without an air raid, a slice of bread added to our ration by a generous person, the acquisition of a bar of soap, seeing an undestroyed city, the fragrance of a blossoming tree, a friendly gesture from one's boss or fellow worker—each was a cause for happiness.

The war continued. My mother was deported and died. When she left us, my thought was: "At least in a concentration camp she will be safe from bombs."

Our minds were so conditioned that we always thought in terms of *some* kind of violence. I recall that, when President Roosevelt died, I said to my father, "Oh well, I bet someone shot him."

Whereupon my father answered, "You are wrong there. In America people still die a natural death."

Freedom, security, and absence of war were concepts unknown to me. In

My friend could have saved herself. But with dignity she refused assistance and went to the extermination camp. Who will ever write of the many acts of quiet heroism when Jews chose almost certain death so as not to imperil others?

fact, not knowing what it really is, I thought I had freedom.

I still have a letter I wrote in the closing days of the war, describing how happy I was. Had I been older and, through memories of normal times, understood what was going on, or had someone dared to speak openly with me, those years would have been unbearable. As it was, the Nazi regime, was all I knew, and so I was satisfied with my life.

The awakening came when the war ended. I began to understand that Jews don't have to be persecuted, that war is not the normal state of affairs, that the story of Nazi Germany had several sides and that I had known only one.

Revival Harder than Reality

Over the years, as I have become accustomed to living without fear either of air raids or of arrest, the past has become increasingly difficult to bear. The further removed the concentration camps have become geographically and chronogolically, and the more they contrast with my present way of life, the more do they occupy my mind. Through the Eichmann trial, the horrors of two decades ago were brought to the surface again. And surely I am not the only German for whom this revival of memories from the Hitler era is harder to bear than the real thing was.

But perhaps I am also more aware now of what happened at that time. I sense a parallel between the apathy that led to the existence of concentration camps and that which allows us today to accept propaganda without making an attempt to investigate the facts. This leads us to accept, without protest, even without moral indignation, the necessity of producing instruments of mass murder.

Beware of Apathy

If the lesson of Auschwitz has taught us at least to beware of apathy, the importance of informing ourselves, and taught us to speak out, no matter how busy we are or how unpopular our opinion may be, then my friend who had given me her jacket, and millions like her, did not die entirely in vain.

And I also hope that this essay, which is more nearly a confession, may contribute to a better understanding of and to a compassion for those who are content with their totalitarian governments. Although we disagree with their ideologies and must continue to voice our disagreement, we must realize that most of these people have no basis for comparison. We must realize that those knowing nothing but dictatorship will daily be told how much better off they are than their parents were or than citizens of other countries are. And enjoying comparatively few luxuries, their sense of appreciation is likely to be keener than that of people who have so much, perhaps *too* much.

Let's not forget that differing backgrounds and environments help to shape differing ideologies and interpretations of the very same terms. For example, to a starving person, "freedom" means freedom from hunger and little else.

And so, past martyrs have taught us that hate propaganda will not increase the world's chances for a lasting peace, that the only workable instruments are knowledge and understanding. It was these that were lacking in Nazi Germany, and it is these that must be reinforced today if war is to be avoided. The answer, I am certain, lies in the free movement of information and people, on a worldwide basis, so that no person anywhere need ever lack a basis for comparison, as those of us in Nazi Germany did two decades ago. There is not likely to be a war so long as our opponents have an opportunity to know us as we are, and to see the truth behind the propaganda, and there is not likely to be genuine peace until we know each other, not as Russians, Americans, Chinese, French, or British, but as people.

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"Scholars have been disputing this passage of scripture for years, but this morning I'm going to give up the real dope!"

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*Supplemental reading for the Sunday school lesson of Feb. 7.

COVER

"The Calling of Matthew" by Jan Sanders van Hemessen: "Christians when they respond to His call, go to be co-workers with Him in areas of need" (Ted Noffs).

CONTRIBUTORS

Thayer S. Warshaw is a teacher of English in Newton High School, Newtonville, Mass. His article was published last February in "The English Teacher" and is used here with the permission of the author and the National Council of Teachers of English.

Margaret Hofmann, 610 Cardinal Lane, Austin 4, Tex., is also the author of "A Key to Survival" which states in fuller form her concerns for peace. It is available from her for 25 cents. Her article in this issue appeared first in Saturday Review and Youth magazine and is used here by permission.

CREDITS

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Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Carson St., Pasadena, Calif.

MATTHEW WAS A tax farmer. That was a new word for me. I was reading the *New Testament in Basic English* and that's what he and his friends were called (Luke 5:27). Now this version is supposed to make the Bible simple. Its word list is limited to 1,000 words, which should mean no hard words. I thought it would be a change of pace after reading the articles we publish—which the highly educated say are too hard for the not-so-highly educated. (I don't agree.) Now I do find the *New Testament in Basic English* easy to read, but a bit flat. But it does have its rewards. Since publican is a hard word for those who do not know a great deal of English, tax farmer was chosen instead. That's fine, but it is a strange word for me, and I thought I knew more than 2,000.

Farmer, of course, we all know. Or do we? I found out that I didn't. Yes, a farmer is a man who owns a plot of ground and raises crops or livestock. But this isn't the first meaning of the word. A farmer is a man who pays a fixed sum to obtain the right to a source of income. Farm is related to firm because the fee that is paid is usually a fixed amount. So farmer was first applied to those men who bought the right to collect taxes. Thus Matthew was a real farmer. The Romans *farmed* out the tax collecting job to several men in each country or region. They in turn farmed the task out in smaller lots to others like Matthew. Each man paid a definite amount for his office. He hoped to regain the money he paid for the job from the taxes he collected. Each taxpayer thought he regained too much, but then taxpayers have always been like that.

Since a farmer is a renter, the term came to be applied to those who rented land for crop and livestock. Words often tell us how times have changed. Today we think of a farmer as an owner not as a renter. When we want to say that a man doesn't own the land he works on we call him a *tenant* farmer, which being literally translated means he is a renting renter.

But back to the tax farmers. In Matthew's day they didn't keep good company. Matthew links them up with sinners whenever he talks about them (Matt. 9:10, 11). Their morals were under suspicion because as Jews they worked for the Romans. In the eyes of the zealous patriots they were traitors to their people. And since these folks felt taxes were too high and the collectors were keeping too much, their ethics were in doubt. Even Matthew classifies the tax collectors with prostitutes (Matt. 21:31).

It was to a man like this that Jesus came. Jesus called to a tax farmer and he left his business and became a disciple. Matthew was an unlikely convert. But then Jesus seems to specialize in unlikely converts. Perhaps you are one. Perhaps you would like to be one.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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IF SEGREGATION IS
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AMERICANS CANNOT
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Mark Lehman

SOME PEOPLE THINK they are better than others. This is the problem put in the most simple words.

One out of every ten Americans is deprived of Christian brotherhood and equal rights. In every county of Illinois people are being sinned against and are in some way living beneath their potential. The Illinois Commission on Human Relations in its November 1961 report says that all counties in the state had at least one nonwhite resident in 1960. Five counties have over 10,000 nonwhite residents, while Cook County in which Chicago is located, has 83 percent of the state's total of 888,852.

The feeling of superiority is aggravated by the tendency to stereotype. Some whites think that every Negro is like the one they met along the road somewhere. John Howard Griffin says "We look at one man's dignity and draw up an indictment against a people." Many whites think all Negroes are irresponsible, immoral, and docile. They believe that every Negro was born in the gutter or is a "square from nowhere." They cannot think of Negroes as individuals who have the same strengths and the same weaknesses possessed by any other group of varied persons. It is feared that if equal rights are granted every Negro would be out to dominate. Whispers say, Negroes especially want to marry whites.

These are myths. But the other side has myths too. Many Negroes feel that every white is out to dominate. If a white does work for brotherhood he may be accused of having something up his sleeve. He is working for selfish ends. He has immoral motives.

Sara Patton Boyle in her book, *For Humans Only*, says, "For if segregation is a wall which colored Americans cannot climb over, it is also a wall which white Americans cannot see over." Should a white person try to see, what would he find?

He would find that inequality of opportunity for Negroes is an important aspect of this problem. The Negro has attended an overcrowded school with up to forty and fifty in a room. The school can do little to enrich its program. It cuts the quality of education to a bare minimum. One school in a Negro community receives $290 per child from the state while white schools in the same area receive double that amount. No remedial programs are available. In higher education the Negro has been turned back. A doctor living in Kankakee, Ill., had to go to Mexico to be admitted to a medical school. At the University of Virginia a qualified Negro lawyer was refused admittance by a school founded by Thomas Jefferson who wrote, "It is self-evident that all men have equal rights."

In employment the Negro in Kankakee County has just recently gained entrance into industry. Three years ago a handful of Negroes worked in Kankakee. The majority had to commute to Chicago or seek relief. Today our Negro high school graduates still fill out a round of applications for jobs, but only come home to sit or join the armed services, while in the same town whites can get an early start in local employment right after graduation.

I know a dental technician who, because of prejudice, was not able to use his training. Today he is living below his potential. Even in the tomato picking industry Negroes have not been given the bonus granted to other migrants.

In housing the Negro is confined to an area determined by whites. Two Negro doctors in Kankakee have not been able to buy where they would choose. Negroes teaching in St. Anne must find residence outside of the town. Here again we have a stereotyped notion that if a Negro moves in next door, property values go down.

In public accommodations the Negro finds restaurants which are off limits to him. A new golf course in Kankakee is not open to him. John Howard Griffin points out that in many places public libraries which are supported by the Negro's tax money as well as that of the white, is open only to the white. Eli Hochstedler, a Goshen College student who studied for a year in the South, told of being stopped at the doors of churches when in company of Negroes.

Tied closely to inequality of opportunity is the existence of a system to keep the Negro down. This compounds a problem. In many areas taxes are higher for Negro communities than for other areas. Questions must be raised whether the amount of this same tax money is being put back into the community in the form of good roads and police protection.

Banks have policies of not loaning to Negroes needing funds to begin businesses or build homes. Negro employees are kept in the lower income brackets. They are the last hired and the first fired. A white employee who does well in his work can look for advancement and promotions. In numerous instances a Negro employee in the same position doing an equally good job, retires after forty years from the job in which he started. Even Mennonite motel keepers have subscribed to this system by refusing lodging to Negroes. It is a vicious, subtle thing which can creep into our business and social dealings.

Another part of the problem is a lack of depth communication between Negroes and whites. The Negro assumes that the white man knows the daily inconveniences and rebuffs which he experiences, but most whites are not at all aware of how the Negro feels about segregation. They are not aware that the Negro is daily reminded of prejudice—that he is rated by many as being a second-class citizen and that he is reminded bitterly of this every time he turns around. He is faced with the continual fear of the next racial rebuff. In travel he is not free to buy meals, gas, or use rest rooms as he pleases. In some way he must explain to his children that he cannot be a railroad engineer—or that the family cannot attend certain places of fun and relaxation. Negroes at times have had to leave hands off of better looking Negro girls because they were wanted for use by whites. Most whites are just not aware that even a cultured, educated Negro must *request* admittance into the human race! It it difficult and taxing for the Negro to share the humiliation of these prejudices, but it is necessary.

Again Sara Patton Boyle says, "I am convinced that the number one obstacle to whites and Negroes understanding one another is the fact that whites know almost nothing about the prison side of the segregation wall, whereas Negroes assume that they do know." Ambassadors of good will and understanding are needed from and to both sides.

This is a many-sided problem, but basically it is one of selfishness and pride— sin. Christ took the long hard road all the way from His glories in heaven to the dinginess of the stable. Can we refuse to follow Him in this experience to become servants?

The Heart Never Changes

Frances J. Mason

Only moments before the sun had set, red and glowing. Clouds overhead still held its light, reflecting it without warmth on the elm-bordered streets.

A man walked there. His knobby, polished cane like a third leg thumped in rhythm to his determined, steady gait. When a sudden gust of wind drove a swirl of leaves across the sidewalk, he pulled the collar of his coat more snugly about his throat. He settled his cap over the wisps of white hair and stalked on, never missing a beat in the cadence of his tread.

With accustomed skill he moved around the spot where a huge cottonwood's roots bulged the cement. A few steps farther on he stopped, leaned heavily on his cane, and studied a sign. "Wyatt Community Church," the faded gilt letters announced. Though familiar in every detail, tonight he lingered over that sign.

As he turned up the walk toward the church, his cane slipped. The nearby builders had left a trail of loose sand. For a moment he tottered uncertainly. He regained his balance, and wheezing painfully, looked about for a possible witness. Finding himself unobserved, he muttered his exasperation and pulled himself up the worn steps of the white frame church.

The door yielded readily to his hand.

"Like an old friend," he thought.

The familiar odor of hymnbooks and varnish, oil polish, and last Sunday's flowers drifted out to welcome him. His cane tapped through the drafty hall, past the cluttered bulletin board and empty coat racks. The inner doors swung on hesitant hinges, and he was at home again. He sighed deeply, savoring the familiar spell of the sanctuary.

The church. His church. The only thing in all his life that was the same. Family, old friends, the way of life he knew were all gone. Even his farm home had given way to a superhighway.

Wearily, he sank into a scarred pew.

Only the last remnants of daylight remained. He needed little light to see the well-loved room. He had chosen this hour for his visit so that he need not hear the crash and clatter of the building crews close at hand, nor see the raw, new church taking shape there. He shook the unwelcome thought from his mind. Tonight was for remembering—his private farewell to the old church, so soon to be deserted, razed to the ground.

"Make room for a parking lot for the new church," he had heard said.

The old man shuddered.

The back door opened and closed; leftover Sunday school papers rustled a warning as a draft scurried through the church. That would be the building committee—sons and grandsons of his generation. Yes, and some of the wives had been called in for tonight's meeting, last Sunday's bulletin had announced. He sat very still, but no one ventured a look into the sanctuary. The clatter of moving chairs, the crisp sound of shuffled papers reached him from the adjoining room. This room was one of several additions to the church. A folding partition separated it from the sanctuary.

He put the committee and its work from his mind. This was his night.

He shifted uncomfortably in the straight-backed pew, but without resentment. Made from lumber cut on his father's farm, these pews were childhood friends. He himself had stood proudly by with hammer and nails, or brought coffee to the men as they worked. He ran his gnarled hand along the polished wood. These weren't fine enough for the new church, of course. His grandson Mike had headed the committee which ordered shaped pews from the city.

A shaft of light from a street lamp glanced eerily through the varicolored panes. Yes, colored. He smiled, remembering.

The night had been cold. A fire in the schoolhouse stove had roared bravely, but had succeeded in melting only an arc of uncertain comfort. A boy of seven or so, he had listened drowsily to the oft-heard plans for building the church come spring. Then he had stretched out on a long bench. He remembered that his mother had covered him with an extra coat. Just as his eyes closed, shutting out the fitful light of the oil lamps, the conversation about him began to take on a different tone—urgent now, and discordant. He listened with new interest, watching through half-closed eyes. So it was that he saw Aunt Effie arise, which was in itself remarkable, for Aunt Effie wasn't the sort to make herself conspicuous in a gathering. Evidently this was something terribly important to her.

"I vote for colored windows!" she said. Her voice was unnaturally shrill, trembling. "Bringing up our younguns way out here, how're they goin' to know the church is something special unless we make it as purty as we can?"

Everybody knew that Aunt Effie couldn't afford curtains for her own home. Her egg money for three years went into those windows.

And just last week, Karen Taft—that would be Effie's great-granddaughter—had explained to him that the new windows would be "recessed," "louvered," but definitely not colored.

Karen. She was the organist now. The organ—a modest one in deference to the needy building fund—would soon be replaced by another, which, counting the piano, would be fourth generation from the reed organ that Cora Hagen had pumped with such dignity. And the singing! He passed an uncertain hand over his face, his ears caught up in a harmony that was surely the wind, urging at the chimney and windows. Was it possible that even the sounds of a lifetime of worship were contained in the old church?

Moving in the symphony of remembrances, he rose unsteadily, paused a moment to gain his balance, then thumped slowly, reluctantly, toward the altar. Since farewells were in order, this should be the last.

The aisle seemed crowded. Memories jostled him. Voices long silent murmered familiarly or clamored for attention, but when he reached the altar the throng faded considerately, leaving him to his own. His feet found the worn spots in the carpet where he had stood—Lydia beside him. No. There had been only the bare boards then. His sons with their brides had been cushioned on carpet. His grandchildren, too, had stood there.

He drew back a pace, as though to make room for another memory. Yes, coffins had rested there. His parents, his wife—almost all of his generation, and many of the younger.

With emotions grown too big to be borne, he sank painfully into the nearest pew and bowed his head in his hands. Of all that was dear, only the church remained, and that so soon to be taken.

Progress! Progress, they called it. Sweep away the old. Make room for the new. The toil and tears of the past were without reverence, forgotten.

Too tired and too old to feel even bitterness for long, he rested, almost dozed, while the familiar peace of the sanctuary worked its marvel in his heart. Voices from the next room droned on without meaning or distinction.

At last, he stirred himself. He had not finished. He must find the spot where he had first met Christ. He longed to bow there, but rheumatic knees forbidding, he could at least touch the altar rail. It would be a fitting farewell gesture. Right here; this would be the place.

He caressed the worn wood. It seemed almost as if his friends gathered about him there: his contemporaries, his parents, the minister in his frock coat, dusty from his long ride to this far outpost of his circuit. The sun's ray had broken through the

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colored panes with a special radiance that Sunday morning. Tonight they were darkened, like the light gone out of his life with the destruction of the old church.

Voices from the adjoining room became more insistent, intruding on his ritual. Resenting this irreverence, he tried to ignore them, but one voice came through more demanding than the rest. A woman's voice. Young Paul Hagen's wife, perhaps? "Of *course*, a children's chapel! We can skimp on other things if we must, but not on our children!"

The visitor at the altar smiled in spite of himself at this reminder of Aunt Effie and her crusade. Not so different, really. No, not different at all. He turned this idea over in his mind. Sandra Hagan—Aunt Effie; those young fellows in the next room—his father and the others. Planning for their children. Even scrapping for them. He chuckled, hearing again the strident tones from the committee.

But the thought of his impending loss overwhelmed him. He must not be distracted; this was good-bye to all that was left of the most precious and dear to him.

His hands gripped the rail, then relaxed as comprehension flooded over him. The church was not in boards and stones, windows and pews, but in the hearts of those who had found direction and courage there. It would live forever in the lives of those who had met Christ at its altar. As for the new church, the young folks seemed to have the right idea. For the future. For the children.

He turned slowly, testing this new frame of mind. Yes. It was right. It was good. Let the old church building go. It had done its work well.

For the future—for the children—his cane tapped in quick rhythm down the aisle toward the door. A new church. A church for the future.

At the door he turned for another look. No use pretending. The day the old church was razed would be sad.

Voices from the next room edged through the partition, but with a different tone. Quieter now, with a sound of reverence. One stood out above the others. That was Mike. "Why didn't we think of it before? I'm sure the best of the old windows could be preserved."

Another voice: "We could mount them behind the altar in the children's chapel."

Sounds of warm approval.

The form of the old man was barely discernible in the doorway of the church. A gust of wind fought for possession of the door, then gave up sullenly and retired to trouble the less resistant leaves. With one hand on the railing, the other gripping his cane, he eased down the steps, tapped smartly across the darkened walk, then felt his way cautiously down the sand-sprinkled path. He stopped where a shaft of moonlight played on the turned earth, giving a kind of weird beauty even to the cement blocks and piles of lumber.

He looked a long while, then turned, reluctantly, it seemed, and with his cane thumping in perfect rhythm, marched briskly away.

Mom's Unshakable Faith

Al Capp

When we Caplin kids (Caplin was my maiden name) were in our early teens, like all other teen-agers we suddenly discovered we knew more about everything than anybody—especially our parents.

Among our early teen-age subversive activities was trying to talk our mother out of some of the rituals of her orthodox Jewish religion. We were of the same religion of course and mainly it suited us, but we could not go along with a lot of the ancient "thou shalts and thou shalt nots." In our opinion, they were troublesome and senseless in modern times.

For instance, it was an ancient orthodox rule that one couldn't travel from sundown on the day before the Sabbath to sunset on the day of the Sabbath by any other means except one's own feet. Striking a match or creating fire by any means was forbidden on the Sabbath, as was giving or receiving money.

And those were just the regular weekly series of "thou shalt nots." There were also the big specials that came along frequently—periods of fasting, periods of feasting, periods of rejoicing, periods of repenting—all requiring one to go through elaborate and ancient rituals and to observe the strict ancient rules.

Well, we couldn't talk my mother out of observing the most minor of these rituals. She didn't insist that we follow them. It was, however her unshakable faith that it was required of her to worship in the ancient orthodox way. And that's the way she lived.

Mom's way may have been inconvenient but when her time came, it was revealed to us that her way was a comforting way to die. Just as Mom had no doubt of her duty in life, she had no doubt of her reward in death. She went to her ancient orthodox heaven of everlasting light and bliss where her ancient orthodox and everlasting Father waited to welcome her.

Mom's children—us, the moderns—who have reasonable doubts of the old-fashioned necessity to obey inconvenient laws, we live more easily, but we sure don't die as well.

NEWS

MCC Revamps Programs

Volunteer workers are the most important resource in a church program. This is especially true for a service agency. So this factor among others is always considered in the planning of the Mennonite Central Committee. It held its annual meeting in Chicago last month.

Forty-five years ago the Mennonite Central Committee began in response to an urgent appeal for help from famine-stricken Russia. Since then the number and the urgency of calls for assistance have increased steadily. Thus the selection of new projects and the testing of existing ones has become difficult. But it must be done to keep up with changes both at home and abroad.

Projects Nearing Completion. The committee approved plans to turn over some projects to local people or other agencies in some countries. Careful phasing-out will take place in other areas. In Macedonia, for example, responsibilities for the agricultural program are gradually being turned over to the Greeks. This should be completed by 1966.

In Jordan and Korea, clothing and food distributions are being reduced. Emphasis in these two countries is being shifted from mass food and clothing hand-outs to rehabilitative assistance for selected individuals.

In Indonesia, projects on the islands of Halmahera and Timor are scheduled to be terminated in 1966 and 1968. In South America the focus is being shifted from the Mennonites, most of whom have become quite well established, to the Indians and other Latin Americans. These people in Bolivia, Paraguay, and Brazil need much help. South American Mennonites, it is hoped, will be partners in this new phase of work.

Program Expansion. Several projects are scheduled to be enlarged. The Teachers Abroad Program, for example, will be expanded to include people with skills and professions besides teaching. Half a dozen doctors, nurses, social workers, and agriculturalists are to be placed in East Africa on a self-supporting basis. The budget for the parcel program to Russia—administered by the Frankfurt, Germany, office—will be increased from the 1964 figure of $7,000 to $18,000 this year.

The medical efforts in the Appalachian region of the United States will be increased, and agricultural, educational, and social work services will be started if suitable personnel is available.

Six thousand tons of U.S. surplus commodities have been requested for the current year. This will be the largest quantity shipped since this program was begun by the U.S. government in 1954. About 150 tons of medical supplies and equipment, an increase of 30 percent over 1964, are to be shipped to seventy-five doctors and nurses in twenty countries under an expanding medical supplies program.

Educational assistance has been given to 1,400 children under a child sponsorship plan. In 1965 this will be increased to 2,000 cases.

New Endeavors. The voluntary service department is developing a program to give persons who are retired or nearing retirement an opportunity to serve. It is also laying plans for a unit in Mississippi.

A new agricultural project, similar to the one in Macedonia, is to be opened on the island of Crete early this year. Some financial and personnel support will go to a hospital project in Calcutta sponsored by Mennonite Christian Service Fellowship of India. The facility for this medical work is to be built this year. Four volunteers, after several months of language study, will be going to a community in northern Brazil to render community services under the sponsorship of the Confederation of Evangelical Churches in Brazil.

The Response. Indications are that the response of the Mennonite churches for these programs will set new records in many areas of giving in 1965—42,000 Christmas bundles (up to 2,000 over 1964), 425 tons of bedding, clothing and other supplies (up 6 percent over 1964), and $995,595 in cash contributions (up 10 percent over 1964) are expected in 1965. The number of new volunteers entering service will likely number 180, the same as in the past two years. The total budget for all MCC departments—foreign relief and services, voluntary service, Mennonite mental health services, peace section, and Mennonite Disaster Service—but excluding the income and expenditures of the four mental hospitals and Ailsa Craig Boys Farm, this year calls for $1,500,000 in cash resources. Two-thirds of this is to come from the member churches and the remaining one-third will come from earning projects, such as the teachers programs in Newfoundland and Africa.

In another action the group gave approval to a visit to Russia by a North American Mennonite group. The schedule and planning for this visit are to be reviewed in May,1965.

REBELS ROUT BAPTIST WORKERS THIRD TIME FOR DOCTOR FAMILY

The Arnold Nickel family of Saskatoon, Sask., was evacuated on Jan. 24 from Bolobo, a Congo town located about 175 miles northeast of Leopoldville.

Mennonite Central Committee Congo director Elmer Neufeld cabled on Jan. 25: "Bolobo folks arrived Leopoldville Sunday evening. Nickel family safe and well. Letter follows."

The Nickels and Baptist missionaries were evacuated by riverboat when rebels based in the Congo Republic (Brazzaville—former French Congo), crossed the Congo River and threatened the village of Bolobo where Nickel was serving at a Baptist hospital.

This is the third time in eighteen months that they have been compelled to leave their place of service because of rebel activity.

The Nickels began their two-year assignment under the Mennonite Central Committee and as part of Congo Protestant Agency operation doctor program at a Congo Inland Mission hospital in the province of Kwilu. Hostilities there in Jan., 1964, forced them to evacuate to Leopoldville.

Much of their personal property was lost in the looting that followed.

In April, the Nickels began work at the Baptist hospital in Bolobo. But Bolobo fell on July 26 to the rebels. The Congo National Army recaptured Bolobo in a five-day operation. The political situation appeared unstable. Consequently, Lorene Nickel and the children, Cynthia three, and David two, were transferred to Leopoldville on Aug.1.

The immediate danger seemed to have disappeared in mid-Oct. and Nickel's family rejoined him at Bolobo. Abruptly, an area regarded as safe again became the object of rebel attack. As rebel troops advanced on Bolobo on Jan. 23 the decision was made to evacuate all mission-related personnel to avoid the kind of situation that had developed in Stanleyville a few months earlier.

MEN AID WEST FLOOD VICTIMS

Struck by rampaging floods during the Christmas and New Year seasons, Calif., Ore., Wash., Idaho, and Nev. suffered about fifty dead, 17,000 homeless, and almost a billion dollars of damage.

The flood situation was set up by unusual weather conditions. On the heels of early season snows piled deep on mountain slopes came a continuous cloudburst that melted the snow and brought heavy precipitation from the rainfall. Then a blizzard from the north added greater hazard to the already dangerous situation.

Local Mennonite Disaster Service units in Ore. and Calif. were enlisted for the immense job of cleaning up. In most places they cooperated with the Red Cross.

In Linn County, Ore., every major river and tributary overflowed its banks and spilled out over the countryside. Hardest hit were the Tenn. district bottomlands, the Jefferson, Knox, Butte-Crabtree, Denver-Conner, and North Albany areas.

It will be months before the damage can be repaired and the homeless rehoused, but groups like the Red Cross and the Mennonite Disaster Service will seek to save money and labor for many of the flood victims.

According to John Jantzi, regional MDS director, as many as 200 volunteers participated in a mammoth cleanup operation which began on the day after Christmas. They helped homeowners clean silt and mud from their dwellings. Mennonite workmen received clearance to enter areas generally closed to less known organizations through their close cooperation with Red Cross officials.

Disaster organizations could not begin cleanup in northern Calif. until after New Year's Day because of unfavorable weather conditions. More urgent than cleanup was a program of "mass care" to feed and shelter thousands of stranded Californians.

On Jan. 7 six California MDS men reported for work to their field director, Ed Peters, Jr., in Eureka. In a Red Cross warehouse they wrapped supplies into packages to be carried by helicopter to outlying inaccessible places. Several of the men worked at the airport loading the packages into helicopters.

Area director Henry Dick and field director Ed Peters, Jr., both of Shafter, toured the stricken dairy areas between Eureka and Crescent City along Highway 101. In one of these towns only two buildings appeared to be without major damage. Dairy stock, farm buildings, and topsoil had been swept away. The Eel River had exceeded by nine feet the predicted crest of twenty-one feet; something unknown before.

The Red Cross provided MDS in Eureka with office space, telephone, shortwave radio, transportation, meals, and lodging. Five men at a time volunteered their services on a weekly basis. They were flown into Eureka to direct disaster activities in adjacent towns.

CONFERENCE RAISES ALMOST A MILLION AND A HALF

The General Conference Mennonite Church came close to raising a million and a half dollars in 1964 for its denominational program. When the last dollar was counted, the sum came to $1, 434, 687.

These gifts from churches in Canada and the United States went to the support of missions, relief, education, and the seminary. The total was $58,518 short of the goal set for the year.

The Board of Missions came within a few dollars of meeting its 1964 goal. Receipts were less than $3000 short of its aim.

Receipts for the Board of Education and Publication and for the Mennonite Biblical Seminary were boosted by the distribution of funds contributed for "where most needed." Of the funds so received, $23,410 was allotted to the Board of Education and Publication and $17,341 to the seminary. This allowed both of these agencies to achieve 84.2 percent of their goals.

The funds received by the Board of Missions and by the Board of Christian Service represents the highest amount that they have received in a single year.

	Receipts				Budgets	
	1963	%	1964	%	1963	1964
Missions	$ 900,662	(97)	$ 976,968	(99.8)	$ 931,000	$ 979,322
Christian Service	230,186	(91)	239,765	(94)	252,000	254,921
Education and Publication	87,736	(91)	85,534	(84)	96,240	101,618
Menn. Biblical Seminary	**		132,420	(84)	**	157,344
Business Administration	16,454	(38)	*		42,800	*
Totals	$1,235,038	(93)	$1,434,687	(96)	$1,322,240	$1,493,205

*Beginning in 1964, the budget of the Board of Business Administration was not promoted separately. Its equivalent of $49,000 was pro-rated to the other Conference boards and the seminary following a provision in the General Conference constitution.

**Beginning in 1964, the budget of Mennonite Biblical Seminary was added to the Conference budget. This also was following a directive in the Conference constitution that called for its inclusion.

MISSION BOARD MEETS BUDGET

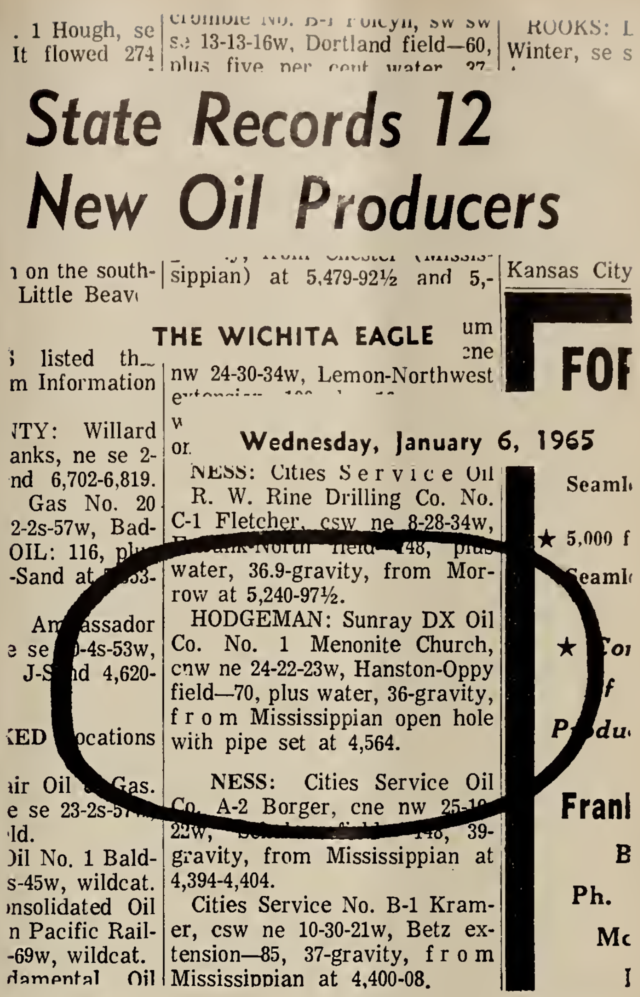
The following statement from the Board of Missions was written by its executive secretary, Andrew R. Shelly.

Special requests for prayer were sent to all missionaries and congregations regarding the financial challenge facing the Board of Missions during Nov. and Dec. A total of $325,000 was needed as of Nov. 1. By Dec.1, about $190,000 was still needed. The Lord has answered prayer and has granted a "Miracle Month." The total income for Dec. was $188,583. Thus, 99.8 percent of the budget was reached.

Although the Board of Missions has faced some unexpected expenses during 1964, through very careful spending it was able to live within its budget.

The Board first expresses its praise to the Lord for His manifestation of blessing. Then, very grateful thanks are extended to the constituency throughout Canada, the United States, and foreign countries for the generous response.

Although the budget for 1965 is higher than 1964, the Board is confident of the continued blessings of the Lord and the loyal support of our constituency.



State Records 12 New Oil Producers

THE WICHITA EAGLE

Wednesday, January 6, 1965

NESS: Cities Service Oil

R. W. Rine Drilling Co. No. C-1 Fletcher, csw ne 8-28-34w, water, 36.9-gravity, from Morrow at 5,240-97½.

HODGEMAN: Sunray DX Oil Co. No. 1 Menonite Church, cnw ne 24-22-23w, Hanston-Oppy field—70, plus water, 36-gravity, from Mississippian open hole with pipe set at 4,564.

NESS: Cities Service Oil Co. A-2 Borger, cne nw 25-19-22w, 39-gravity, from Mississippian at 4,394-4,404.

Cities Service No. B-1 Kramer, csw ne 10-30-21w, Betz extension—85, 37-gravity, from Mississippian at 4,400-08.

AN OIL WELL on property owned by the Hanston (Kan.) Mennonite Church has begun to produce oil. The western Kansas congregation has fifty-six members but no regular pastor. The church owns 160 acres of land and may sink up to three more wells.

CONGO RADIO BROADCASTS

Twice weekly Tshiluba radio broadcasts reach the entire Tshiluba-speaking area of the Mennonite and Presbyterian missions in central Congo. These programs are the major breakthrough in Congo missions today. People are reached with the Christian gospel message as radios are found in most villages.

The broadcasts originate in Luluabourg. The equipment was dedicated in November. Charles Sprunger is in charge of technology and programming. African pastors, churches, and schools present the programs of messages and songs.

JAPAN CHURCH NAMED KYUSHU

The Japan annual church conference met at the Aoshima youth center on Oct. 26 and 27. Takashi Yamada served as chairman. Peter Derksen, field chairman, gave the conference message. Church representatives and missionaries attended.

It was agreed that the name of the church conference is to be the Kyushu Mennonite Christian Church. Churches are to be self-supporting as much as possible. The church assumes no less than 80 percent of the pastor's monthly support, and the conference will provide up to 20 percent. Aid is not to continue more than ten years after evangelism was begun.

The Japan radio broadcasts will continue in 1965, but the time of the broadcasts is to be changed to the morning. The balance of the 1964 radio budget was used for a Christmas television program.

The Kyushi *Izumi* paper will be published as a four-page bimonthly. A budget of approximately $3,300 was accepted by the conference for 1965.

The new Japan General Conference field chairman is Verney Unruh.

JAPAN BUDDHISTS IN POLITICS ASIA'S FIRST RELIGIOUS PARTY

The recent organization of the Komeito (Clean Government Party) by the Buddhist Soka Gakkai sect is without parallel in the political history of Japan. It will have a profound influence on Japanese religion as well as politics.

Western lands are familiar with Christian political parties. This is the first religious organization in Japan to attempt to directly influence government through political means.

The political arm of Soka Gakkai has hitherto been known as the Fair Politics League, and has succeeded in gaining fifteen seats in the House of Councillors. The league has now been replaced by a definite political party. It will attempt to place members in the House of Representatives.

Komeito has listed fourteen candidates for the House of Councillors and thirty-two candidates for the House of Representatives for possible election this year. With electoral resources of approximately 10 million voters (the number of Soka Gakkai members of voting age) the formation of the party is of great importance.

Before an assembly of 15,000, leaders declared in an inaugural statement on Nov. 17 that, with "Buddhist democracy" as the guiding principle, they would promote "mass welfare" and "clean up Japanese politics."

The ultimate objective was to be "the establishment of an eternal peace structure for the world."

Much of its political program resembles that of the Japan Socialist Party opposition to revision of the national constitution and testing or use of nuclear weapons, abandonment of the United States-Japan security agreements and proposal for world disarmament. However, its approach to the electorate is basically different from that of the Socialist party. It negates the concept of class, claiming to be a party of the "mass"; it does not represent interest groups (except Soka Gakkai!) and is unique in that its doctrinal basis is a traditional Japanese religion.

The atmosphere of the convention was exceptional in that there was a deep quiet pervading the gathering, no cigarette fumes and smoke, and the chairman simply read a list of names of the officers to the enthusiastic applause of the audience.

The progress of the newly organized party will undoubtedly be closely watched by the other political groups and by those opposed to such religio-political movements.

GOD'S WORK IN CHICAGO

"God is not a God working outside a person, but within a person trying to reach another person," expresses Ingrid Neufeld of Winnipeg, who is on a voluntary service assignment with the Woodlawn Church in Chicago. She shares ways in which she has seen God expressing His love toward man today at Woodlawn.

"It has expressed itself in a job retraining program for middle-aged men without jobs, and upon completion of training, employment for the men; in a country fresh air program which makes it possible for children who have seldom, if ever, been out of the city to spend two weeks on a farm; in the collection of money to rebuild the bombed and burned churches in Mississippi; in a listening ear and understanding heart for many who came into The Quiet Place; in a pair of spectacles for a boy who could barely see past his nose; in a program of learning through experiences such as a trip to a farm or a film for culturally deprived children; in the trust a small boy has accorded a person who only tried to love him; in the formation of a success club which encourages people who are down and out to help themselves, and affords them ways and means of helping themselves; in the treatment for alcoholism for one of the members of the club. These are only a few.

"And, for me, it has expressed itself in the opening of my eyes that I am able to see the wonderful ways in which God is working here at Woodlawn."

CANADA'S 1967 WORLD'S FAIR ONLY ONE CHRISTIAN PAVILION

Canadians will have a World's Fair in 1967. It will be held in Montreal. Unlike the New York World's Fair, this one will have only one Christian pavilion.

Canadian churches of different traditions intend to cooperate in one exhibit as a sign of "their common witness to Christ and His gospel." Seven churches are sponsoring the pavilion: Roman Catholic, Greek Orthodox, Anglican, Baptist, Lutheran, Presbyterian, and United Church of Canada.

Jean Martucci, a Roman Catholic priest, is the secretary of the *Pavilion Chretien, Inc.* He says, "In the Christian Pavilion the churches will not preach about themselves, but will be centered on Christ."

A statement issued by the seven groups says, "In spite of what separates us, we believe that we can and must render together humble witness to our faith in Jesus Christ and to our intention to be as He was the servant of our brethren. . . . For the world in which we live, our gesture is meant to be an invitation to reflect on the salvation which is offered to men in their freedom, and on the hope which comes to meet a universe in progress."

The multiplicity of religious exhibits at the New York fair led Louis Cassels, religion editor for United Press International, to comment wryly, "There are more religious pavilions at the New York World's Fair than men's rooms."

NEWTON RACIAL NEEDS STUDIED

Racial attitudes and conditions in the Newton area was the concern of Warren Moore during a five-day visit in Jan. Moore, who lives in Memphis, Tenn., is the race secretary for the General Conference Mennonite Church.

He visited six Negro families representing different typical attitudes; Louis Bartos, the white Catholic priest of Our Lady of Guadelupe Church, a Mexican parish; and Jack Harris, a white Methodist minister and president of the Newton Human Relations Fellowship.

Moore spoke to the Newton Human Relations Fellowship. He emphasized group unity and methods of improving minority situations in town. "The object of this fellowship is not to estrange any person with the community," he said. "The object is to salvage the community. This is not done by isolation of the opposition or insulation of the well-wishers. The fellowship must establish bridges for sustained traffic between the two positions."

The discussion period dealt mainly with questions of housing, employment, and education. The group approved a $650 college scholarship fund for a person of a minority group.

Moore told Bethel College students that give and take is necessary for both Negroes and whites in order to have true human relations. He also had discussions and meetings at the Inman (Kan.) Church.

WORDS AND DEEDS

Three European dramatists will participate in a drama workshop at Lake Forest (Ill.) College, Aug. 14 to 21. Drama as Church Art and Shakespeare and the Creeds are two of the subjects to be discussed in a program that will include practical experience. Information is available from J. Blaine Fister, Room 712, 475 Riverside Dr., New York 10027.

The Children's Hymnary currently being edited by Arlene Hartzler, Goshen, Ind., and John Gaeddert, Henderson, Neb., will have 210 to 215 hymns for children of kindergarten, primary, and junior ages.

David J. du Plessis is an American Pentecostalist pastor who was an observer at the Vatican Council sessions. He says, "I was astonished at the extent of the work of the Spirit, and

Edna Ramseyer (Workers).

at the humility of the fathers in response to His call for renewal, a renewal so extensive that I would never have imagined it possible in any Protestant or Pentecostalist council, far less in this one. . . . My amazement knew no bounds when the Council accepted the admission that the Catholic Church is also at fault in the field of Christian disunity. As far as I can see, no one asked the Catholic Church to admit guilt in this field. That is why I am forced to conclude that it is the Holy Spirit, who convicts us of sin, that has led our brothers to make this confession."

Pope Paul will open the fourth and last session of the Second Vatican Council on Sept. 14 in Rome. It will continue through Nov. or early Dec.

The Mennonite Hour will be changed from a thirty-minute radio program to fifteen minutes on March 1. Says its director, B. Charles Hostetter, Harrisonburg, Va., "We are convinced it takes shorter, more penetrating programs to reach 'Mr. Average American' with the gospel today." The Mennonite Hour is heard on more than 120 stations.

CHURCH RECORD

CALENDAR

Conferences

July 10-17 — General Conference, Estes Park, Colo.

July, 1967 — Mennonite World Conference, The Netherlands.

Canadian

Feb. 12-14 — Provincial Conference, Mission, B. C.

Feb. 15-16 — Ministers' and Laymen's Course, Canadian Bible College, Winnipeg, Man.

Central

Feb. 16 — Bluffton (Ohio) College, South American affairs lectures.

Northern

Feb. 19-22 — Bethel Church, Mountain Lake, Minn., Stewardship Conference, Lester Janzen, speaker.

Western

Feb. 22 — Bethel College, Lecture by Douglas V. Steere.

MARRIAGES

Joseph Corey and Joan Andres, First Church, Newton, Kan., on Nov. 28.

AUDIO VISUAL

An interview with Eugene Bergman and Jon Snyder, Paxmen who were evacuated from Stanleyville is available on a sixteen-minute tape recording. The tape may be ordered from the Audio Visual Library, Box 647, Newton, Kan. Canadian inquiries may be sent to J. M. Klassen, 104 Princess St., Winnipeg 2.

DEATHS

Johanna Epp (Mrs. J. B.) Hillsboro, Kan., died Jan. 5.

Allan Grant, East Swamp Church, Quakertown, Pa., was born Mar. 22, 1889 in Trumbauersville, Pa., and died Jan. 21.

Dean Lester Goering, Eden Church, Moundridge, Kan., fourteen-year-old son of Mr. and Mrs. Lester Goering met accidental death on Jan. 16 while hunting on his father's farm.

John Jacobs, First Church, Wadsworth, Ohio, was born Nov. 12, 1879, and died Nov. 16.

Mrs. Justice Jantzen, Beatrice (Neb.) Church, was born Aug. 18, 1888 in Russia, and died Jan. 18.

Nora Kreider, First Church, Wadsworth, Ohio, was born Apr. 1, 1874, and died Jan. 4.

Jacob G. Neufeld, Clearbrook Church, B. C., was born Apr. 12, 1894 in Winkler, Man., and died Jan. 12.

Todd James Penner, son of Mr. and Mrs. James Penner, Bethel Church, Mountain Lake, Minn., was born and died Nov. 30.

James Randolph, First Church, Wadsworth, Ohio, was born Feb., 1897, and died Nov. 21. He is survived by his wife and three children.

Mrs. P. H. Schroeder, First Church, Hillsboro, Kan., was born June 10, 1881, and died Jan. 16.

Evelyn Pearl Toews (Mrs. Jacob H.), Bergthaler Homewood (Man.) Church, was born Jan. 1, 1938, and died Jan. 5. She is survived by her husband, two children, her parents, three sisters, and four brothers.

Rueben Tweet, Bethel Church, Mountain Lake, Minn., died Oct. 12. He is survived by his wife and two sons.

Susie Wiebe (Mrs. Henry) Bethel Church, Mountain Lake, Minn., was born in South Russia, Aug. 23, 1876, and died Jan. 15. She is survived by four daughters, one brother, and one sister.

MINISTERS

Dick Rempel is serving as interim pastor of the Eden Church, Chilliwack, B. C. He had served formerly as interim pastor at the Hoffnungsau Church, Inman, Kansas.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Mrs. Roger Beaverson, 1109 Charleston E. Dr., Indianapolis, Ind. 46200 [181]

Merlin D. Epp, 826 S. 316 St., Federal Way, Wash. [18]

Henry Fehr, 1105 Jubilee Dr., Swift Current, Sask. [222]

Robert L. Griffin, Box 561, Susanville, Calif. 96030 [257]

Samuel Hiebert, Rt. 2, Box 103, Post Falls, Idaho 83854 [11]

Paul Isaak, 525 East First St., Newton, Kan. [21]

Victor Klassen, Box 186, New Ulm, Minn. 56073 [31]

Ray Suter, 1377-C E. Acacia Ave., Glendale, Calif. 91205 [269]

WORKERS

Alfred Miller, Salem Church, Freeman, S. D. has joined the team of voluntary service workers who are constructing the Chapel of the Sermon on the Mount and the classroom extension at Mennonite Biblical Seminary, Elkhart, Ind. He will do interior finishing work during the winter months.

Edna Ramseyer, dean of women and home economics professor at Bluffton College, has been appointed advisor on the home science college development and administration at the

Punjab Agricultural University, Ludhiana, India. The two-year assignment, which begins July 1, is sponsored by Ohio State University and the U.S. Agency for International Development.

Robert Unruh, an agriculturalist from Bloomfield, Mont., will be visiting the Mennonite churches in Alberta from Feb. 15 to Mar. 1. He has spent eleven years as an MCC worker in the Paraguayan Chaco directing the experimental farm in Fernheim and helping Mennonites and Indians with their agricultural problems.

A. A. Teichroeb, Altona, Man., has begun work in Paraguay by teaching a short course for teachers, including Mennonite history and Bible introduction. He is being supported by the General Conference.

WORKERS NEEDED

Teachers wanting a larger opportunity for service should consider a public school position in a metropolitan city near a Mennonite mission church. Examples are areas near the Woodlawn Church in Chicago, First Church in Chicago, Markham Church, Rainbow Boulevard Church in Kansas City, Second Church in Philadelphia, and near the new project in Oklahoma City. Teachers would be salaried, live in the church community, participate in church life, and share in a disciplined group life. Interested teachers may request travel scholarships to study teaching possibilities in these cities. For information contact Board of Christian Service, Box 647, Newton, Kansas.

LETTERS

DON'T FEEL HIGH TO FEEL HOLY

To the Editor: I've just read the editorial concerning the high and low services [Editorial, Jan. 19]. I am not so sure that I fully "understand" the things said. And after all those words, maybe that is not a good sign. I agree with the last statement—preparation helps worship. But I take issue with those who would imply that a formality implies more righteousness, and therefore more preparation. I think we can prepare for informality. It is not always easy, as simplicity is not. I think that formality and informality can be similar escapes for he who does not wish to give of himself, and may not indicate motivation very clearly. Whether worship is for some communication between one and one's God, or between one and another, I feel if honest revelation can occur through informality then I'm for informality. I feel sorry for those who must feel "high" to feel holy. *Eldon Bargen, 133 Beck, Wadsworth, Ohio.*

LAWS TO STOP BIRTHS

Dear Editor: In his story "Alec Wants to Know" by Mr. William W. Finlaw (Jan. 26), he forgot to mention that Mamma is on welfare, and the state department of welfare pays her to stay home and have children. Every time she has another illegitimate child, the welfare department gives her more money.

Some states have laws to help the welfare department but Kansas doesn't seem to. There are hundreds of unmarried women in Kansas with at least five illegitimate children each.

I could write a book about a year and a half in the life of a nymphomaniac's children (supported by welfare). Would you do something about this case if you knew them? Absolutely not. The Mennonites and their ministers who do know about them don't do anything.

A large portion of the criminals of tomorrow are being born in fatherless homes today. Tomorrow the government will spend more money to build prisons to house the criminals who murdered, raped, or robbed *you.* If you want to do something, write to your state senator and congressman and ask them to make some laws to help the state department of welfare —especially a law that illegitimate children born after the law is passed will not be supported by the welfare department. *Mrs. Mavis Bestvater, 413 S. Mulberry, Ottawa, Kansas.*

LISTEN DON'T DISMISS

Dear Sir: I write in response to the letter "Forcing Mennonite Beliefs" in the Jan. 19 issue of *The Mennonite.* The writer of this letter, Mr. Salzman, finds the document "A Call to Income Tax Protest," printed in the Dec. 29 issue, representative of a growing tendency in the Mennonite church to "force certain Mennonite beliefs on other people whether they wish to accept them or not." First, it should be noted that "A Call to Income Tax Protest" is hardly part of a *Mennonite* attempt to force beliefs on others as it was prepared by four members of the Church of the Brethren.

Second, and more important, the Brethren concern is no more an attempt to *force* certain beliefs on others than Mr. Salzman's letter is an attempt to force his beliefs on others. The Brethren document does not represent intolerance; it represents concern for Christian brothers. As members of one Church we have an obligation to consider the concern of our Brethren friends, just as we have an obligation to consider Mr. Salzman's concern.

My concern is that Christians gain a new sense of responsibility to each other. Love, I think, goes beyond tolerance. It does not ask that we impose our will on others, but it does ask that we confront our brother when we differ. It also asks that we listen to our brother's concerns rather than dismiss them as attempts to force his beliefs on us.

I wish also to respond to other parts of Mr. Salzman's letter in this spirit of responsibility to a Christian brother.

I cannot help but feel "that the existence of American military power *is* a significant contributing factor to the threat of war." If it did not exist, certainly the possibility of war would be significantly reduced. I do not, however, mean to imply that complete and immediate unilateral disarmament is a realistic alternative at this point. But the risk involved in trusting and seriously coming to terms with Russia and China could be no greater than the present risk.

One further point. If we as Christians condemn the communist nations as sinful, must we necessarily endorse the western nations as righteous? I have to wonder if our nation, in continuing the arms race, isn't just as sinful as Russia. But to conclude that our country is sinful is not to be unconcerned tbout it, but rather, as the four Brethren men suggest, to express our concern in a significant way. *Keith Kingsley, Hirschy Hall, Bufften, Ohio.*

Tom Mast

HE WAS DEDICATED TO A GREAT TASK

NOT IN VAIN

HE SWUNG HIS long frame up onto the train. Then, too awkward to be casual, he opened the door to the private car and walked in, not without cracking one of his bony elbows on the side of the door in the process. A soft country oath escaped from his lips, contrasting comically with the plush near-Victorian setting of the car in which he was to make his journey.

"Careful, sir, the train hasn't even started moving yet," a smiling aide cautioned.

An attempt at humor was scarce these days.

"It's the price one pays for being put together like a mule."

The elbow still hurt but its owner was smiling—faintly. A few years ago he would have laughed heartily and recalled one of the village buffoons back home but now he only smiled.

His long lanky body looked exactly like the kind of a body invariably hurting some part of itself—especially in cold weather, when bones ache even more. But now, with its endless legs crossed, it also looked like the kind of body often seen playing with children.

"By the way, sir, how's your son?"

"I'm afraid we don't know yet."

As he spoke, his craggy face lined visibly. Actually it was an ugly face. Why anyone could be attached to it was a mystery. At this particular time, few people were. But there was something about that face. It came from the inside. It was as if every cold line was ready to melt in a warm smile—perhaps at some joke about the body or the face itself. But now there was nothing to smile about. Like an

YOUTH

old weather-beaten lantern it wanted to be lit, to spread warmth, but it merely kept swinging with the cold wind.

"Do you know what you're going to say, sir?"

"A few appropriate remarks," answered the craggy face, quoting the invitation sent to him. He knew full well that the invitation had been sent only in deference to his position. But he would try to do justice to it for it concerned the lives of men.

The train moved, first rather deliberately, then faster, jarring a little—almost the way the long lanky body in it would move. The train opened into the autumn countryside. Trees flickered by in the foreground. Through them the farm land was visible. The lined face was looking at this view. Its two sad eyes saw all of this country. And the man behind the sad eyes remembered. He remembered the country of his youth and days long since past.

He saw cows grazing in a wide fresh meadow with a row of trees at the far side. He knew its freshness. How much more he would have liked to smell the meadow than the stale odor of faded velvet inside the car! Soon it would be frost, he knew, and then snow later. He thought of how the snow would fall back home. It would come after almost all the leaves were off the trees and on the ground. It would be a thin blanket at first, not quite covering all the leaves so there would be patches of them open. He remembered how he used to kick the powdery snow over these patches as he walked, as if Mother Nature wanted someone to complete her work. Now he felt his chilled feet in their cold heavy boots as he walked through woods that were not green anymore but brown with the trees, stark skeletons against the frozen sky. But it was autumn and he was in the train. If only he could trade his chilled heart for the chilled feet.

The train crossed a small creek, and for only the smallest instant this man could look down at the muddy water—down as far as the first small bend where the water and banks disappeared among the browning trees. He wondered where it went. If he followed it, would he find friendly faces? Maybe small boys were throwing stones or eating an apple in the dark green shade of the overhanging trees. He could teach them to skip stones as he had done. His creek had been a much bigger one though—a river. It still bent out of sight among the trees like this one except it took longer. A boat would be so quiet out on the river. He felt a jar as the train started around a bend.

They crossed a road. At the crossing a farmer sat waiting in his wagon for the train to pass. He was probably going home for dinner. He would talk with his wife about the weather and how the harvest was. They would both worry about the prices they would get in town. If they didn't get good prices this year, they couldn't get the new stove.

The man in the train saw all this. And again he remembered—how it used to be at his home. There was worry then, but the family was together. And they could take care of themselves for that was the main job—to take care of themselves. But he wasn't at home now. He was out in an unfriendly world. And he couldn't just worry about taking care of himself. He had the cares of other men too—other men who were a part of this unfriendly world.

The train turned now and headed east. The midday sun shone onto the worried face. The man looked at the passing trees in the sunlight. He saw no sign of a road or fence or building; it was pure nature. And the man paused to reflect on its beauty. But it was all a deception and the long body tightened! The only reason it was beautiful was that he couldn't see through the trees. If he had some magic glasses that would enable him to see what was going on far away in that direction, he could see the hell that he had been called to fight. For here on earth, men are not happy. Like steel-fingered cannons, trouble pointed at them. Death and sorrow echoed like musket fire. Horses with riders of destruction flowed down from the hills onto the weak.

Why was there unhappiness on God's earth? Why was there destruction? Why did brother kill brother? The craggy face turned resolute. He would wage war against this unhappiness and destruction. He vowed that the dead would not have died in vain! For he could change part of the world. He could cure this cancer. But only if he would give himself.

But then he thought of his young son lying on his sickbed—and of his older son and of his first love, both gone. And he missed all of them. He thought of those who opposed him and of those who ridiculed him. It was hard to live in this dark world.

"Have you see the *Post* editorial, sir?"

An aide gave him an unfolded paper. But it was not the editorial that caught the man's eye. He saw an exaggerated enlongated body with a hideous face drawn sarcastically in the next two columns. The face lined and then smiled again—faintly.

"Yes, I believe I've seen this before—many times. They all look alike, don't they?"

"Sir, I didn't mean for . . . "

"No, that's all right. Unfortunately I've got to put up with this."

But why? Why did he have to live without the people he loved? Why did he have to be drawn in papers to look like a snake? Why couldn't he just be by himself but not alone? And he knew the answer. He had the cares of other men, too.

But still, he longed for the meadows, the snow, even the trouble of his past. It would be so much easier to row up his river in an old boat, to spend a quiet day being simple, to take a lunch, even if it was only dry bread—and somehow the dry bread seemed good now. If only he could be so fortunate as to worry about a new stove. He missed the dry bread and the small worries. Perhaps he would never have them again. Like the small creek, they disappeared around a bend forever.

But he was ready to sacrifice—if he could. If he could be one of those few men who give up the luxury of worrying about a new stove and take on the cares of others and make the world better, then it would not be in vain.

Perhaps it was too emotional. And he had a speech to write. But as he set down his words about men losing their lives, he could not forget these thoughts and they found their way into his words.

The train stopped, the passengers got off, found their quarters for the night, slept, woke the next morning, and gathered to hear the speakers. And then it was time for the "few appropriate remarks." The long body unfolded from its chair, the craggy face lined thoughtfully. Its owner thought he smelled the freshness of a meadow in the distance.

He began to speak: "Fourscore and seven years ago . . ."

Grandpa's Faith

Shirley Burnside

I GRADUATED FROM high school at the age of seventeen with no special plans for college or any higher education. During the summer I took a job at the Lodi Community Hospital. Lodi is a small town in Ohio.

This first day on the floor was an exciting and a new experience for me. The first room I went into was occupied by Michael Rohrer, a cancer victim. At the time I didn't know his sad condition. Mr. Rohrer, or "Grampa," as I soon began to call him, was a small man (all of about ninety-seven pounds), with horn-rimmed glasses, who always wore a smile or a friendly "Hi" on his lips.

I don't know why I became so attached to Mr. Rohrer so soon. Maybe it was because he was the grandfather of one of my high school classmates. Maybe it was his friendly ways and the fact that he was my first assigned patient. Maybe it was that he was a Mennonite and a little different. Whatever the reason, we became friends.

Throughout the weeks we learned many things about each other. He was a good sport. He volunteered to be the patient for me to practice on to learn the different nursing techniques.

Throughout these weeks I didn't know that cancer was eating his very insides away. He would have his good days and then his bad days. During his good days he would seem cheerful as usual, but he had another spark in his eyes, that of hope. Not once did he ever give up that hope.

I met and learned to understand his family and other Mennonite friends. His minister and other friends from the church would call on him from time to time and they usually brought him flowers from their gardens. They never left without reading the Twenty-third Psalm, which was Grampa's favorite Bible passage, or without a prayer.

Methodists can learn a lot from Mennonites. At least, I did in those few short weeks. Our faith is basically the same as theirs, but they don't expect or even want all the modern day conveniences. They seem more concerned with loving and providing for their families.

Grampa suffered severe pain during the last month of his life. Never once did he ask or wonder why God could do this to him.

Grampa lived until after August 8 which was his eightieth birthday, the one he had looked forward to all his life. He thought that it was really something to be eighty. I wanted to surprise him with something special on his special day. I knew that his children and grandchildren were all coming to visit him and were bringing him a cake and flowers, so it was not right for me as an outsider to bring anything that might take the place of one of their gifts. At home I found some scraps of material and I pieced them together until I made an old-fashioned nightcap. On that day I went in his room and burst out, "Happy Birthday, Grandpa." Then I placed the night cap on his head. Tears came from his eyes and he said, "That's the nicest present anyone has ever given me, and now I'll give you something special; the first birthday kiss."

Grampa must have been very proud of that nightcap. He wore it all day and when his children and grandchildren came he told them who had made it for him.

The following Sunday Grandpa had grown a lot weaker and before I went off duty I stopped to say good-bye until tomorrow as I did each day. This day he didn't say, "Until tomorrow," but instead he asked me to read the Twenty-third Psalm. When I had finished he asked me to pray with him. Our prayer was short, but one I'll remember all my life.

"Thank you, dear God," Grandpa prayed, "for bringing the two of us together that we might become the good friends we are and love one another. Amen."

Grampa squeezed my hand and I kissed him on the forehead. That was the last time I saw Grampa. He died a few minutes later.

That night I prayed once more as Grampa had that day. "Thank you God," I prayed, "thank you for bringing the three of us together, You, Grampa, and I."

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COVER

Inequality in education is part of the racial problem. Remedial help is needed for those children who have had inadequate training in overcrowded and under-supported schools.

CONTRIBUTORS

Mark Lehman, Route 4, St. Anne, is the pastor of the Rehoboth Mennonite Church. His article is adapted from a talk given to a human relations seminar held in Illinois last year.

Frances J. Mason lives at 1330 N. Minnesota, Hastings, Neb.

Al Capp, 33 Beaver Pl., Boston, is a cartoonist and columnist. His commentary is from NBC Radio's "Monitor" for April 1964.

Tom Mast, B64 Clarkson, Apt. 2B, Denver, Colo., wrote his analysis of an event that happened on Nov. 19, 1B63 while a student in Bethel College. He is currently on a 1-W assignment.

Shirley Burnside, Box 357, Chippewa Lake, Ohio, is a member of the Methodist Church. The experience of which she writes is from the summer of 1962.

Howard D. Raid, 111 S. Spring St., Bluffton, Ohio, is professor of economics and business at Bluffton College, and a member of the Board of Business Administration.

CREDITS

Cover, Arthur Leipzig from Ford Foundation; B2, Ken Thompson from National Council of Churches; 93, John Hiebert.

THE MENNONITE

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. B St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

By Howard Raid

Today, we hear a great deal about church renewal, urban renewal, or rural renewal. This implies that something vital and alive needs renewing, because it has not been able to develop fully on its own. Perhaps it has met such tremendous obstacles that it is impossible for it to reach maturity. What should be our attitude toward these renewal movements in our church?

We can look at them and say, "Well, all that they are really trying to do is to develop new institutions where we have had old institutions. This reminds us of children at play. They build a house and then when they have it about completed, they decide, 'Well, this is not quite what we want so let's build another one.' And so they occupy the whole day building one house and tearing it down and then building another."

In a sense, each generation may attempt to just build another institution to do the same sort of thing that the first one set out to do. It may do this without really engaging in a depth encounter with the Holy Spirit.

Where we are engaged in such fruitless efforts, the program of the church does not use the full resources of its members. On the other hand, we cannot ignore the importance of the institution. The institution must be able to perform smoothly and efficiently the functions for which it is established. The church, as we know it, is to enable its members to know Jesus Christ more fully and completely. As a result of this knowledge the members should apply the gospel to their own lives. Thus the institution can serve as a vehicle for the Holy Spirit to work more fully and effectively. It can reach many more people than would be possible if each individual worshiped God alone.

But we cannot confine the Holy Spirit to an institution, even the church. Therefore, we need to always keep our institutions under control so that they serve the purpose for which they are intended. We also must recognize that we cannot possibly perform all the functions that we wish to perform as a church, unless we have some institutions. In a sense, the institutions lengthen and strengthen our arms in the work of the Lord. On the other hand, they can become so formalized that we lose the spirit which motivated their origin.

Another aspect of renewal is our attempt to use all the skills and ability that have come to us from the social sciences. These help us understand how we can live and work together more effectively, as individuals, in groups, and in a particular kind of a group—the church. Besides this, the social sciences should help us understand the role of institutions. They show us how we, as persons, develop our thinking and our attitudes, both as individuals and groups. Thus, the skills of the social sciences may be used under the compulsion of the Holy Spirit.

Another attitude toward renewal is the emphasis upon preaching the Word. By preaching the Word we hope to solve all of the other problems. Here, too, the preaching must be in a certain context. If we are preaching to people who are unemployed, we will use a certain method. If we are preaching to those who are old, we will use another.

While renewal basically means the renewal of the Spirit, we must learn how to use more effectively the Spirit and the Word in order to communicate to each other in a day and age in which all other communications are so thoroughly analyzed and specialized that they become effective regardless of the message. We of the church can hardly do less, when we have the real message to present. We must seek ways and means for church renewal through the use of all the skills and abilities that we have for the presentation of the gospel.

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LIGHT FOR OUR DEEP DARKNESS

Paul Mininger

JESUS WAS AN artist. He used simple word pictures that communicated clearly to the simple and to the sophisticated. By the use of striking comparisons, His words made clear to men their deepest needs. Thus He pressed His claims upon them.

In John 8:12 we have one of the most dramatic sayings of Jesus: "I am the light of the world; he that follows me will not walk in darkness, but will have the light of life."

Here Jesus paints a picture of the entire world in darkness. Darkness describes the inner life of man who is living without God. It portrays the misery to be found within man as a creature who is living in rebellion against his Creator. The image of darkness also describes the confusion in a human society in which men have organized their lives without reference to God, their Creator.

Against this background Jesus Christ portrays himself as the Light which enters the darkness, dispels it, and lights the entire world. Throughout Christian history the Holy Spirit has also borne testimony in the experience of His disciples to the validity of Christ's claim.

Today we have come to the end of an era in human history. The darkness is deepening in our world. One after another the lights have gone out. The darkness in our secular, scientific, technological, and collectivistic society is penetrating into the souls of men. Christ's message is needed today as never before. Let us seek to understand His claim and His promise as He says, "I am the light of the world."

The Self-Revealing Light

Light is self-revealing. It cannot be contained. It must shine. And in shining it reveals itself. Light is thus an appropriate image to express Christ's claim to be the self-revelation of God to man.

Throughout the Old Testament light is a symbol of the presence of God. Jesus adopts this imagery to say that in His person God has entered the darkness of this world. Through Jesus God is revealing himself in history, and in the experience of men. Just as it is the nature of light to shine, so it is God's nature to reveal himself. This He is doing in the person of Jesus Christ. In Jesus Christ we see God; ". . . he that hath seen me hath seen the Father" (John 14:9). Paul says in 2 Corinthians 4:6 that it is the God who said let light shine out of darkness ". . . who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ."

In Jesus Christ God is not revealing to man merely a knowledge about himself. To do this He could have used symbols. In Jesus Christ God is revealing himself. He is revealing himself as a person who is seeking to enter into fellowship with man whom He has created in His own image.

The heart of God's revelation in Christ is that "God is love." His love is unconditioned and is not dependent upon man's worthiness. While we were yet sinners Christ died for us. This love and grace of Jesus entering a world in which sin and evil were held in restraint by law and judgment, came as a bright light in the midst of a deep darkness. The light of Christ's love continues to shine in our world and to manifest in His person the agape love of God to a world that is in the struggle of selfishness and legalism and that alternates between despair and false hopes. Jesus Christ is the Light of revelation shining in the darkness of our world and revealing God's love and grace to men.

Light of Salvation

A second characteristic of light is that it banishes or destroys the darkness. Jesus portrays light and darkness as being in conflict. Man is under the domination of the powers of darkness which in turn are seeking to destroy the Light. But the Light is victorious. In John 1:5 we read, "The light shines in the darkness, and the darkness has not overcome it."

Man is enslaved by evil powers which are seeking to destroy him. God in Christ has entered into the conflict with these powers. He is seeking to destroy them and redeem or release man from their control. He wants to save man from the terrible destiny that is ahead if the evil powers are victorious.

Christ is the Light of salvation, rescuing man from the bondage to the powers of evil and darkness.

Light of the Mind

Light exposes man's environment. It helps him gain reliable knowledge. Light enables man to see. In fact, light is not so much to be seen, as it is to enable us to see the world as it really is.

Christ is the Light who illuminates

the world and enables man to know the truth. We do not accurately see reality when we merely observe things in isolation. They must be seen in their relationships. We cannot understand the true meaning of our lives and of our world until we see them in the light of their relationship to God revealed in Jesus Christ. The Psalmist had a similar insight when he said, ". . . in thy light do we see light" (Psa. 36:9).

Only in the presence of Jesus Christ as the Light of illumination can we come to truly know ourselves. Only in the presence of His forgiving love can we honestly face the fact of our selfishness and sinfulness. Apart from Him we either deceive ourselves or give up in despair. Only in Christ's presence can we see what God meant for us to become. Only as we open our lives to Him can we achieve God's purpose for our lives.

Jesus Christ also enlightens our minds so that we can truly know our fellowmen. We see him not only as a physical organism. We also see him as he is in Christ or as he may become in Christ. We then relate ourselves to him in the light of our common relationship to God through Christ. On one occasion Paul said, "From now on, therefore, we regard no one from a human point of view" (2 Cor. 5:16).

Even the world of nature is illuminated with new meaning when we see it in the light of Jesus Christ. John speaks of Christ as being active in creation; ". . . without him was not anything made that was made" (John 1:3). In speaking of the cosmic Christ Paul says, "He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together" (Col. 1:15-17).

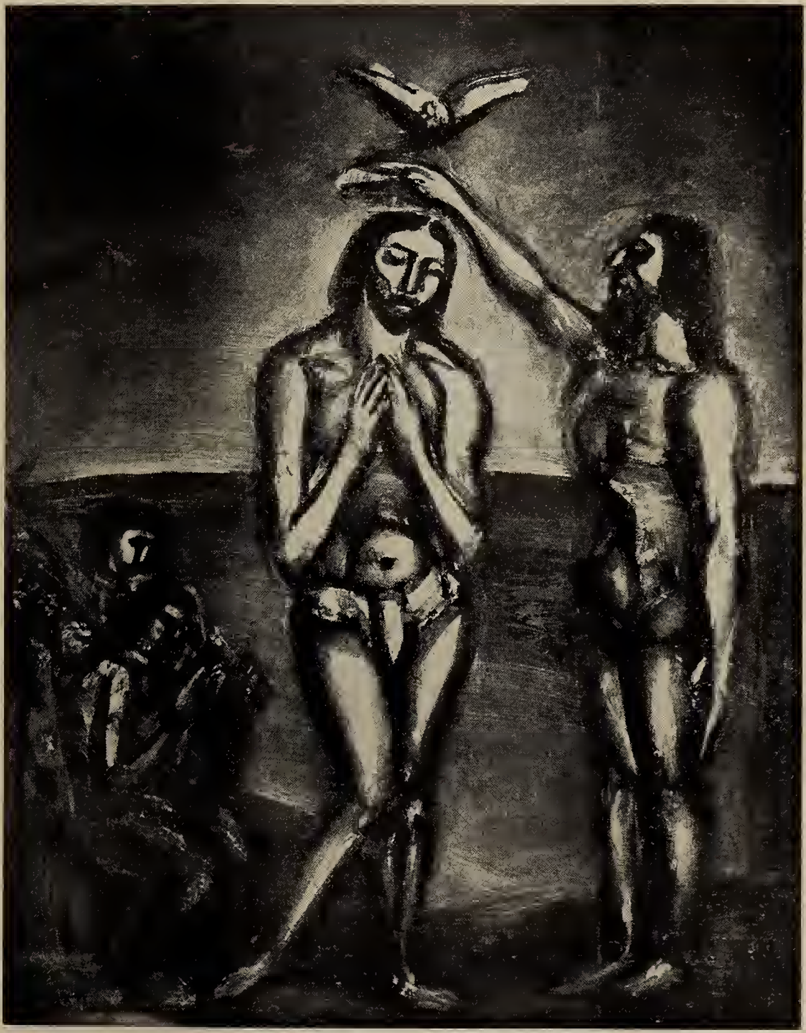
Our modern culture and civilization also need to be illuminated by Jesus Christ the Light of the world. In His presence they are judged or are brought into the sphere of His influence and used in carrying out God's purposes for mankind.

Transforming Light

Another characteristic of light is that it transforms that upon which it shines. It has long been known that

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death" by Georges Roualt, c. 1921: "In Jesus Christ God is revealing himself."

Museum of Modern Art, New York



light is essential for life. We now know that light is radiant energy that is capable of transmitting itself to that upon which it shines. In John 9:5 Jesus reaffirms His claim to be the light of the world in connection with His healing of the man who was born blind, whom He restored to sight. One of the truths which Jesus was teaching in this incident was that Jesus, the Light of the world, transforms men's inner lives, heals their blindness, and enables them to see. He says that He came into the world that those who do not see, may see.

Jesus Christ is the light of transformation. He gives men new life, and new eyes to see.

When the children of Israel wandered in the wilderness a pillar of cloud by day and a pillar of fire by night symbolized God's presence. It is likely that this picture of the pillar of fire was in Jesus' mind as He said to the Pharisees, "He who follows me will not walk in darkness but will have the light of life" (John 8:12). The emphasis here is upon following the Light and receiving guidance from the Light. Jesus Christ provides guidance and direction to His disciples as they seek to live in obedience to Him.

The image of darkness also represents the difficult experiences through which most men must go. Suffering, betrayal, and grief are often the occasion for our passing through the dark night of the soul. At these times Christ is with us, and He himself is the Light that drives away the darkness. He is always adequate to meet all of our needs. "He who did not spare his own Son but gave him up for us all, will he not also give us all things with him?" (Rom. 8:32).

The Universal Light

Note the breadth of Christ's claim to be the Light. He says "I am the Light of the world." He is not the light of a particular nation, or race, or civilization, or class. He is the Light of the world—all mankind. He ignores all the artificial differences that seem important to men and divide men. He presents himself to man as man, and extends His offer and claim to all.

He is not only the Light to the bad men or to those who have come under the judgment of the moral order. In fact His words were first spoken to the Pharisees, those who claimed to be the spiritual leaders of men. They were the guardians of the moral order. Christ's claim must be brought again and again to all men in all parts of the world and in every period of human history. Christ the Light, is seeking out the darkness wherever it is and displacing it with His light.

Although Christ's claim is to be the Light of the world, we must also recognize that the promise is effective only to those who "follow him." Some reject the Light and continue to walk in darkness. "They loved darkness rather than light, because their deeds were evil" (John 3:19). To the man who follows Christ, believes in Him, is united to Him by faith, Christ becomes both life and light.

And now you have listened again to Christ's claim and promise to be the Light of the world. What shall be our response? First of all, we should respond heartily to Christ with the confession of our own faith and say to Him, "Thou art the Light of the world and I will follow Thee."

Having had a new vision of Christ as the Light of the world we should now go out into the world which is in darkness and say to men everywhere, "He is the Light of the world." He that follows Him shall not walk in darkness but shall have the Light of life.

Finally, we must listen again to the strange and unbelievable words of Jesus as He says to us, "You are the light of the world" (Matt. 5:14). Having had the darkness cast out of our own lives, and having received the Light, we must now be reflectors of His light. "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

I Don't Work

Velma Armstrong

At the scrunch of gravel under tires I glanced through the kitchen window and saw a Buick spew out two girls, approximately the ages of my girls.

From overhead Martha called, "Hi, Terri! Hi, Teena! Come on up. We aren't dressed yet."

The older girl answered, "We had to get up early, because Mom is taking inventory before the store opens. She said since your mother doesn't work, we could stay here until time for school."

So these were the Peskin sisters about whom Martha and Patty had talked constantly in the week since their mother had moved to Devon.

As with sympathetic tongues Teena and Terri followed each bite to Martha's and Patty's mouths, I offered, "Would you girls like a slice of toast and egg?"

"Yes!" they yelled. Only crumbs on the table when they finished.

After the girls had left for school, I went upstairs to clean. Across unmade bed, chairs, and floors were strewed clothes, books, and toys. Powder on my dresser and a jumbled jewel box revealed the inspection of possessions had included mine.

I was dust mopping the stairway when Betsy Bines, in nurse's uniform, rushed in. "June, you'll have to finish the Red Cross drive for me today. You are absolutely the only woman capable of doing it who isn't working. The hospital has called me for emergency duty—some people hurt in a head-on collision. You'll find the remaining names to be solicited in this folder. On the way home from the hospital I'll pick up the money."

In the morning I collected five dollars from an elderly couple who ranted for more than an hour upon Devon's being ruined by newcomers. The complaint which troubled me most was, "We can't even raise flowers any more. Yesterday a girl in a blue-plaid jacket with a pack of kids at her heels ran through our tulip bed."

The wearer of the blue-plaid jacket and friend were waiting for me when I reached home. "Teena doesn't like chili; so she gave her meal ticket to Martha."

Teena crammed another egg, two slices of toast with jam, and four cookies into her mouth.

Returning home in midafternoon after having received a cursing from a nightshift worker for waking him and not one cent from the remaining names on the list, I was greeted by the telephone's ringing.

"Mrs. Doski? This is Reverend Gorham. Please tell Vic the architects will be at the church at seven-thirty this evening to meet with the building committee. Can he come?"

"Yes. I thought they were coming next week."

"So they wrote. One of them has just phoned from Cornwall that they have been called there for a school inspection and, to save trips, would stop here on the way home. Marcia's substitute teaching at the high school this week has put me off schedule. This floored me."

"Anything I can do?" I asked.

"You might send a cake with Vic. The devil's food you brought to the pledge dinner would explain Lucifer's fall. With instant I can make coffee."

As I was dropping my last egg into a mixing bowl, I was distracted by the screech of brakes, followed by a knock at my front door. An indignant trucker thrust Kerry O'Neil into my arms. "Why don't you watch your kid? I almost ran over him."

"Kerry isn't mine, but I'll take him home."

As I circled the hedge separating our yard from the O'Neil's, Bob emerged from the cellar, a basket of laundry in his hands. The worry lines of his young forehead deepened as I told him of Kerry's escape.

"June, what am I to do? Kerry's let the parakeet out of his cage and scattered cereal over the house. I can't keep an eye on him and finish the washing, and I have to have a clean shirt tonight because Shirley and I are celebrating our fifth wedding anniversary. Wanda is to baby-sit with him after school. Would you keep him until then? I wouldn't ask you, but Shirley and I are hardly ever together since we have been put on different shifts."

Kerry was licking the beaters when my girls and friends arrived from school. They had stopped at Peskin's for Terri and Teena to change into their majorette costumes. "Mom, aren't they darling? Can't we take baton lessons?"

"You better practice your piano lessons instead of asking for others."

Recognizing the signs that my patience had reached its limit, Martha and Patty hastened to the piano. Terri and Teena filled up on cookies.

Wanda came for Kerry as I took the cake from the oven. It couldn't have been flatter. In the excitement over Kerry I had forgotten the soda.

I had no time for tears. "Martha," I called, "please run to the store for a dozen eggs. Hurry, because I must have a cake in the oven within an hour."

On their way back Martha and Terri stopped at the post office. "Mom, Terri has a new record from her club. May Patty and I go home with Teena and her to hear it?"

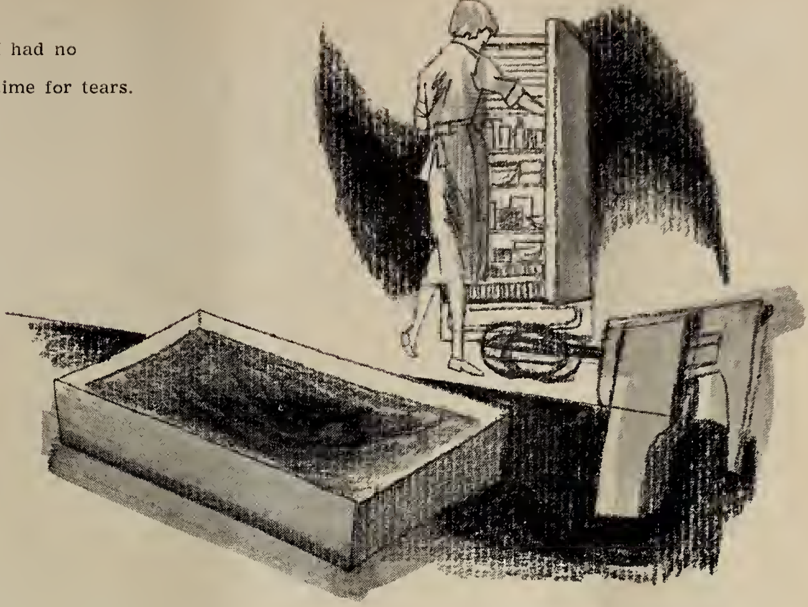
They knew I didn't allow them to go to friends' homes when the mothers were absent. But I knew I risked another cake failure if I had to explain why they couldn't go, why we couldn't have a phonograph, why—I let them go.

Warning Vic to beware of the soft frosting, I entrusted the cake to him and followed the girls into the living room. At last in privacy I could deliver the reproofs I had been collecting throughout the day. Betsy's report of four motherless, badly injured children, however, had dissipated my irritation with my own two. Moreover, Martha's squared jaw and Patty's tear-smudged cheeks when they returned from the Peskin's and their silence indicated they might have learned more through experience than they would have from my lectures.

Patty snuggled against me on the couch and sobbed out the mishap. "Teena was teaching me a dance step and gave me a whirl I wasn't expecting. I fell against the record-player and knocked it to the floor. Mrs. Peskin came home just then and yelled at Terri and Teena. Then—then—then they said it was my fault!"

Martha continued, "Mom, if you yelled at our friends the way she did at Patty, I'd leave home. I got so mad and I told her, 'Don't worry. We'll pay for the repairs.' I guess it'll take our allowances all summer." Her unhappy face brightened with sudden hope. "Mom, do you suppose Mrs. Peskin was so tired from working all day that she didn't realize she was being mean and won't make us pay for the repairs? I'm sure glad you don't work!"

I reflected upon my tranquil, leisurely, uninterrupted day and decided I was the working woman's stand-in.



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time for tears.

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NEWS

Mennonite Disaster Service Builds Churches in Mississippi

Positive Action Led by Interfaith and Interracial Group

The following report was written by Robert Schrag, assistant editor of the Mennonite Weekly Review, *who inspected this most recent Mennonite Disaster Service project.*

CAN THE HATE-inspired acts of unknown arsonists bring forth a response of love and reconciliation?

Unlikely as it may seem, this has been the outcome of the wholesale burning of churches in Mississippi.

Most of the credit must go to a unique interfaith group which was formed to counter violence with goodwill. Known simply as the Committee of Concern, it is spearheading an ambitious church reconstruction effort designed to give "beauty for ashes."

THE COMMITTEE OF CONCERN is an interracial and interfaith Mississippi group led by Dr. William P. Davis (left), a Jackson Southern Baptist churchman. Titus Bender, pastor of the Fellowship (Conservative) Mennonite Church, Meridian, Miss., is the Mennonite representative to the group. Its position is: "We feel that these attacks are attacks on all houses of worship, on religion itself, indeed upon our constitutional guarantee to worship. We accept the losses and suffering as our own."

Since early December, Mennonite Disaster Service has participated in this unusual restoration program, which has the support of Mississippi church leaders of all faiths.

The first five MDS workers arrived in the state on Dec. 9, and remained for a month, including the holiday season. A second group of nine men replaced them on Jan. 9. A third team began work on Feb. 5.

Thus far, MDS volunteers have contributed labor at five churches and are planning work at two more. All of these projects are in rural settings across the central part of the state.

Mennonite Disaster Service is planning to stay in Mississippi through March. By the end of February it is expected that the MDS contribution in labor will be approximately $15,000. [Funds for the Mennonite share in the program have been advanced by the Mennonite Central Committee, General Conference. Contributions may be sent to the Board of Christian Service, Box 647, Newton, Kansas 67114.]

The assistance given by MDS is only a fraction of the extensive program outlined by the Committee of Concern. The committee is currently aiding a dozen churches, and proposes to help all those requesting assistance if funds are available.

Since October the committee has received over $51,000—about half of it from Mississippians. Contributions have also come from every state in the United States and a number of foreign countries.

However, a total of $200,000 will be required if a large segment of the dispossessed congregations are to receive assistance. And the needs are great, for more than 3000 Negroes have lost their places of worship by the approximately forty church burnings in Mississippi since last April.

Why were these churches destroyed? Part of the answer is that for the southern Negro the church is the focal point of community life. In addition to worship, the church serves as a gathering place for a variety of activities from picnics to politics.

In a segregated society, the church is the one place where Negroes can really express themselves, the one institution they can call their own. Consequently, racist groups bent on humiliating Negro communities have apparently decided to strike at the church.

Did civil rights action by Negro congregations give rise to the violence? This theory seems unlikely, at least in most cases, since fewer than ten of the forty burned churches were in any way involved in the civil rights movement. The consensus of informed observers is that these congregations were victims of indiscriminate acts of terrorism committed by persons from outside the local areas.

In this context of hatred and destruction, the Committee of Concern takes a forthright and compassionate stand: "We feel that these attacks are attacks on all houses of worship, on religion itself, indeed upon our constitutional guarantee to assemble and worship. We accept the losses and suffering as our own."

But what if the burning continues? "In that case, we will keep on building," says Dr. William P. Davis, chairman of the committee.

Some churchmen believe the reconstruction program will actually be a psychological deterrent to the arsonists as they realize, first, that their violent acts only serve to increase the very kind of interracial cooperation they oppose, and second, as they see far better church buildings rising on the ashes of the old.

Volunteers report their work is well received in all localities in which they have served. Local residents of both races have frequently voiced their

MOUNT CHARITY BAPTIST CHURCH, near Carthage, Miss., was burned last September by unknown arsonists. Charles Miller, Dover, Pa. (right), is one of fourteen Mennonite volunteers helping a concerned Mississippi interracial committee rebuild it. Mennonite Central Committee is supporting the program with money from its emergency fund to send workers recruited by Mennonite Disaster Service.

The Christian Union Baptist Church on the north edge of Jackson was erected under Quaker supervision, with a Mennonite group doing the inside finishing. An overflow crowd attended the dedication services on Jan. 24.

Mennonite Disaster Service is scheduled to supply most of the labor for the Mount Pleasant Baptist Church, also near Collinsville, beginning Feb. 6. They may help with brick veneer work on the West Mount Moriah Church near Meridian.

To date, fourteen Mennonite volunteers, all skilled workers, have served in Mississippi. They are:

J. P. Nikkel, North Newton, Kan., supervisor; Gerald Freyenberger, Wayland, Iowa; Eli Stoltzfus, Orrville Ohio; Alvin Sweigart, Elverson, Pa.; and Gideon Fisher, Lancaster, Pa.

Peter Hoeppner, Winnipeg, Man., supervisor; Elias Schlabach, Sarasota, Fla.; Floyd Bender, Myersdale, Pa.; Charles Miller, Dover, Pa.; Elvin Peifer, Peach Bottom, Pa.; Elmer Mullet, Hicksville, Ohio; Clifford Bitikofer, and Sheldon Detwiler, both of Hesston, Kan.; and Wilbur Selzer, Canton, Kansas.

Helping to plan the MDS projects is Titus Bender, pastor of the Fellowship Mennonite Church, Meridian, Miss. He is also the Mennonite representative on the Committee of Concern.

Lawrence Scott, a Quaker from Philadelphia, Pa., has a large role in coordinating and carrying out the church restoration effort. Speaking appreciation to these Mennonites from the North, especially after it becomes clear the project is not a protest but rather a positive action by concerned Christians. In several instances, local white persons have made substantial cash contributions to the construction effort.

Two churches are currently being built by MDS from the ground up. The first is Pleasant Grove Baptist at Brandon, where the Mennonite volunteers took over the masonry work after a team of Quakers had poured the floor slab. This brick and block structure was erected and put under roof by the first MDS group.

When completed, the building will have cost about $10,000 plus voluntary labor. The congregation collected $4000 insurance on the old church and raised an additional $1000. The Committee of Concern is providing the remaining $5000.

Building the new Mount Charity Baptist Church has engaged most of the nine men in the second contingent. This church, located near Carthage in the center of the state, was burned last September. The loss was especially great since the building was uninsured. At least half of the $8000 needed here will come from the Committee of Concern.

Proceeding on their own, members of the Pleasant Ridge Baptist congregation near Collinsville began rebuilding their frame church in early December. Mennonite masons added the brick veneer.

LAWRENCE SCOTT (left), construction coordinator and a Quaker from Philadelphia, Pa., checks rebuilding progress on the Mount Pleasant Missionary Baptist Church, Collinsville, Miss., with a deacon and minister of the church. Reconciliation, says Scott, requires the confidence of both Negroes and whites. The Committee of Concern takes a neutral position in regard to the civil rights groups in Mississippi.

A CANADIAN, Peter Hoeppner, Winnipeg, supervised the work of the second Mennonite Disaster Service team. The loss of the Mount Charity Baptist Church was great since it was uninsured. Negro churches have been burned not necessarily because of their civil rights activities. Most were victims of indiscriminate acts of terrorism committed by persons from outside.

to MDS men at a brief orientation session, he explained that the Committee of Concern takes a neutral position in regard to the numerous civil rights groups working in Mississippi.

Reconcilation requires having the confidence of both Negroes and whites, he said, which is a relationship the direct action groups find hard to achieve. However, Scott commended rights workers for having the courage to stand with the Negroes and carry out the function of exposing injustice.

In addition to rebuilding burned churches, what is the broader mission of the Committee of Concern? Dr. William P. Davis, the genial Southern Baptist churchman who heads the committee, feels it can help bring "a new sunrise for Mississippi" in the field of human relations. He believes the wide response of people of goodwill to the committee's construction program indicates that "evil cannot stand for long against the right."

The motivation of the Committee of Concern is perhaps best characterized by Isaiah 61:3, from which the group takes the slogan "Beauty for Ashes":

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

CHRISTMAS IN THE FLOOD
SANTA & CO. DOWN THE RIVER

Five Mennonites work in a volunteer unit in northern California. The midwinter floods came through the Hoopa Valley where they work in the Klamath-Trinity Hospital.

The hospital is about fifty miles northeast of Eureka, Calif. The floods brought a power blackout for fifteen days. Sheets were flown by plane to Eureka for washing. Laundry and linens were scrubbed by hand.

The Hoopa Valley is the ancestral home of the Hoopa Indians, but in recent years much of the land has been deeded and is now owned by non-Indians.

John Loewen, Reedley, Calif., one of the volunteers, describes the situation like this:

"At about 8 a.m. Dec. 22, I got my first inkling that a flood was on the way. I had to take one of the nurses home because she received a call from her home that the creek behind her house was flooding. Around 2 p.m. people finally started admitting that a flood was in the making and started evacuating their homes. By then it was a little late and a lot of them had no time to prepare their houses or themselves. They just didn't believe a flood could come and refused to move until the last minute. One lady told me, 'When I saw a barrel go floating out of the garage, I decided to go.'

"I estimate the water crested at about fifty feet above normal winter high tide and seven feet higher than the 1955 flood.

"Afterward it was found that both grocery stores were in good condition and all the gas stations were untouched. However, supplies were limited due to weekend shopping. With no replenishment on the way, the food didn't last long. Electricity and telephones went out on Dec. 22, so there was no communication or power to keep the refrigerators going for the meat and milk. A lot of the supplies were spoiled and had to be thrown away. Canned food quickly sold out.

"Christmas came and went. I have never seen people so responsive to Christmas caroling. This was the only thing that they still had of Christmas. Santa and company had long since gone down river! Christmas trees and packages were a foot deep in the mud. Only what people had in their hearts could now be enjoyed at Christmas.

"Then on Dec. 26, came the first ray of hope. A helicopter arrived. Abe Bergen [Winnipegosis, Man.], went to talk to them. Their first question was 'Where are we?' When told they were in Hoopa, they were surprised because they had news that Hoopa was completely gone. They were looking for Orleans, about fifteen miles north.

"On Dec. 28, more helicopters came with blankets and heaters. Food finally started coming on Dec. 30, but in such small quantities that a lot of people still didn't get the needed amounts. Children needed milk, and the shortage of meat, flour, and eggs grew more acute. There were planes going and coming—weather permitting—but with the disorganization that comes with 'quick organization' some of them were completely empty. This was the situation at the time I radioed [Mennonite Central Committee] at Akron requesting meat and milk.

"Things began to happen. The army flew in a couple of big Caribou transport planes with food and clothing. The road became passable for emergency traffic and we got our electrical power back. Supply trucks soon got in and we had plenty of food.

"Things are going quite normally for us at the hospital and surrounding area. But for those people lower down in the valley it is still rough. Food is plentiful, but where do you prepare it if the stove is full of mud? Where do you sleep if the mattress is all soggy? Even worse, some people need a new roof. Their house went down the river.

"Approximately twenty homes literally went down the river. Fifty to sixty sustained severe damage. Roads were heavily damaged, especially along the earth fills. One lumber mill was badly damaged and one was completely wiped out. A few businesses are total losses. The government estimates it will take about three years to restore all areas of the flood.

"We here at the unit are especially thankful that our house was untouched. We had some spare food, and were able to save most of it from spoilage, and share it with others."

Members of the five-person unit are: Abram Bergen, Winnipegosis, Man.; James Elias, McMahon, Sask.; Elizabeth Friesen, Calgary, Alta.; John and Susan Loewen, Reedley, Calif. Sponsored by the Mennonite Central Committee, members of the group serve as lab technician, ambulance drivers, mechanics, and maintenance.

The Central District

REPORTER

Vol. IX, No. 2 February, 1965

HAPPENINGS

MCC CENTER

About fifty people representing some twenty Ill. churches of the Evangelical, (Old) Mennonite and General Conference, met at Congerville on Dec. 8 to consider the possibility of establishing an MCC clothing and collection center in Central Ill. At this meeting nine persons were named on a study committee. This committee has met several times since then, and is now polling the churches concerning a possible location.

The Central District members of this study committee are Lotus Troyer, Meadows, who serves as chairman; Rufus Rich, Washington; and Mrs. Joe Atherton, Congerville.

Plan now to attend the next Central District Conference. It will be held in Central Illinois, with four churches as hosts—Normal, Carlock, Congerville, and N. Danvers. The dates for the conference are April 22-25. More details including the conference program, will appear in the March *Reporter.*

EDITS CHILDREN'S HYMNARY

Arlene Hartzler, public schoolteacher in Goshen, Ind., is a co-editor with John Gaeddert, pastor of the Bethesda Church, Henderson, Neb., of *The Children's Hymnary,* to be published by the General Conference Faith and Life Press. In Jan. final details were completed.

The hymnary will consist of about 210 hymns for children of kindergarten, primary, and junior ages. Miss Hartzler has worked on this project for the past five years. Publishing date has been set for Oct. 1966.

CHURCH-STATE STUDY

Next fall, under the sponsorship of MCC, a conference on relationship of church and state will be held. In preparation for this study conference, about a dozen small groups are meeting regularly since last fall as various places across the United States and Canada. Three of these groups are in our district—one in the Bluffton area, and two in the Goshen-Elkhart area. Group members are made up of all

Continued on A-2

Rev. and Mrs. Samuel Ummel

UMMELS HONORED

Rev. and Mrs. Samuel Ummel were honored guests at a reception in the Calvary Church, Washington, Ill., Dec. 30. It was their golden wedding anniversary. The congregation served as hosts, as a thank you to the Ummels for their interim pastorate which a week later came to a close when the Ward Shellys moved to Washington.

The Ummels were married Dec. 30, 1914. They are the parents of four children: Mervin of Groveland, Ill., who married the former Florence Birkey; Mrs. Walter (Ferne) Kennel of Morton; Melvin (Dorothy) Norquist of Peoria; and Mrs. Dennis (Lora) Diener of Groveland. One daughter, Catherine, is deceased.

During the years of their ministry, they have served in pastoral work at the Anchor Church, the Bethel Church near Pekin, and the Gospel Church in Peoria. Ummel also served as interim pastor at the North Danvers Church, and most recently at the Calvary Church in Washington.

The Ummels do not plan to retire from the ministry or teaching the Word of God, but only from the heavier duties of the pastoral work.

SHELLYS INSTALLED

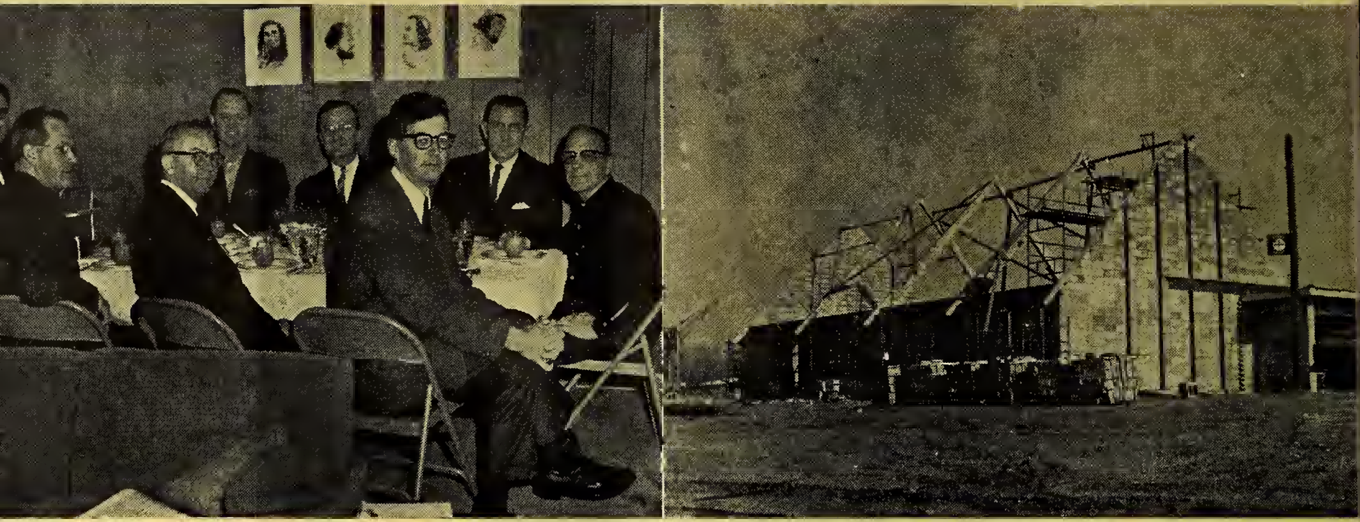
On January 10 Ward Shelly was installed as pastor of the Calvary Church, Washington, Ill. Previously the Shellys have had three pastorates in eastern Pa., the last one being at the Bethel Church in Lancaster.

They have one son, Tom, who is a freshman at Franklin and Marshall College in Lancaster, Pa. Shelly has been active in the work of both the Eastern and General Conferences. Presently he is chairman of the General Conference evangelism committee.

He preached the morning message during the installation service. In his message which he entitled, Following, Reaching, Pressing, based on Phil. 3:12-15 he called for both conventional and unconventional evangelism. Gordon Dyck, the Conference minister performed the installation. Ralph Gross, chairman of the church, responded for the congregation. In Ummel's response he *passed the torch* of responsibility. In Shelly's response he said that one of the main reasons he accepted the call of the Calvary Church was that he noticed that they knew how to pray.

The congregation further extended their hands of welcome to the Shellys during an evening fellowship dinner.

Pictured below are: the Rev. Samuel Ummel, the Rev. and Mrs. Ward Shelly, and Gordon Dyck. (There are a few disadvantages to being tall!)



While some might call this a picture of the "12 apostles" it is better called the "shared ministry breakfast." The Hively Ave. Church in Elkhart continues without one designated pastor, but with a "shared ministry." Ten members of the church have been pastors, or have training for it. Eight are pictured above left to right: Gordon Dyck, Jacob Enz, Erland Waltner, Melvin Funk, Leland Harder, Clarence Bauman, Loris Habegger, and S. F. Pannabecker. Not pictured are Orlando Schmidt and C. J. Dyck. At this breakfast in the Pannabecker home, they made preaching plans for the first half of 1965. **Pictured in the second photo** is the construction of the new Pleasant Oaks Church located about a mile southwest of Middlebury, Indiana. Before Jan. 1, 1965, the congregation which is erecting this building was called the Warren Street Church. As the names imply the congregation has sold its old building on Warren Street in Middlebury, and has moved near the Twin Oaks housing development. The education wing not pictured, extending to the right of the picture is complete. The congregation hopes to move into its new building in April.

HAPPENINGS—Continued from A-1

"brands" of Mennonites in a common search for clear understanding on the meaning of "the separation of church and state," and "the church is a witness to the state."

CIM BOARD HEARS LOEWEN REPORT

Jan. 12 in Chicago, the CIM Board met to hear Melvin Loewen give a firsthand report of his own recent hair-raising experiences in Stanleyville, and his interpretation of current events in the Congo. He said he is torn between his bothered nonresistant conscience at being evacuated to the sound of machine gun fire, and a profound gratitude to God for deliverance. He urged consideration of beginning a Bible School in Leopoldville which now has a population of over 1,000,000. Although Loewen foresees further struggle, he is optimistic about the future mission work in the Congo.

BIG D

Elbert Dubenion of Buffalo, a former Bluffton College football player, was named to NAIA all-pro team by the National Association of Intercollegiate Athletics. This is the second year that Elbert was listed on this twenty-two man, talent-laden squad. The NAIA mythical teams include only those athletes who have attended and competed for NAIA member institutions, of which Bluffton is one. Elbert is one of Bluffton's famous "Three D's." The others are Hugh Downs and Phyllis Diller, who also attended Bluffton at one time.

BUILDING FEVER

Two churches of central Ill. are giving consideration to erecting new buildings. These are Meadows and Flanagan. Both are still in the "talking" stage. However, Flanagan has a bequest of $25,000 which the congregation could use for building, which is more than just talk.

FROM CARLOCK BULLETIN

"Congratulations to Portia Schelle who has been selected as a member of the School Chorus of America. The chorus will tour Europe and give concerts during late June and early July." Congratulations from *The Reporter* and its readers too.

WEDDING ANNIVERSARIES

Mr. and Mrs. Oliver Reeser, Meadows (Ill.) Church, celebrated their silver wedding on Jan. 10. However, they have a ways to go to catch up with Mr. and Mrs. John Burke of Berne, Ind., who celebrated their sixty-fourth anniversary on Dec. 22.

LISTENING TO THE SERMON

For several weeks recently Roy Henry invited members of the congregation at Wadsworth, Ohio, to come to church on Sunday evenings to discuss the sermon of that morning.

SCHOOLS OF RELIGION

Recently the Zion Church, Donnellson, Iowa, joined with other churches of the area to sponsor a community school of religion. George LaMore was the leader. They used *A Guide to Understanding the Bible* as the textbook for the four evening sessions. The First Church at Bluffton is joining in the Allen County School of Religion which is being held Monday nights from Feb. 1 to Mar. 8.

URBAN MISSION STUDY COURSE PLANNED

Two of our district pastors, Delton Franz and Peter Ediger, met with representatives of the (Old) Mennonite Church in Chicago, Jan. 7 and 8 to prepare mission study materials. The general theme of the materials is the church in the urban setting. It is hoped that these materials can be used by both Mennonite conferences.

YOUTH PAGE

CONSIDER THE HAMMER

It keeps its head.
It doesn't fly off the handle.
It keeps pounding away.
It finds the point, then drives it home.
It looks at the other side too; and thus often clinches the matter.
It makes mistakes, but when it does, it starts all over.
It is the only knocker in the world that does any good.

—taken from Summerfield Mennonite YPU Newsletter

EDITOR'S CORNER

Dear YPUers,

Summer may seem unbearably long away, but now is the time to begin thinking about this summer's work. Employees need your applications now for a job this summer; the voluntary service centers would like your application now for this summer.

Two tremendous articles in this issue are meant to start you thinking about voluntary service. Please read them carefully and then pray to seek the Lord's leading in your life. This might very well change your whole life—or just help you grow in the faith. Do consider this job also in your summer-job planning.

Notice the little poem, Consider the Hammer? I ran across it in the newsletter of the YPU of the Summerfield (Ill.) Church. It sure strikes home, doesn't it?

Please don't forget to pray for your officers of the YPU since they are in the planning stages of the conference. Also, keep your news and articles coming in, this is your paper.

In His Service,

Ronald Hendricks

YOU SHOULD ENTER VOLUNTARY SERVICE

By Rachel Hilty, Bluffton College

First reaction: WHY? Why voluntary service?

Well, you'll get a lot out of it.

Second reaction: But the important thing about voluntary service is what you give, not what you get, isn't it?

That's true, but what voluntary service does to you is also important.

Third reaction: O.K., then, what will I get out of voluntary service?

You will travel, make valuable friends, meet fascinating people, learn and live.

You will see something of the world outside your home and school. You will escape the confinement of your complacent, narrow, prejudiced communities and see how people live in the world.

You will gain at the same time a real appreciation of what you have: your mental and physical health, your family, home, education, church, heritage. It is almost impossible for us to realize the value of all that we have until we see and become acquainted with the mentally ill, the physically handicapped, the orphan, the refugee, the ignorant, and the person who has no faith or hope.

You will become angry at the things and people you see around you, and at the same time, you will learn the meaning of patience—the patience to accept people as they are.

You will learn to work without complaining. Even facing a mountain of dirty dishes, I found it hard to feel sorry for myself when an almost completely helpless girl with cerebral palsy said, "I wish I could help you."

Your faith will be challenged. You might have to think, and you might even have to admit you don't know why you believe a certain way.

You will encounter Jesus Christ in the smile of a child or the sigh of a crippled person, and discover an opportunity to serve Him through service to them. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The past summer I worked at Freedom Gardens for the Handicapped at Lake Mohegan, New York, in MCC summer service. This is the way I feel about voluntary service after my brief experience with it.

Besides the MCC projects, you will find General Conference and voluntary service and youth workcamps open for young people. You could ask your pastor how to apply for voluntary service. At least for one summer, YOU should try it.

SUMMER SERVICE LISTINGS OUT

The first brochure of 1965 summer voluntary service opportunities is now available. For information regarding openings in East Harlem; Maplewood Church, Fort Wayne, Ind.; Philadelphia; Kansas City; Woodlawn; Arizona Mission; Gulfport; Mennonite Pioneer Missions; Mennonite Youth Farm; Mont.; Swift Current Bible School; teen-age workcamps; and Mennonite Central Committee openings write the Board of Christian Service, Box 647, Newton, Kan.

LAST SUMMER AT FREEDOM GARDENS

by Judy Schwartz, student at Mennonite School of Nursing

Freedom Gardens for the handicapped is a new place which opened last May. It is located near Lake Mohegan, New York.

The area itself is six acres with a brook running through it. This supplies water for the fifty foot diameter, three and one half foot deep pool, which was used quite often during the hot days. There are nine buildings, four of which are being used to live in, two which are rented out to summer vacationers, and the rest which are used for storage.

Freedom Gardens is a place where handicapped people can go to live and be as independent as they wish. They are encouraged to find jobs in the community. Freedom Gardens is not an institution or a home, and is not supported by the state. There are no doctors or nurses to treat any of the tenants and this in itself makes them feel more independent.

Support for Freedom Gardens comes partly from the money the tenants pay for board and room, and partly from donations of old clothes and household items which are collected and sold in New York City.

When Rachel Hilty, a junior at Bluffton College, and I first arrived at Freedom Gardens, there were seven tenants living there. When we left there were five full time tenants and several tenants who were there for their vacations. The tenants have varying handicaps. Some have cerebral palsy, some muscular dystrophy, some multiple sclerosis, and some are crippled from polio. A couple of the tenants can get around on crutches but most of them are in wheelchairs. The director of the place is completely paralyzed, except for her hands with which she makes phone calls and keeps all the books.

Rachel and I helped the other workers with the housework — washing, ironing, cleaning, cooking—and running errands of which there were many, and helping to care for the tenants who needed help, such as with their baths or tying a tie or writing a card. Rachel and I took complete care—dressing and feeding of one tenant who has cerebral palsy.

But our work was more than just housework. We helped many of the tenants who wanted to go into the pool, and then stayed around in case they needed help in getting out of the pool. In the afternoons and evenings when we were off, we were supposed to stay on the place so if we were needed we would be available. Many times our work overlapped into just talking or counseling with tenants, playing games, or just watching television or listening to the radio with them.

Friedenswald Builders

The Central District camp committee met at Oaklawn Psychiatric Center Jan. 8 and 9 to review the past year at Camp Friedenswald and to initiate plans for an expansion program.

During last season over 3000 persons spent a week or a weekend on our campgrounds. The largest retreat was Senior High, with 124 campers and 40 staff members. The largest weekend group was the Mennonite Biblical Seminary retreat, with 169 attending.

Improvements

Highlighting the improvements was the development at Round Lake Outpost, which included a tree house, well, two privies, a raft at the lake, and considerable tents.

At the lodge, a gas furnace was installed, replacing the old coal furnace which was in need of extensive repair. The boys' dormitory in the lodge also received a face-lifting, with the addition of an insulated ceiling, painted walls, and new curtains. A walk-in cooler-freezer was installed with funds from WMA societies.

The committee is pleased to report that the First Church of Berne has purchased Bus No. 2, helping to cut expenses in camp bus transportation. The church will make the bus available for camp transportation.

The money from the sale of the bus was applied toward the purchase of a new camp vehicle, a Suburban Carryall. Additional contributions for this vehicle will be appreciated.

Finances

Income from the churches during the past year was sufficient to pay $3000 on present notes payable and an additional $3100 toward the purchase of the Round Lake property. The director reported that a number of $45.00 per acre projects were undertaken by various Sunday school classes, youth groups, and individuals.

Friedenswald Builders

Congregations of the Central District will be hearing soon about "Friedenswald Builders." Camp committee members have prayed, searched, and planned for the right tool which God might use in helping the camp reach out into new areas. Final plans are under way for the launching of "Friedenswald Builders" this spring.

Regular support through the budgets of our churches continues to provide the needed funds for operating expenses of the camp and maintenance of buildings and equipment. The future of the camp, however, depends upon those who provide it with funds to explore new programs, to help it grow in size and scope, and to serve additional areas of need. It is with this in mind that the camp committee encourages participation in the Friedenswald Builders program, making possible a greater ministry through the many doors of the Camp.

The following types of membership:

Junior membership—$2.50 annually
Adult membership—$15.00 annually
Family Membership—$25.00 annually
Life Membership—$1000.00 (may be paid in $500.00, $250.00, or $100.00 payments)

Each member will receive appropriate recognition and will be kept informed of the work of the camp. It is anticipated that there are many persons looking for such an opportunity to become personally identified with the Friedenswald program. More information will be sent upon request.

RUSSELL OYER, chairman of the Camp Committee, turns over the keys of the 1965 Chevrolet Suburban Carryall to Dan Graber, camp director. The vehicle replaces the 1956 model—a "landmark" at camp for several years. It will be used in visiting the Central District congregations and for transportation of supplies, staff, and campers during the summer retreat season. THE

CAMP COMMITTEE met at Oaklawn Psychiatric Center in Elkhart for its January session. Left to right: Russel Suter; Dan Graber, camp director; Russell Oyer, chairman; Roy Henry; Herbert Fretz, secretary; Melvin Funk, vice chairman. Not pictured: Alden Bohn, Rose Gerber, Gordon Neuenschwander, and Joe Atherton. (Photos by S. F. Pannabecker.)

FRIEDENSWALD

Beginnings of Columbiana Church

The following is the third in a series of three artices in which R. L. Hartzler, the retired field secretary of the Central District Conference, recalls some of his favorite memories. When Hartzler retired in May, he had served the Central Conference and the Central District for eighteen years as field secretary.

Some years ago there came an inquiry from a member of a Mennonite church in eastern Ohio, regarding the possibility of a General Conference church being organized in that area. Obviously the only answer to be given was that no such steps could be taken unless, or until some overt move toward that end were to take place within the area concerned. Some time later, Aug. 1960, another communication came advising that such steps had been taken, that a group had withdrawn from churches in the area, and was seeking assistance in setting up and carrying on their own program.

The group had withdrawn and several of them already had certificates for transfer; they had been meeting separately for over a month, with James Reusser of Dalton holding services for them on Sunday afternoons; they had purchased copies of the *Mennonite Hymnary* and were using General Conference Sunday school materials; and had chosen a name, which was already featured on the uniforms of their softball team. Evidences of an actual withdrawal could not be deemed wanting, and the question was, "What could be done to best help them go forward?"

The matter of a place of meeting, rather than in a private home, as theretofore, was stressed. But when asked what they needed most, they replied, "Leadership." They had in mind pastoral leadership as well as guidance in finding their way in a pattern of organization, and effecting conference relationship. Reusser's work was much appreciated and he was willing to continue as the best provision for the time being. Only specific action at this time was the election of a core committee to lead in charting their course together.

This further and more definite step toward a new church deeply concerned the pastor of one of the churches affected by the withdrawal, feeling that further efforts toward reconciliation might yet hold some promise. The result was that he made contact with Erland Waltner, then president of General Conference, and together they planned for a meeting of the pastor, and the president-secretary of the Ohio and Eastern Mennonite Conferences, with Dr. Waltner, Reusser, and the writer, on Sept. 30.

At this meeting each one present reviewed his contact or relationship with the situation at Columbiana. In this review the conference officers reported considerable effort to find a way but were unable to do so. They stated their observation and conclusion that situations sometimes develop to where one group is no more able to afford spiritual leadership to another. Background for this conclusion lay in the fact that one of them was in a situation where members of a more conservative group were coming to his church; and the other in an exact opposite case where he was having members transfer to another church, perhaps in some respects more liberal or aggressive.

The stating of this conclusion provided the decisive turn in the discussion; and though disappointed, the pastor in question rose to an unusual height when he said, "If you find someone to shepherd the group, we want to receive him as a fellow pastor and co-worker." (This position he later confirmed as he invited Rev. Neuenschwander, then pastor of Hope Church, to be present at his ordination.)

Next step was a meeting with the group on Oct. 16, at which time a charter membership roll was set up, with eighteen members. In the meantime arrangements had been made to hold their services in a room in the high school building. This with the fact that Lester Hostetler had consented to serve them as guest minister, enabled them to hold services on Sunday mornings—a notable step.

Hope Church, Columbiana, Ohio

The next significant step in their emergence as a Conference church was on Feb. 5, 1961, at which time they formally adopted the Statement of Faith of General Conference, and the Constitution of our Central District Conference. Having thus complied with the constitutional provisions for Conference membership, they framed and adopted a formal application for such membership as the Hope Mennonite Church.

This application was received and unanimously accepted by the Conference at Washington, Ill., on Apr. 30, 1961; by which action Hope Church became the forty-third member of our Central District family of churches. One provision in the constitutional definition of the functions of the field secretary has been that he assist in the effecting of new organizations. This was the most notable instance in which the office figured quite solely in this respect, and it was a most interesting and enriching experience.

R. L. Hartzler

CONSIDERATION

A forum for the sharing of Christian insight and concern among the lay men and women of the Central District. While certain individuals are invited to respond to each month's "consideration," any reader is encouraged to send his comment on next month's "consideration" which appears at the bottom of this page. Responses in 200 words or less should be sent to the editor, 1729 Frances Ave., Elkhart, Ind.

Questions for "consideration" are also welcome. The ideas expressed in this column do not necessarily reflect the position of the Central District Reporter, because we stand for the free discussion of anyone's sincere Christian concern.

CONSIDER . . . .

Let's dream. You have the opportunity to introduce an English speaking Martian (shades of "My Favorite Martian") to your own home church. You want to be sure that some of the popular misconceptions about "Church" do not confuse his thinking like it has some of the inhabitants of our world. You want to give him a clear understanding of the church. How would you go about it?

CONVERSATION AND PRAYER

A Martian would be much smarter than anyone on earth, but in this case he would be like a small child learning something for the first time.

I would find out how much he already knows about the church, and I would try to straighten out any of his misconceptions. I would tell him that the church is not just made of walls and a roof as many people think. I would tell him that it's the people's Christian spirit and their willingness to work that really makes a church. I would teach him about prayer, sin, the Bible, Jesus, and God. At the end of our conversation I would pray that God would help him to understand my feeble words. *Stephanie Clouse,* high school student, First Church, Nappanee, Ind.

TAKE HIM TO CHURCH

Yep—a real man from Mars! Wants me to introduce him to the most important person on earth! And me? I don't even know President Johnson, or would it be Billy Graham?

Anyhow, this being Sunday morning I have to go to church; can't be called a backslider you know, so I might as well take it or him along.

Funny little fellow thought the song director must be that important man, then it was the superintendent when he spoke urging us to bring in our friends so they could find salvation; the Sunday school teacher? The secretary passing out papers? Impatient little fellow, seemed to have a one track mind; with him after me all the time how could I find out who Tom's new wife really was? Tom? No it's not Tom you want to meet.

One of the ushers? The soloist? Maybe the preacher? No, none of these I had to tell him.

Say who is this Jesus they all seem to be talking about, could He maybe be the most important person on earth? Jesus? Jesus? Y-e-s I think, YES I know He is the one!! And to think, I had to learn this from a man from Mars! *Carl Kent,* insurance salesman, Gospel Church, Peoria, Ill.

EXPLAIN IT

Dear Martian, There is a great God who created the universe. Out of nothing He made the stars, suns, and planets, including our Earth and your Mars. Then, because He longed to have fellowship with people, He created man. But man disobeyed God and broke this relationship. Because God loved the people He had made, He sent His only Son, Jesus Christ, to show them what He himself was like and to draw them back to Him. Jesus accomplished this by dying on a cross for their sins. And this includes the sins of all human creatures whom God created, you and me alike.

It is essential that we believe in and accept this great sacrifice, or it is of no avail to us. This response on our part restores the broken fellowship with God. Everyone who has this vital relationship with God is called a believer, and together they make up what we call the church, God's people. The church's responsibility is to demonstrate God's love to all people everywhere, and to witness of the new life that is possible through faith in the Son of God. *Mrs. Leslie B. Lehman,* housewife, First Church, Berne, Ind.

HELP THE LONELY

Dear Martian, You know, there are some pretty lonely, unloved, and unlovely people in our world that we don't take time to notice. Our church believes that our Maker sent us Someone to show how we are to help these people and in that way find a real life for ourselves. It isn't a very easy thing to live like He showed us because He did so much that people here don't accept. And we people want the best for ourselves and for others to like us.

We find it very good to get together for encouragement from each other and for a Power much greater than ours. We can help each other to live the life He taught, and we get such happiness and joy from actually doing as He taught.

Our church is gathering to talk about the very important issues of life. It is sitting in a church building Sunday morning and Wednesday evening. It is praying sincerely about our friends and "foes." It is being thankful together for each other and God's love. But you know, even though these are all the Church, I left the main one out—it is knowing that God is at work when you sit with another and feel his loneliness, his pain; when you go the second mile and feed him when he's hungry

CONSIDERATION FOR APRIL

(Responses should be sent to the editor by March 19.)

Let's give our next session of annual District Conference (April 22-25 in Central Illinois, by the way) some consideration. What one issue do you think should by all means come before the delegates of conference this year, and why?

and clothe him when he's naked. And that takes some of our "valuable" time. But there's an urgency, a calling that our Church keeps hearing from Christ himself—"Go ye into all the world." We think He means that we must take the Church to people and we are the carriers, for we are the Church. *Sandy Raber,* schoolteacher, Community Church, Markham, Ill.

ATTEND SMALL PRAYER GROUP

To the casual observer, Mr. Martian, the church might seem to be largely concerned with the world's physical needs and our own social indulgence. Yet the primary concern of the Church is with individual commitment *to* and a growing relationship *with* God through Christ.

Sometimes we earthlings try to operate on the memory of our initial experience with Christ—or worse yet, to rely upon competition for motivation in the fellowship and work of the Church. It is no wonder that our enthusiasm sags.

Why should anyone in the Church be satisfied with mediocrity when he can know a vital power in his life? So you will not find disillusionment in in our church, Mr. Martian, I recommend that you give top priority in your activities to one of our small Bible study and prayer groups. Once you are born into the Spirit, it is necessary to establish good habits of spiritual health in order to grow. In such a group you will commit yourself to daily Bible study and prayer and to meet together once a week with the group for a sharing of insights and concerns. The product of this discipline will be satisfying personal growth and enthusiasm—enthusiasm which will overflow into positive outreach for the Church. *Ruth Naylor,* housewife, Maplewood Church, Ft. Wayne, Ind.

Pastors Announce Moves

The First Church at Berne, Ind., announces that beginning Apr. 1, *A. J. Neuenschwander* will join the pastoral staff with primary responsibility in calling among the elderly shut-ins. He joins Gordon Neuenschwander who is now the only pastor in this large congregation. The church is presently making plans for enlarging the pastoral team further by calling another assistant with primary responsibilities among the young people.

Early in Jan. *Rev. Harvey E. Nunemaker* presented his resignation to the Boynton Church, Hopedale, Ill., effective this summer closing a four-year pastorate there. According to the Nunemaker's plans this will close his long active ministry of forty years as pastor in seven churches, all in our district. He and his wife plan to retire in the Elkhart, Ind., area. The Nunemakers have served the following churches: Danvers, Ill.; Comins, Michigan; Tiskilwa, Ill.; Donnellson, Iowa; Silver Street, Goshen, Ind.; Eicher, Immanuel, Wayland, Iowa; and Boynton, Hopedale, Ill. He has also served at one time or another in almost all of the offices and on most of the committees of Central District. He is married to the former Alma Hostetler, and they have two daughters.

Myron Krehbiel has resigned as pasor of the Pleasant Oaks Church, (formerly Warren St.) Middlebury, Ind., effective June 1. This winter Krehbiel is furthering his training in preparation for public school teaching next fall.

Previously the *Reporter* announced the resignation of *T. A. Von der Smissen* from the Eicher Church, Wayland, Iowa. When they left in January to retire in their newly constructed home in North Newton, Kan., the congregation asked *Omer Nisley,* former pastor of the Wayland Church to serve as their interim pastor. The Nisleys live in Wayland.

Jack D. Kressley, former pastor of the Grace Church, Chicago, is now working as counselor at the Harbor Light Center of the Salvation Army on West Madison St., Chicago. He had some experience there before he became pastor at Grace.

SALEM CHURCH DECIDES TO BUILD

A seventy-five percent majority vote in favor of the proposed $65,000 educational wing will soon set off a flurry of activity at the Salem Church, Kidron, Ohio. After the final absentee ballots were tabulated the results were announced on Jan. 17.

Present plans call for the wing to extend north from the present structure in a T arrangement. The design features thirteen additional classrooms, a crib room, pastor's study, kitchen, and overflow space for the sanctuary. The two-story structure provides that basement rooms may be converted into one large fellowship hall. A separate heating system will be included as well as new restrooms. A large new entrance way will relieve crowding, and will be faced with an outside cross.

Plans were initiated because of several needs. The former Sonnenberg Schoolhouse across the road from the church served well for a number of years. However, it is hard to heat and the traffic across the road presents considerable hazard to the children who attend Sunday school classes there. The Salem building itself does not provide many separate Sunday school classrooms for youth and adults. Consequently there is at present considerable interference.

Menno Lehman is chairman of the building committee. George Bixler heads the church finance committee.

A. J. Neuenschwander to Berne; Krehbiel leaves Middlebury; Kressley Salvation Army counselor; Nisley interim at Eicher; Van der Smissen retires in Newton.

FOR DISTRICT WOMEN

SECTION IV OF THE CENTRAL DISTRICT WOMEN'S MISSIONARY ASSOCIATION

No doubt your society and its officers are again making plans for the year. Just in case we are tempted to become weary in well-doing, let us keep before us the picture of the woman of worth in God's sight as portrayed in Proverbs 31:20b, "She reacheth forth her hands to the needy." Let us also remember the words of Jesus found in John 9:3, "While daylight lasts, we must carry on the work of him who sent me" (NEB).

This month we would like to elaborate on the concerns grouped under Section IV of the work of the Central District WMA, namely, Bluffton College, Camp Friedenswald, the Meadows Home, Mennonite Hospital, and mission and newly established churches within the Central District. Letters with assignments of material aid for the first four institutions listed were sent to the presidents of your societies the first part of Dec. When we contacted each of the institutions as to their needs for the coming year, in each instance their replies contained expressions of their gratefulness to the societies for their contributions of money and material aid. One person wrote, "Your letter reminded me how grateful we are to the women of the district who so faithfully contribute financial and material aid year after year. Truly, we couldn't get along without them!" As your assistant project advisor of Central District projects I would also like to thank you for accepting your assignments last year and for meeting them faithfully.

As the work of our institutions grows, we find that, while they are appreciative of a certain amount of material aid, their needs are becoming more specialized, and the cash contributions requested from the societies through the budget are very important to them, and of great help in purchasing items of an institutional nature which they can best purchase from their own sources. Sometimes it is difficult to become enthusiastic about sending money. The term "cold cash" is sometimes used when referring to money, but we need to remember that money is more than just dollars and cents when given to further the work of Christ. As S. T. Moyer, chairman of the Central District mission committee, once said, "Our money becomes the expression of our commitment and an answer to someone's need or prayer when given to further the work of Christ."

The cash budget for Section IV remains as last year, $3500. This breaks down as follows:

Bluffton College	$1000.
Camp Friedenswald	900.
Meadows Home	350.
Mennonite Hospital	400.
Mission and Newly Established Churches	850.

Based on 1647 members, this means that to meet our cash needs, societies will need to send in $2.13 per member to meet the budget set up for Section IV. In addition 10 cents per member for Central District Women's Association dues should also be sent. All cash contributions for Section IV should be sent to our treasurer, *Miss Helen Brenneman,* Hopedale, Ill., and not directly to the institutions, so that a correct accounting of money may be kept. Last year we failed to meet our budget by a little over $300, but I am sure we will make a concerted effort this year to meet our commitments faithfully, because we intend to be good stewards of that which has been entrusted to us. If we just remember to send in the correct amount according to our membership and to send our contributions to our treasurer instead of directly to the institutions, I am sure we will "go over the top" next year!

Let's take a little time and space here to elaborate on the part of Section IV called mission and newly established churches. We are usually quite aware of the institutions we are helping to support because they are located in our communities and we benefit personally from their services, attend their annual meetings, and receive their reports. We are usually not so well acquainted with the congregations we are helping through our contributions channeled through the Central District mission committee.

In thinking about the churches we have assisted which have now become self-supporting, we find such churches as the First Church of Lima, Ohio; and the Hively Avenue Church of Elkhart, Ind. We are grateful to have had the opportunity to help in a small way in their establishment and growth and that they are now in turn helping other congregations to become established.

Among the churches which still need our help we find the one in Columbiana, Ohio, which is the newest church on our list; and the church located in Markham, Ill. The Columbiana Church is situated on the fringe of the industrial area of Youngstown, Ohio. Its membership has doubled in the last two years and its location is significant in these days of shift from rural to urban areas.

The Community Church at Markham, Ill., is located in a growing suburb of Chicago. Last year an exciting project of the Markham Church in which we can feel we have had a part has been the establishment of a day nursery where children of working parents are kept for the day and provided with Christian nurture and care. We have had a part in helping provide funds for the initial equipment needed to start the nursery.

Our cash contributions for Section IV are also helping the work in Peoria, Ill., a city which is booming and has a good deal of industry. Much visitation is carried on, and children are gathered from needy homes for instruction in Sunday school and other activities of the church. The congregation now has a membership of more than 120.

Two other congregations in which we have a practical and prayerful interest are the Church at Comins, Mich., and McKinley Mission in northern Mich. The church at Comins has progressed under the leadership of Rudy Martens in that membership is growing and buildings and facilities have been improved. McKinley Mission has services fifty-two Sundays a year, but its major thrust is in summer when persons spending their vacations in this isolated region attend the services. This work has correctly been called, "A Lighthouse in a Needy World."

Mrs. Herbert Miller

FOR MENNONITE MEN

Leader in Education And Missions

(When The Reporter learned of the recent death of one of Central Illinois' prominent Mennonite men, we asked Verna Belsly to write the following article telling of Emil Rediger's lifelong contribution to the church. She is a member of the Calvary Church, Washington, Ill., where Mr. Rediger also held his membership.)

Emil Rediger was born in Livingston County, Ill., on Oct. 27, 1877. He joined the Flanagan Church at an early age, and to it and other Mennonite churches, to which he later transferred, he was a faithful member until his death Oct. 11. He and his wife, the former Martha Bachman, farmed near Roanoke for a number of years, so membership was transferred there. Besides working diligently in the church, he also served as clerk of the high school board for six years and as sec.-treasurer of the telephone company for ten years.

On moving to Washington he was a member of the Building and Loan Company for sixteen years, and bookkeeper and office manager of the Garber Motor Company for thirty-five years. He placed his church letter in the East Washington Church, later known as the Calvary Mennonite Church when the membership moved to town. During that time he served in various capacities, such as: twenty-seven years as Sunday school superintendent; seven years as Assistant Sunday school superintendent; four years as first Central Conference missionary field secretary; nine years as Central Conference secretary; twenty years as a member of the Publication Board.

Emil Rediger

He took a keen interest in Sunday school work. In reviewing notes from talks Mr. Rediger had made, one is impressed with his constant stress on the importance of teaching the youth. He stated: "The home and the Sunday school teacher have a great task in the building of character. To write a name on a brick, it must be done before it is baked; just so, the Sunday school teacher must write the name of Christ on the impressionable mind and heart of a child. It is the church's first duty to build its program around childhood, claiming life at its source, rather than reclaiming it at its close."

In reference to his Conference missionary work, again we quote from his notes: "The goal of our mission work from the viewpoint of the field secretary is of a two-fold nature: First, it is to visualize and vitalize in the hearts, minds and lives of men the necessity, significance, and importance of the great Kingdom task. If we work upon immortal souls, enduing them with principles, the fear of God, and love of fellowmen, we engrave something that will brighten eternity. Second, the ultimate aim of the missionary enterprise to a lost world is the realization of an everlasting joy and an undying hope in Jesus Christ. If it will endure, and continue to bring hope and joy in the future it must rest on the same sure foundation on which it rested in the past, on Christ himself, the adequate Light of the world."

His influence in the presentation of the needs in the mission fields, and his plan of systematic methods of giving to those needs, were instrumental in bringing about better results for the carrying out of various projects. Not only were finances increased, but the missionary spirit was revived, and missionary responsibility recognized.

As a member of the Calvary Church he gave unstintingly of his time, effort and means in its upbuilding. In 1925 when the congregation moved to town from the country, he took an active interest in the construction of the new building. At the ground breaking service of the educational wing in 1958, as a long-time official of the church, he was asked to address the members.

MENNONITE MEN CONTINUE DRIVE FOR COLUMBUS

The last *Reporter* announced the opening of the Kingdom Builder's drive for at least $5000 to help the Columbus, Ohio, church purchase a larger building. This drive is now under way. Members of the Mennonite Men's executive committee made a total of about forty-five phone calls, one to each local "contact man" in each district church asking him to launch the drive in his church.

Each church is asked to set a goal of $10 from 10 percent of its membership. Contact men in each church are asked to send in the money with the names and addresses of contributors to Burdell Roeschley, Graymont, Ill. Of course, anyone is invited on your own to clip the Kingdom Builder's pledge from the Jan. issue of the *Reporter* (page 9) and mail your $10 contribution to the treasurer, Mr. Roeschley. We are aiming for $5,000 by March 1. Watch for a progress report in the next *Reporter*.

STUDY OF PASTOR'S IMAGE

At a recent meeting of the Mennonite Men's executive committee, it was decided to authorize and underwrite expenses for a research project by Jerry Nofsinger, senior at the Mennonite Biblical Seminary. He has been asked to study the church member's image of the pastor and his role, especially as this relates to pastors' salaries.

Mennonite Men have had a long standing concern in this area. They feel our district needs to face realistically the fact that about one-half of our churches can not, at least do not, provide a full living salary to their pastors. Of course, most of these churches are the smaller ones. It is hoped that this study will contribute to our continuing search for long range solutions to this modern fact of church life.

FROM OUR INSTITUTIONS

MISS EDNA TO INDIA

Edna Ramseyer

Edna Ramseyer, dean of women and head of the home economics department at Bluffton College, has received notice of her appointment as advisor on home science college development and administration at the Punjab Agricultural University at Ludhiana in the Punjab state in India. Dr. Ramseyer is to go to the University that is being developed there, on a two-year assignment beginning July 1 to serve as consultant and advisor to the Dean of the Home Science College, who will be a home economist from India. Their responsibilities involve planning for the facilities and the curriculum of the Home Science College of the Punjab Agricultural University being developed by the Ohio State University and AID, Inter-Institutional Agricultural Education and Research Mission.

INAUGURATION OF SEMINARY DEAN

Mar. 22 is the date set for the inauguration of Ross T. Bender as Dean of Goshen College Biblical Seminary and Mennonite Biblical Seminary. This joint deanship is another step in a growing cooperation between the seminaries of the (Old) Mennonite Church and ours.

The inauguration will be followed on Mar. 23 and 24 by a consultation on "The Role and Education of the Christian Minister."

CENTRAL DISTRICT YOUTH IN SIX BLUFFTON PLAYS

Casts have been selected for six one act plays to be given at Bluffton College on Feb. 23 and 24 and March 5 and 6. Directors of the plays will be students in Professor Eugene Caskey's play production class.

The three plays to be given Feb. 23 and 24 are "Aria Da Capo" by Edna St. Vincent Millay, "A Thurber Carnival" by James Thurber, and "Even The Hater" by Albert Johnson.

On March 5 and 6 the productions will be "The Brute" by Anton Chekhov, "A Thing of Beauty" by Howard Rodman, and "The Gift" by Thelma May. Miss May is a student director who has written her own play.

Directors and casts of the plays are Mary Phillips, director of "Aria Da Capo" with Lew Sprunger, Miriam Kehli, Dick Bellenbacher, Earl Amstutz, and John Hofstetter in the cast. "A Thurber Carnival" will be directed by Carol Ann Gregg, and cast members will be Kathy Brown, Anne Sommer, Rosemary Anderson, George Frazee, Les Rice, and Ed Sparks.

Juanita Huber will direct "Even The Hater" with Dick Bellenbacher, Dave Pankratz, and Gayle Gerber.

The plays to be given in March will feature Dave Enz, Laura Yoder, and Brice Balmer in "The Brute" directed by Roger Burkholder.

"A Thing Of Beauty" will have Donna Lou Merillat as director, and Gayle Preheim, Bill Steiner, Max Miller, Mary Tyler, Susan Cook, and Marjorie Leonard as cast members.

Thelma is the author and director of "The Gift" with Dean Mohr, Bob Smith, Ralph Suter, LaVern Thomas, and Jenny Twitchell as players.

Members of the play production class are in charge of casting, scheduling rehearsals and other production details with Mr. Caskey serving as advisor.

COLLEGE CREDIT FOR ESTES PARK CONFERENCE

Bluffton College recently announced a Church History course with a modern touch. William Keeney will teach "A Course and Workshop on Anabaptist History and Principles." The course part will be taught at Bluffton College, June 28-July 9, with two hours of college credit. Another hour of credit is offered to those who continue in the Workshop to be held during the sessions of the General Conference at Estes Park, Colo., July 11-17. There will be special meetings of the workshop group each day of the conference. Those interested should contact Dr. Keeney or the Registrar at Bluffton. Upper level Bible credit can be earned by those who have done previous college work.

PEACHEY TO LECTURE AT SEMINARY

Paul Peachey will be presenting a special series of four lectures on "Church Renewal" at the Mennonite Biblical Seminary on Mar. 10-11. Morning lectures are at 9:30, and evening ones at 7:30. Those interested in attending may obtain more detailed information from the seminary.

CENTRAL AMERICA STUDY

Sara Yoder and Julia Schultz, Bluffton College students who participated in the 1964 Central American Summer Seminar, with a blanket from El Salvador which they brought along.

The fourteen students who enroll in the second Central American summer seminar planned by the Council of Mennonite Colleges for June 20 to Aug. 14 will have a unique 8-week long educational experience traveling 10,000 miles by station wagon through Mexico, Guatemala, Honduras and El Salvador. Interested persons may contact Robert Kreider at Bluffton College.

Six hours of credit is given for the seminar which is open to juniors, seniors and graduates of Mennonite colleges. The all inclusive fee of $450 covers tuition, room, board and travel to El Salvador.

FROM OVERSEAS

Students in India Inquire:

Ed Metzler, MCC peace missioner to India, recently reported on the concerns of the Indian Christian leaders. He says, "For many of the students, and the church leaders, our discussions have seemed to be their first real encounter with specific teaching on the Christian response to war and violence. The missionaries indicated that the emphasis on nonresistance has never been strong and they suggested the following reasons for this: "Since there has been no conscription the issue has never become a point of church discipline. Indians have assumed a certain kind of nonviolent philosophy as part of their heritage. This would have seemed to present an excellent opportunity to present the biblical basis for a truth that was partially present already. In the rapidly growing mass movement in the south the emphasis has been on expansion rather than nurture. Now the task of developing discipleship is urgent and nonresistance is part of that total task."

Whether the Christians were of the Ramapatnam Baptist Seminary in South India, or members of the Fellowship of Reconciliation (FOR) who met in conference at Allahabad, or leaders of the indigenous churches of Dhamtari, M.P., the same questions were uppermost.

What about Red China? In Oct., 1962, the Chinese attacked border points along the northeast frontier. After several months of sporadic fighting, the Chinese forces ceased the attack. But the specter of China to the east and Russia to the north still preoccupies the Indian mind. Nehru's nonalignment policy had been designed to contain these two forces by political means. Now the nationalistic reaction to the Chinese invasion has changed all that in the public mind, although the Government seems determined to maintain relations with China. The propaganda against China is carried on at a lower, more crude level than the top level Government statements. Posters urging discipline and hard work are everywhere. They caricature the Chinese, as swinelike creatures being bayonetted by handsome, sharply uniformed Indian soldiers. In this atmosphere any discussion of the Christian's attitude toward the enemy tends to go immediately to the Chinese threat.

How will a nonresistant stand be interpreted by Government and public opinion? Indian Christians are a minority even in the south where they maintain higher percentages. (Statistics show the percentage of Christians in the total Indian population is about 2½ percent: 35 percent Protestant, 55 percent Roman Catholic, and 10 percent others.)

Christians labor under the burden of foreign identification. Christianity is considered an imported religion and Christians are suspected of holding loyalties outside the national interests of India. The Chinese invasion acutely raised the question of nationalism. And Christian resistance to militaristic attitudes is quickly interpreted as proof that Christians are not loyal citizens.

How can a Christian participate in the life of the nation when there is so much unChristian influence? Officially India is a secular state, but Christians do not feel confident about their status in many situations. The students at Ramapatnam told me of examples of the difficulties encountered by Christians who attempt to serve in public life and in voluntary organizations. A village council opened its session with a ceremony equivalent to a Hindu prayer meeting. A Christian could not participate. Small things, such as this, multiplied many times add to the minority complex. On the higher levels of public life the problem may be less acute, but on every level the Christian has to discover how to live out his life as a citizen in ways that do not compromise his faith.

Does the Bible really teach nonresistant love? It is significant that this question does not usually come first. Here as everywhere in the Christian church, the discussion of ethical questions begins at some point other than revelation. Does it work? Is it responsible? What will happen if. . . ? When the Indian Christian does turn to the Bible he has the same questions that always arise from certain proof texts and the Old Testament.

How can an unpopular truth be taught to people not ready for it? A pastor of a congregation with 900 members is troubled about how to approach the ethical problems of Christian discipleship about which there might be controversy. He, as others, wanted suggestions for ways to work at Christian nurture in situations other than preaching, particularly the use of small groups.

Is army service legitimate for economic reasons? Apparently Indian Christians have joined the army primarily as a means of supporting their families. Christians often have more education than the Indian population as a whole. At the same time they have experienced economic difficulties because of the disruption of the caste opportunities for employment. The army is eager to use their training and offers them wages much higher than anything they could hope to secure in their local communities. One Christian army officer I met on the train told me that in his village he felt the choice was between going into the army or maintaining his family on a level barely above starvation.

In the more intense recruiting since the Chinese invasion the economic advantages have been made secondary to the appeal to patriotism, but they are still obviously a compelling attraction. A related appeal is the possibility of securing training in a skill or craft which will have economic advantages for promotion in the armed service or for higher pay upon return to civilian life. They are the same as those used in North America, but they have an almost irresistible attraction in a land where any kind of escape from the daily grind of poverty is eagerly sought and almost desperately grasped.

Ed Metzler

EDITORIAL

They all missed the point! My point, that is. Actually more correctly, I missed getting my question across.

This month again we have some excellent contributions to "consideration." (page 6) But I must admit that when I got these replies, I said to myself, "But this is not what I asked!" And I went back to the question for consideration this month, and I will have to agree with you that the writers responded to my question. It was I who did not get my question across.

So, for the record, and for a little more "consideration," let's try again! Let's say I have the opportunity to schedule a whole week's time for a Martian who comes to me from somewhere out there and wants to become acquainted with the church where I am a member. How will I ask this person to spend his time so that he will come to know what the Church is?

Well, of course, I would want him to read the Bible, and if his time is short, then mainly the New Testament. And I will have to explain many things too, like Mrs. Lehman of Berne, and Miss Clouse of Nappanee suggest. Maybe I would take him to a worship service first, like Carl Kent of Peoria did. Maybe I would show him around the church — the basement, the classrooms, the choir loft, and all.

But . . . but what about Monday and Tuesday? Oh, yes, Monday I will have Martian go along with the pastor, when he makes his calls on the sick, and a few others who didn't come to church the day before.

If only the Congo weren't so far away, I'd show him some real mission work! Closer home, let's see . . . shall I take him to the Mennonite Hospital, the Oaklawn Center, the Seminary, to Bluffton College? But I can't take off work all week?

I can't take him along on my job —to the barn, to the store, the factory, office. There is nothing to see there about the church. But . . . but if not, where is the church on Tuesday? And coming to think of it, if I can't take him to my work, then why am *I* working at that job?

Or could I take him on my job? . . . into my home? . . . with me and the boys on bowling night? . . . which coming to think of it, is Tuesday night.

This was *my* question for this month's "consideration." What is the church? We think we know where it is on Sunday, but where is it on Tuesday? One of the greatest misconceptions about Christ's church from which I would want to spare Martian is that the church is a ritual, a ceremony, a "talk" for Sunday. God is not interested first of all in "religion." God so loved the *world.* On Tuesday the church of Christ is at work in the "Christian worldliness" of its members at home, work, leisure, school, at city hall.

Where will you take Martian to see and experience the church on Tuesday? *Gordon Dyck*

THE CENTRAL DISTRICT REPORTER is published monthly, except August, as an insert in "The Mennonite" by the Central District, General Conference Mennonite Church. Publishing Committee: Wendell Metzler, Lowell Troyer, Mrs. Edward Brookmyer, Dale Schertz, Ernest Porzelius, Lester Detweiler. Editor: Gordon R. Dyck, 1729 Frances Ave., Elkhart, Indiana. Send change of address to Central District Reporter, Box 647, Newton, Kan.

VITAL STATISTICS

NEW MEMBERS

"You are . . . fellow citizens with the saints."

Salem, Kidron, Ohio: Mrs. Homer Gerber.

First, Berne, Ind.: Daniel Dawson, Dec. 27.

DEATHS

"May the faithful departed, by the mercy of God, rest in peace."

Carlock, Ill.: Mrs. Mary Maurer, 86, Nov. 18.

Wayland, Iowa: Mrs. Barbara Conrad, 80, Dec. 25.

First, Berne, Ind.: Mrs. Harold Hoffman, Mrs. Fanny Trout, Mrs. Jacob Sommer, Jan. 1; Mrs. Irene Stager, Jan. 3.

Bethel, Pekin, Ill.: Mrs. Arthur U. Sommer, Dec. 17.

First, Wadsworth, Ohio: Nora Kreider, Jan. 4.

BIRTHS

"For of such is the Kingdom of heaven."

Ebenezer, Bluffton, Ohio: To Mr. and Mrs. David Lugibihl, Kenneth David, Dec. 4; to Mr. and Mrs. Marvin Diller, Jared Allen, Dec. 19; to Mr. and Mrs. Marvin Garmatter, Janet Sue, Jan. 7.

Wayland, Iowa: To Mr. and Mrs. James Meyer, Julie Lynn, Nov. 9.

First, Berne, Ind.: To Mr. and Mrs. Lloyd Neuenschwander, Julia Diane, Jan. 13; to Mr. and Mrs. Lynn Liechty, Lisa Marie, Dec. 31; to Mr. and Mrs. Thomas Stuber, Kimberly Renee, Dec. 22; to Rev. and Mrs. Gordon Neuenschwander, Jonathan Lee, Jan. 5; to Mr. and Mrs. Donald Harsha, Ronald Walter, Jan. 6; to Mr. and Mrs. Larry Newcomer, a son, Dec. 15.

Meadows, Ill.: To Dr. and Mrs. Ellryn Rocke, Christopher Eben, Dec. 24; to Mr. and Mrs. Joel Nafziger, Tod Arthur, Dec. 8.

First, Wadsworth, Ohio: To Mr. and Mrs. Robert Moss, Martha Ann, Nov. 18; to Mr. and Mrs. Richard Staiton, Douglas Richard, Dec. 14; to Mr. and Mrs. Richard Gilbert, Richard Wayne, Dec. 15.

First, Nappanee, Ind.: To Mr. and Mrs. John Stahly, David John, Dec. 14.

McKinley, Mich.: To Mr. and Mrs. Ted Bugg, Jayme Lynn, Dec. 1.

Grace, Pandora, Ohio: To Mr. and Mrs. Robert Wolfe, Tracy Lynn.

WEDDINGS

"That theirs may be a love that has no ending."

Carlock, Ill.: Linda Kay King and Schuyler W. Robinson, Dec. 27.

Boynton, Hopedale, Ill.: Linda Steiger and Arlis Springer, Dec. 27.

Wayland, Iowa: Ann Kloppenstein and Larry Krabill, Dec. 27; Zelda Graber and Francis Farmer, Dec. 29.

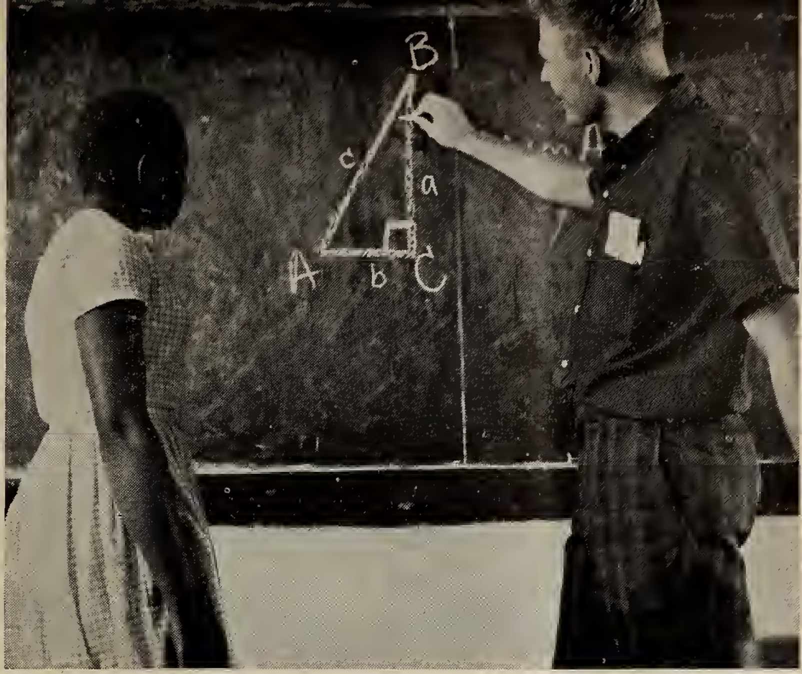
First, Bluffton, Ohio: Dr. Bernard Peters and Ingrid Hossfeld, Jan. 4.

Flanagan, Ill.: Ronald Hinchee and Zelda Serpette, Oct. 22.

First, Berne, Ind.: Evelyn Kirchhofer and Paul Norr, Jan. 2.

Grace, Chicago, Ill.: Edith Neufeld and Steven Michalovic, Dec. 26.

Africa Has Pressing Need Teachers by the Hundreds



ALBERT LABUN, Winnipeg, is teaching at Chipembi girls secondary school in Northern Rhodesia under the Mennonite Central Committee's Teachers Abroad Program. Paul Minninger, president of Goshen College, Goshen, Ind., after a visit to Africa said, "The Teachers Abroad Program is becoming known throughout Africa and TAP teachers have a reputation for being young people with a Christian witness as well as being professionally competent." Thirty-five teachers are being recruited this year to join the sixty now in service.

Though they come to school barefoot, African students are similar to students the world over. Noted for their eagerness, seriousness, and intense desire to achieve, these students delight their teachers.

One volunteer in the Teachers Abroad Program wrote of her class: "My students are well behaved and very courteous. They rise when I enter the room and stand to recite.

"Their eagerness and enthusiasm to learn encourage teachers. When the lights are on, the students have an obligatory two-hour study period in the evening. When the lights are not working you will find them studying anyway with their kerosene lamps."

That same teacher had a Portuguese-speaking student who hardly got a thing from the English class sessions. Though she was involved in demanding school activities she matched her student's earnestness. She found time each day to tutor this pupil until he could comprehend what was going on in class.

Students of Africa's secondary and teacher training schools where Mennonite teachers are usually employed, have, of course, attended primary schools. These vary in character and content. In some cases they offer the student beginning study in English or French.

Carroll Yoder, teaching in Sundi Lutete (Congo, Brazzaville), points to the involvement of the African student in getting an education. He says, "I have seen students coming to chapel at 6:30 to begin another day. I have watched them copying blackboard outlines with dogged persistence, trying to understand European concepts so foreign to their culture. I have known high school students who think missing school is punishment.

"Then at noon I have seen them going to their crowded dormitories to prepare their skimpy meals. Beans, rice or salted fish are their T-bone steaks! Peanuts, bananas, and manioc serve as staple foods. I have struggled with them to stay awake for two hours in the afternoon on a windless day.

"I have watched them carry dripping buckets from the spring in the evening. There are clothes to wash, more studying, soccer (if there is time) and the evening meal to prepare. I have heard the study bell at seven."

But many students who are in secondary and teacher-training schools have had hardships before. For in grades five through eight, called intermediate, the student had to seriously prepare for preliminary exams upon which his entrance into secondary school in part depended. Very likely he walks two to six miles each morning and evening.

And having passed the preliminary entrance exams, which is mandatory for acceptance into secondary school, he may still not be accepted. For high class rank is almost essential where advanced schooling is available for only 16 percent of eligible students.

Fees, which seem small to us, are often an obstacle for the student who succeeds in being accepted into a secondary school. A student at Blantyre School in Malawi reported his anticipation of secondary school, and then added:

"One evening my mother told me that I was not going back to school for secondary education.

" 'Why?' I asked her.

" 'You know,' she replied, 'I can't manage to pay $28 for fees and some money for clothing and books. I wish you could go so you could have a profession in medicine. If you failed that, I would like you to study agricultural science.'

" 'What great achievements my mother has been expecting of me.' I thought.

"Then I said, 'God will know what we lack and so will give us strength to work for it.'

"She said, 'We will be patient.' "

Weeks and days passed. Then their faith was rewarded. He was awarded a scholarship to cover four years' education.

He ends his story with words that echo the ambition of many an African student. "I shall be optimistic. This is my burning ambition—I want to study medicine—and this I shall do. As an alternative to this, I am studying agricultural science. I know my future at present is vague, however I have every hope to come to the United States to study medicine. There is always sunshine behind a cloudy day. Amen."

The TAP teacher may have problems uniquely African in nature: students of many different native languages in the same classes; difficulty in finding the precise illustration that will be familiar to his students; students—even those who are studying sciences—afraid of ubiquitous spirits; difficulty in remembering that his pupils may go home to relatives and villages where illiteracy and superstition are the normal; and students who are older than he is. But the overwhelmingly obvious redeeming factor is the awareness the students have of their importance in the development of their countries.

Here at home prospective teachers have to make their minds up about accepting the challenge of the African student. Donald Jacobs, anthropologist, missionary, bishop by election of the African Mennonite Church, and director of TAP in Tanzania puts the matter this way:

"I believe that the church in America must be prepared to send many, many more professional Christians than it now has in Africa. If I can read the stars, this is indeed the next phase of missionary endeavor in Africa. Dollars should not be rejected, but what we actually need is people—by the hundreds."

The Teachers Abroad Program now has sixty persons abroad. Scheduled for 1965 are a potential thirty-five. Information and literature are available from the Mennonite Central Committee, Akron, Pa.

OKLAHOMA NURSERY SCHOOL

Before he enters his first schoolroom, the child from a poor home has flunked. He is so far behind his classmates from middle income homes that he may never catch up.

Public schools assume that children come to them with some cultural and social understanding. Middle-class children have absorbed these values from their early home life. The child from an underprivileged home has no such advantage.

Oklahoma City is trying to bridge this gap. Last summer one public school conducted a six-weeks pilot program in the Riverside Elementary School near the downtown area. A training center was developed for pre-kindergarten children from underprivileged homes and from depressed areas of the city.

As a result of this experiment, public school authorities feel that the need for moral and ethical teaching for these preschool children is urgent. This is needed in addition to cultural and social training.

As its first major service program in Oklahoma City, the General Conference and its Western District plans to open a pre-kindergarten nursery school. O'Ray Graber, mission worker in Oklahoma City, will direct the program. Volunteers are being sought for this program by the Board of Christian Service, Box 647, Newton, Kansas.

Mr. Casey, administrative intern in educational research for the public school's board of education, feels that the church can make a significant contribution in such a ministry.

This effort will equip children for entering public school. It will also give the church an opportunity for contact with families of children.

WORDS AND DEEDS

Frederick R. Rainsberry, supervisor of youth programming for the Canadian Broadcasting Corporation, says television does not produce anxiety in children, though it may confirm established patterns. "Programs depicting serious threats to Lassie or fairy tale heroes are potentially more disturbing to children than barroom brawls in westerns," he said, "which represent action rather than violence."

Nelson Litwiller, president of Montevideo's Mennonite Seminary says, "Revolution is at our door in South America. Whether it will be without violence in every country I do not know. There are tremendous forces at work — tensions, pressure groups, selfish nationalisms—all latent and pregnant with possibilities."

Warren Webster, a Conservative Baptist missionary in West Pakistan has challenged mission boards to refuse financial support from segregated churches. In a panel discussion at the Intervarsity Missionary Convention, he said, "It would be a tremendous assistance to missionaries. We would like to tell those to whom we preach that there is no racial discrimination practiced in the churches which support us. It would carry a great deal of force."

Christianity Today, a Protestant magazine, is planning a ten-day World Congress on Evangelism in West Berlin beginning Oct. 26. The invitational meet will bring together over 1000 evangelists, church leaders, teachers, and scholars.

Leonard Lyons reports seeing a huge banner used in Cairo's campaign against illiteracy which says, "Aren't you ashamed of yourself, not being able to read?"

CHURCH RECORD

CALENDAR

Conferences

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967 — Mennonite World Conference, The Netherlands.

Northern

Feb. 19-22—Bethel Church, Mountain Lake, Minn., Stewardship Conference, Lester Janzen, speaker.

Western

Feb. 22, Lecture, Bethel College, Douglas V. Steere.

Feb. 22—First Church, McPherson, Kan., Dutch supper, convention hall.

MARRIAGES

Herman Enns, Vineland United Church, and *Mary Braun,* Grace Church, St. Catharines', Ont., Jan. 23.

DEATHS

Adina Graber (Mrs. Ben P. O.), First Church, Pretty Prairie, Kan., was born Jan. 14, 1889, and died Jan. 25. She is survived by five daughters and one son.

Rudolph Herman Scheibert, Apostolic Church, Trenton, Ohio, was born Oct. 27, 1873, and died Jan. 31. He had been a teacher for thirty-two years.

Nanne van der Zijpp, Rotterdam, was born Apr. 2, 1900, and died Jan. 22. He had been the pastor of the Rotterdam congregation since 1947 and a leader in the Dutch Mennonite General Conference for many years. He was a founder of the Mennonite World Conference and was serving on the 1967 planning committee. As a historian he contributed to the *Men-*

nonite Encyclopedia and wrote a definitive history of Dutch Mennonitism. His death interrupted his revision of the works of Menno Simons. He also taught at the Mennonite Seminary and at the University of Amsterdam.

MINISTERS

A. J. Neuenschwander will become the visitation minister of the First Church, Berne, Ind., on Apr. 1, giving special attention to elderly and shut-in members. He has served congregations in California, Ohio, and Pennsylvania. His most recent pastorate was the Hope Church, Columbiana, Ohio, which he served until last fall.

The Altona Mennonite Church seeks inquiries or applications for a full-time pastor beginning July 1 or sooner. Inquiries or applications should be addressed to: Dr. William Loewen, Altona, Manitoba.

PUBLISHED

My Christian Faith, a German-English Catechism, was prepared especially for use in German-speaking congregations of the Conference of Mennonites in Canada. Printed in a German-English edition, it is a new translation of the recently revised English catechism, *My Christian Faith.* The original German *Elbing Catechism* (1778) was revised a number of times. *My Christian Faith* is the latest revision of that catechism (1962). This paperback book of 136 pages sells for $1.50.

The Board of Missions has completed a new project list for 1965. It contains suggestions for larger and smaller projects suitable for individuals, Sunday school classes, young people's groups, women's groups, or churches. Lists will be sent to churches, but individuals who desire one may write to the Board of Missions, Box 647, Newton, Kansas 67114.

WORKERS

Eudora Herschberger, Topeka (Ind.) Church, is working in voluntary service in Junior Village, Washington, D. C.

The Glendon Klaassens, General Conference missionaries in Colombia, are now in Ibague. During the furlough of the Gerald Stuckys, the Klaassens took over the responsibilities of the Cachipay work and served as house parents for the children at the Cachipay school. In Ibague the Klaassens will again teach in the Presbyterian Normal School and will assist with mission work in the city and the surrounding area.

Frank C. Peters, Winnipeg, has resigned as dean of the Mennonite Brethren Bible College after eight years of service. In summer he will become pastor of the Mennonite Brethren congregation in Kitchener, Ont. He will also instruct at Waterloo (Ont.) Lutheran University.

A. J. Neuenschwander (Ministers), Nanne van der Zijpp (Deaths).

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Arnold A. Epp, 108 Duncan Terrace, Newton, Kan. [6]
Donald Harder, 1100 North Western Ave., Wenatchee, Wash 98801 [192]
Leland D. Harder, 1506 Westwood Ave., Richmond, Va. 23227 [287]
Linda Lou Keim, 1619 Highland St., Columbus, Ohio [81]
J. H. Langenwalter, 222 S. Pine St., Newton, Kan. 67114 [18]
Mrs. Charles Lyman, RFD 3, Box 117, Norwich, Conn. 06360 [287]
John Neufeld, 23 Pacific Ave., Semmeville, Quebec [186]
John C. Pauls, 1609 East Simpson, Longview, Tex. [75601]
Vernon C. Reeb, 1213 E. Columbia St., Colorado Springs, Colo. 80909 [257]

LETTERS

LOST IN THE CITY

To the Editor: Yesterday *The Mennonite* carried the letter concerning the problem of members retaining their church membership "back home" after they have moved to a new location [Letters, Jan. 19]. Our evening paper had an article on the same issue which I am enclosing.

Our experience in Minneapolis is that Mennonite churches and pastors do not notify us when their young adults move to the Twin Cities, much to our regret. At present there are about *sixty* General Conference young adults in our city; we consider ourselves lucky if there are ten of these in church on Sunday.

With the mobility of our society it seems to me there would be something we might do to encourage people moving to a new location to participate in their local church. Perhaps we could help our pastors by providing "referral cards" on which they could simply give the name and address of the person moving from his church, and then forward it to the pastor in the new locality. This could also be used for hospital references. We recently had a Mennonite lady in a hospital a short distance from our church for three weeks before we found out about it. It seems to me this might be a very useful project for our City Church Committee. *John A. Esau, 2801-22 St. E., Minneapolis, Minn.*

POPPED HIS STITCHES?

To the Editor: After three weeks in the hospital having had two operations, when I came home I picked up a copy of *The Mennonite.* Reading the words, "Madam you have no idea how low," [Editorial, Jan. 19] a chuckle burst forth and I felt crinkles about my eyes. Thank you for the story. May God continue to bless your ministry of words of truth. *Paul N. Hunsberger, 4 N. 3rd St., Telford, Pa.*

ALEC MOVED HER

To the Editor: The stimulating reading you provide each week in *The Mennonite* deserves more than silent thanks. It took "Alec Wants to Know" [Jan. 26] to move me to act. Thank you, very much, for that particular piece, as well as the weekly results of your efforts. *Helen I. Diller, 543 S. Main Street, Bluffton, Ohio.*

WILLOWCREEK

John S. Burgess

I LIVED IN Willowcreek for about thirteen and one-half years, and by the time I had reached my nineteenth birthday, I figured it was about time to get out. The highest position in Willowbrook was mayor of the crumby little town; and I kind of had my eyes aimed a little higher. The population was 382; but, I tell you, every citizen thought the place was New York City. I never knew people could be so proud of such a nowhere before in all my life. It seemed as though every week fat old Mayor Anderson would climb up on his election platform (he never bothered to take the ugly thing down) and announce a new unofficial title bestowed on his fair city of Willowcreek.

This really killed me. Time after time he'd stand up there, clear his throat, adjust his lousy one-speaker public address system and then croak, "My dear citizens of Willowcreek, I stand before you today . . ." You know, right out of the history book without variation.

It was as if the whole town was playing some stupid kid's game. He'd read off some fake title, and the old farmers would clap and shout, and throw their hats in the air as if the president of the United States was up there speaking to them.

I tell you, some of those titles really floored me. I remember the best ones, because I used to send them to my cousin in Virginia. They killed him, too.

Willowcreek was: the Poultry Center of the World; the City of Brotherly Love, Second Only to Philadelphia; the City of Ultimate Freedom in Commercial Enterprise, Combined with Free Democratic Voice in Civil Affairs (whatever that meant). Willowcreek had its old standbys, with the All-American City at the top of the list. But as long as I live, I'll never forget the day old Anderson proclaimed Willowcreek the Ideal Anti-Segregation, Pro-Integration City of the World.

It seems funny that this was the only title that Willowcreek was ever challenged on; the only title the conceited hicks ever had a chance to back up.

I guess the beginning can be traced back to the death of old man Patterson. When he kicked, Mrs. Patterson found the farm a little tough to handle; so she put the place up for sale and moved out West to live with her sister.

About a month later, I remember, I was sitting in the barbershop, waiting for Charlie. Everybody had to wait for Charlie. He was about seventy-three years old and it took him about an hour and a half to give a haircut; one hour if you weren't too fussy about how you looked. Anyway, I was sitting waiting for old Charlie, when a '52 Ford rounded the post office corner and stopped in front of the sheriff's office. The car door opened and Willowcreek got its first look at Buck Addison.

It was easy to see that he didn't feel too comfortable in the town, being a different color, I mean; and I tell you I felt kind of lousy when he turned around and saw us all gawking at him through Charlie's window. I guess he didn't want us to know he saw us, so he pulled out a handkerchief and mopped his brow, as if he were going to do it anyway. Then he turned around and went into the sheriff's office. Five or ten minutes later he came out talking to George Phillips. George is the sheriff. They both stopped on the top stair outside the office, and George pointing to the north end of town signaled a right-hand turn. It was pretty evident that he was pointing out the road to the Patterson place. After he waved to George, Addison got back in his car and followed directions out of town. As soon as the car was out of sight, I tell you everybody in the lousy town went running over to George to get the scoop on Mr. Addison. Who was he? What was he doing here? Was he passing through or did he plan to stay?

You should have seen the mouths flop open when old George told them that the Patterson farm was now the Addison farm and that they had better get used to the idea that Willowcreek was now an integrated town. It made me kind of sick to listen to the moans and groans of some of those old bags.

No aggressive action was taken against the stranger. I don't think there was a man with enough nerve to start anything anyway. In fact, no action of any kind was taken toward him; as a result, Buck lived pretty much a life of his own, coming into the center of town only when he needed some supplies; and not speaking to anyone, mainly, I guess, because nobody spoke to him. I kind of wanted to make friends with the guy, but I guess maybe I was afraid the town might start talking.

I get a lousy feeling when I stop to think what a cock-eyed world this is. Here's a guy who might have a heart as big as the sun; who might be willing to lend a helping hand to anyone who asks; a guy who is probably just as good as any one of us, but because his skin is a different color, we peek at him from behind curtains; we ignore him when we pass, and we treat the guy as though he never existed. That makes me sick.

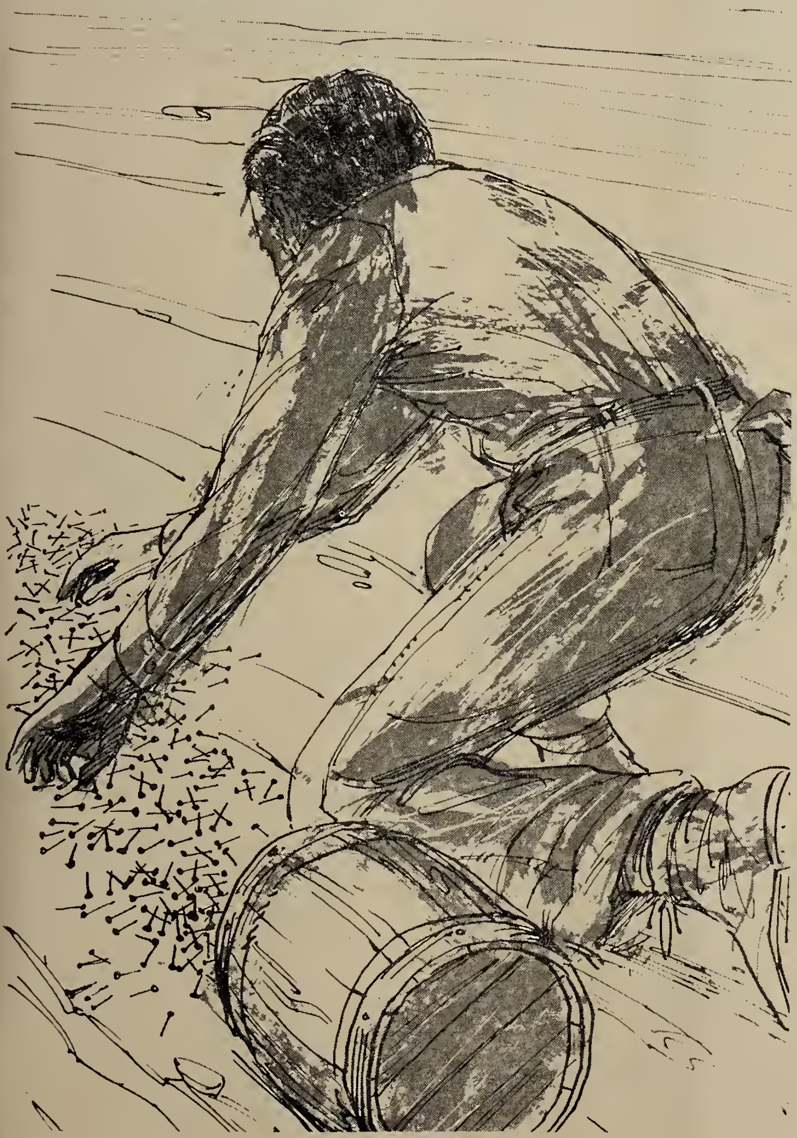
One day, about a month after his arrival, we got our first idea of what Buck Addison was really like.

He was coming out of White's Hardware Store carrying a keg of nails. I guess he was doing some work up on his place. Well, anyway, he hit a loose plank and did kind of a three-quarter flip into the middle of the road. His nails went scattering all over the place. This part made me feel lousy. Here's Addison on his hands and knees in the dirt, picking up his nails one at a time; and the whole population of Willowcreek walking around him as if he wasn't even there. It went on for about a half hour. The sweat was running down his face and there were still about 2000 nails all over the ground.

I had just about talked myself into giving the guy a hand, when all of a sudden, he stands up on his feet and hollers, "Darn it, won't any of you people help me?"

Everyone stopped cold, but not one man made a motion toward Addison. He looked around at the whole crummy bunch of us with kind of a disgusted look on his face; then he kicked the whole keg of nails all over the street, jumped into his car, slammed the door, and peeled out in a cloud of dust. We kind of got the impression that old Buck was a hot-tempered type of guy.

Addison's visits were about as infrequent as he could make them after the nail incident.



Addison's visits to town were about as infrequent as he could make them after the nail incident. His little performance didn't do much to promote friendship.

I think he had kind of made up his mind to treat us exactly as we treated him. I noticed a change come over him, myself. It was as though he were out to prove something; and whenever he did come to town, he made no effort to hide feelings.

Jeff Benson, who runs the "Five 'n Ten," has two boys and a little girl. Cute little kids, who used to spend the best part of the day in the woods and fields on the outskirts of town. The two boys had a tree house out here on the edge of Buck's land.

One Friday afternoon the youngest Benson boy got himself lost. The whole town spent the night looking for the kid, and by sunrise the following day, the thing had developed into a major calamity.

Bobby Benson last saw his brother in the area of the tree house. According to his story, he left him at the tree house while he went home to use the jake. He returned about twenty minutes later, but could not see his brother. Thinking he had gone home, Bobby went over to Whitney Pergin's house. Whitney hangs around with the Benson kids. On the strength of Bobby's story, the search was concentrated on the vicinity of the tree.

Meanwhile, good old Mayor Anderson was in his glory over the whole mess. It was the biggest thing that ever hit Willowcreek to him. There he was up on his stupid election platform telling the state police, over his lousy one-speaker public address system, how to organize the search. One of the cops almost shot him.

I almost dropped dead when that stupid-looking basset hound of his came shuffling up Lincoln Street, right to the election platform with a kid's shoe in his mouth.

You should have seen old man Anderson then. You'd think he was the owner of a Scotland Yard bloodhound. He even had the dog say a few words over the loudspeaker!

It didn't take Jeff Benson long to identify his kid's shoe. Then Anderson's dog was really in the spotlight. I never saw such a slob of a dog in my life. All we wanted him to do was lead us back to the place where he found the shoe; but the hound wouldn't budge. Then old man Anderson took over. I tell you, he should have gotten the Academy Award for the foolish performance he put on. There he was down on his hands and knees begging the dog to be daddy's big boy and bring the officers to Stevie. He was making me sick. This went on for about forty-five minutes before the dog finally got the message. I died laughing as I watched the mayor, the state police, the sheriff, and the whole town of Willowcreek following that slob of a dog.

I checked my laughing though, because I could see where the dog was headed. I was secretly hoping that he'd get lost, or lose the scent, or whatever happens to those dogs when they louse it up in the movies. He didn't though, and before long the whole lousy crowd was standing in Buck Addison's front yard.

George Phillips asked everyone to quiet down a little while he went up and knocked on the screen door. You think they'd quiet down, though? They kept right on yapping like dogs. George knocked a couple of times, but there was no answer.

"Mr Addison, you in there?" Still no answer. He opened the door and stepped into the hallway; then he turned and asked everybody to wait outside. You think they'd wait outside though? George could have said it to the cows and gotten more response.

Now that I think back, I sure wish they had stayed out, because right inside Buck Addison's living room, the whole lousy mob stood gaping at little Stevie Benson lying unconscious on a couch. He had a pretty mean-looking bruise on his head; and Doc Edwards said he was in a coma.

You should have heard those stupid people. If Buck Addison had walked through the door at that time, they would have hanged him; without asking a question, I tell you, they would have hanged him.

I have to admit it did look pretty bad for Addison. The town folks had seen him mad once before and they knew what kind of temper he had. As much as I hated to think so, it was possible that he had clubbed the kid on the head for some reason; and then took off when he couldn't revive him. Whether that was the story or not, I could see that's what Jeff Benson was thinking.

He even had the dog say a few words over the loudspeaker.

Jeff never made any comments one way or the other about Buck Addison before. He just kind of avoided any conversations about him. It was as if he had a secret fear of a man colored differently than himself.

The state cops finally cleared everybody off Addison's land; and, with the help of George, organized another search. This time for Buck.

The roads were blocked off for a radius of about thirty miles from the center of town. If old Buck was a getaway, I hoped he knew some secret roads.

About thirty minutes after we found the kid, a report came into Phillips' office, saying that Addison had been picked up and was being brought back to Willowcreek. The report said that he had given the officer some screwy story about going to the next town for a doctor.

You should have heard that whole rotten town cheer when the report came in. They were just like the lousy Romans screaming for blood in the coliseum.

During all the excitement, old man Anderson was still up on his stupid election platform, giving the life story of that stupid dog of his. I tell you the whole thing was disgusting.

The crowd was still outside the sheriff's office when the state cop car pulled up. As the car door opened, it seemed to trigger a dead silence through the crowd. I felt kind of bad for Addison when he stepped out. The cops had him handcuffed, and they hustled him into the office before the silence cracked.

Man, I wish I could have been in the office when George was questioning Addison; but then, I was no different from the rest of the town.

Jeff Benson pressed charges against Buck Addison; and the trial was set for the following week. There was no concrete evidence against him, since Stevie was still in a coma; so Addison was let out on bail.

Not once in the following week did Buck offer one word in his defense. It was that defiant attitude I had noticed in him before. In fact, I don't think he spoke one word right up to the day of the trial.

I tell you I'll never forget that day. Hot as blazes and the smelly little courtroom crammed with sweaty people, with Buck Addison sitting up in front, not caring about a thing. It was like he was in a trance or something.

There wasn't one lousy lawyer in Willowcreek, so the judge appointed George Phillips as prosecutor. It was crazy to appoint a lawyer for Buck because he could defend himself better than any farmer who the judge might appoint.

George took about twenty minutes to present his evidence. It was lousy; all circumstantial.

Judge Carver then turned to Addison and asked him to present his defense. All eyes turned on him as he made his way across the front of the courtroom. He stood there silent for a moment, as if he was looking for a good word to start with. It seemed as though he was just going to begin when all of a sudden the courtroom doors swung open. With a groan, everyone turned to see who on earth was interrupting.

It was Doctor Edwards. He had kind of an uncomfortable atmosphere about him. He spoke briefly, saying that Steven Benson had just come out of the coma, and was asking for Mr. Addison. He took a deep breath and then said that Steven wanted to thank Mr. Addison for helping him, after he fell from the tree house.

I tell you, you could have heard a pin drop in that crummy courtroom. All eyes slowly turned back to Buck; and as long as I live, I'll never forget those few minutes that followed.

Buck's face was kind of red with embarrassment as he cleared his throat and in an unsteady voice said, "The judge has asked me to speak. I have only a few words to say. I came to your town over two months ago. I knew then that a white man might have a little trouble adjusting to an all-Negro town; but I was willing to give it a try. I had seen so much hatred for Negroes in Mississippi by my own people that I was disgusted with them all. I thought that if I could find a place like Willowcreek, I would see no more fighting and killing between black and white. I thought that here there would be no racial prejudices, unless I started them; and I had no intention of doing that. But you see, as much as I tried not to, I have done just that. I guess, maybe, racial prejudice is a thing that is born in men, and I will never be able to run away from it. Please tell Steven I said good-by."

Every eye followed him up the center aisle. When Buck Addison walked out of that courtroom, he walked out of Willowcreek; but he did not walk out of the hearts of its citizens. I think it was that sentence about racial prejudice being born in every man, that kept echoing in the mind of each man. Willowcreek had had a chance to prove that a Negro and a white man can live in social harmony as God intended. Willowcreek had had a chance, but every man in the town knew he had failed miserably.

A few weeks later, I was waiting for old Charlie, when a '57 Chevy rounded the courthouse corner and stopped in front of the sheriff's office. The door opened and Michael Halloran, a tall redhead, stepped out. I tell you, I almost died laughing as I watched Mayor Anderson, Sheriff Philipps, Doc Edwards, and practically the whole town running across the street to greet him. They were not going to fail this time.

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COVER

Winter in Steinsburg, Pennsylvania.

CONTRIBUTORS

Paul Mininger is president of Goshen College, Goshen, Ind. His article is adapted from his theme address to the 1962 Kitchener Mennonite World Conference, "Jesus Christ: the Light of the World."

Miss Velma Armstrong lives in Cameron, Illinois.

John S. Burgess wrote his story while he was a high school student in Pawtucket, R. I. It was published in July 1963 in "Interracial Review," a publication of the Catholic Interracial Council of New York, 233 Broadway, New York, New York 10007.

CREDITS

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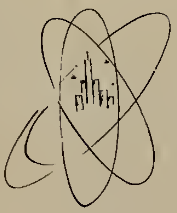
BIG YOUTH CONVENTION



Here it is, the first time in your lifetime — an international youth convention for the young people of the General Conference Mennonite Church. Estes Park, Colorado, is the place, and July 10 to 17 are the dates. The "Space Age Church" will be the theme for discussions, Bible studies, and worship. And for less serious stuff you will have the Rocky Mountains to wrestle. For more information: See your pastor or youth leader. Write to Youth Office, Box 647, Newton, Kansas 67114.

THE MENNONITE

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

A CONGREGATION IS either a mission station or a mission field. You've probably heard someone say this, haven't you? You may have said it yourself. Sounds great? Unfortunately, it's a lot of baloney. Like all other neat divisions into which we try to jam the mass of mankind, it just doesn't fit.

But we come closer to the truth when we change two words. A congregation is both a mission station and a mission field. Yes, a church needs to send missionaries. Let's take pride in our sending projects—sending relief, education, disaster aid, and all kinds of help. It is a Christian trait to give. After all, wasn't Christ always giving? He gave himself completely for us on the cross. Isn't this, then, the essence of the Christian life?

Not completely. All giving and no receiving makes a dull church. In fact, it is downright dangerous. A congregation can easily assume that it has arrived. It can quickly shut itself off from the outside world and stagnate, even while rejoicing with glee, "Look how much we give."

Even Christ was not always giving. He received from others. Mary Magdalene and the other Mary, "when he was in Galilee, followed him, and ministered to him" (Mark 15:41). He received strength from the woman with the alabaster jar (Matt. 26). And of Peter's mother-in-law, it is written that "she rose and served him" (Matt. 8:15). Christ gave but He also received. And in His receiving, I believe, He was doing more than humoring someone. He needed their help. He needed to receive.

In the last several decades we have been busy sending missionaries to other countries. It might be time to write to the church in India or Japan, and ask them to send missionaries to us. We need their understanding of the gospel equally as much as they need ours. And if we say we have no need, this is only another sign that we really do have a need.

Of course, we needn't look across the seas for a source of missionaries. The other side of town may be close enough. Perhaps we should ask a church of another denomination to send a missionary to us.

That raises a question. How do you get a missionary? Is it proper to ask him? Does he come on his own? Or do we just pray to God for one? Do we pay his way, or should the folks back in his home support him? Does anyone have a book of etiquette that covers this point?

And do you have any choice in missionaries? How do you find one that's just right for your church—one not too liberal, but not too conservative either? What if you don't like the one who comes and says he's your missionary?

Actually a denomination is set up to be a kind of mission society. Our General Conference, of course, sends missionaries to other countries. But it also sends missionaries to its own congregations. Sometimes the missionaries are conference officers, executives, or specialists. Sometimes they aren't people, but books, Sunday school materials, and (blushing softly) church papers like *The Mennonite*.

We do a lot more receiving than we are aware of. Are we cheerful receivers? How deeply do we know ourselves to be a mission field? Know it or not, we are.

P.S. It just occurred to me that this could be used as an editorial for Conference Sunday, March 12. So in case I can't do better before then, consider this it. M.S.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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IN SEARCH OF BROTHERLINESS

Is fear
and
an unforgiving
spirit
blocking
the way
to Christian
communion?

Only Jesus cares for me.”

“You must feel very lonely now that your wife has passed away.”

“Yes—but both my wife and I felt that we were not needed and not a vital part of our church fellowship. Now that she has passed away I feel as though I have been cut off from the land of the living.”

This person no longer feels the warmth of Christian brotherhood. How can we help him feel that life still holds meaning? Where can he find a fellowship that will both support and inspire?

The fellowship of believers (*Gemeinschaft*) has always been the core of Mennonite life. In contrast to the state church of the sixteenth century our forefathers developed a communion which expressed a deep concern for others. But today as I observe the priests and pastors of other denominations (descendants of the state churches) share the pain, heartaches, and trials of life in a hospital, I wonder if they are not doing a better job. Other groups also surpass us.

Some time ago a man was found unconscious on the road near Newton, Kansas. Brought into the hospital he soon could say two letters, “AA.” The head nurse called the leader of the local Alcoholics Anonymous. In a few minutes a man in work clothes appeared asking if he could be of service to the hospital staff. Around the clock different members of AA kept a vigil as this stranger suffered the horrors of delirium tremens.

As I watched these men sit at the bedside of this sick man, I again asked myself, “Are these AA people more alert to distress than I am?” The basis of their concern is not wholly Christian, yet it is possibly more Christlike than much of that which we consider Mennonite. Except for family members, we seldom see this around-the-clock vigilance in a Mennonite institition.

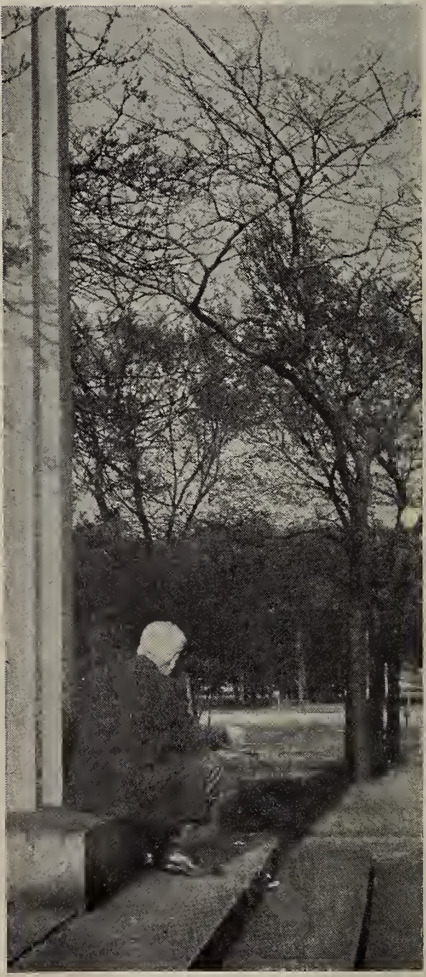
Our sense of awareness is blunted by a style of living that shields us from a direct encounter with the fears and struggles of mankind. We move so fast that we fail to perceive what is going on in the heart of a person living next door. We divest ourselves of these responsibilities by supporting various institutions and by staffing them with professional men and women to give this care. The sedatives and tranquilizers at our disposal also isolate many from such a personal encounter.

“I can’t go on living without John,” cries an anguished woman at the deathbed of her husband. At once all doors along the hospital corrider are closed. The halls have been made soundproof so that none of the other patients become aware of or share in these cries of despair. She stands alone in her sorrow while her hospital neighbors continue their daily routines undisturbed, unaware of the bereavement until they read the death notice in the evening paper.

God’s concern for His people found its fullest expression in Jesus Christ, who invited men to share their burdens with Him at all times. Our Lord yoked himself with those whose burdens were heavy to bear. He was not fearful of becoming personally involved.

This involvement became a part of the early Christian fellowship. The apostle Paul commends it to his friends at Ephesus. He suggests that this redeemed community be “fitly framed together.” Though this communion in the church is made up of many varied stones with distinct personal characteristics and talents, each one can be cemented into this fellowship structure in a meaningful and purposeful manner.

The preparation of this structure often requires much time and patience. To fit each church member into such a fellowship without disturbing his or her own distinctive personality cannot be effectively done



Arnold J. Regier

in a superficial cementing process. Too often we in the twentieth century are prone to smear a little love mortar around the protruding edges of some abnormal character traits and then hope it will hold. These sentimental buildups often begin to crumble when the storms of adversity beat upon them.

Recently I had the privilege of working as a resident chaplain at the Topeka (Kan.) State Hospital. In working with several aides, I learned how, with much understanding patience, these aides established meaningful relationships with their patients. They had a deep personal concern for each individual. This was especially true with chronic patients whom they brought back to reality with a forceful, insistent, and intruding presence which the patients felt. These aides have helped to restore many long-term patients.

We need to reexamine the basis of our Christian fellowship. Though I am an individual person with distinctive personal feelings and concerns, I still wish to be a part of a vital communion of believers in Jesus Christ. We all need the security of such a relationship.

But it must be a voluntary and not a forced relationship. If I love my neighbor, if I am concerned about his welfare, and if I wish to share our mutual interest, I do not force myself on him. God has created us to be free in our associations with persons.

Jesus never forced himself on anybody, even though He was concerned about the welfare of many people. He never taught His followers to tear down personal defences, nor to disturb personal integrity. Such a free relationship is open and sincere. It can then be encased in love.

The first sign of the breakdown of Christian fellowship comes when fear is engendered through pressure groups in the church, by extreme evangelistic propaganda, and the promotion of selfish interests. I fear to express myself, lest I be labeled a "fundamentalist," "modernist," or even a "communist." This is a fear that inhibits a free interchange of ideas. It is difficult to even explore common interests and experiences in such a church fellowship.

When we seek to help someone we need to test our own motives. Am I interested in him as a person? Do I want to share my real self in such a relationship? Can this person return my love so he may love as well as be loved?

A patient once asked me, "Why do people send me flowers? That plant on the dresser was sent to me by a woman in our church who always criticizes me and my family. Did she send those flowers to seek my forgiveness or is it just another stinging barb?"

In some instances illness may be instrumental in bringing about a closer fellowship. It may also cause some to become bitter and withdrawn.

We Mennonites pride ourselves in our family ties. Divorce may not be as frequent in our churches as in some other denominations. Though I am grateful for my family background, I also am concerned about some of the subtle and divisive influences in our wider church communions. Often we erect secure barriers to isolate ourselves from outside influences. We find it easier to throw up barriers around our castles than to go out and meet the day to day issues realistically. This mode of cultural and religious isolation is more characteristic of some Mennonite communities.

Dr. Arthur E. Hertzler tells of his experiences as a child when his family left the Mennonite church to join another. His mother found the transition difficult. Later he writes, "It follows that our family was as completely broken as it would have been by divorce, though in outward form it remained intact, a model to the neighbors. But the fact remains, though we children were of course legally legitimate, spiritually we were bastards."

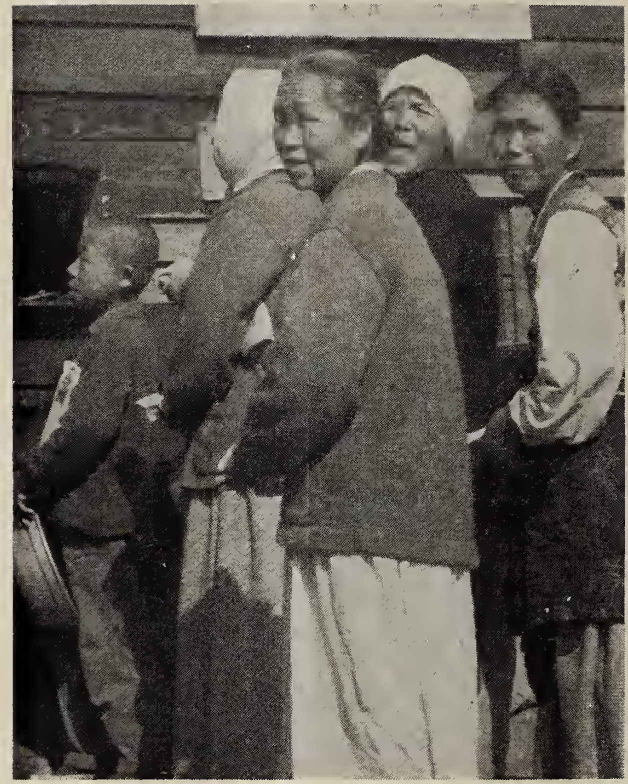
It is difficult for us as Mennonites to be free to share these struggles. It is so much easier to gloss over these basic human needs. It almost seems that we have traditionally conformed to some neurotic life patterns which do not contribute to healthy personal relationships.

We have set up some standards or teachings higher than those held by other groups. These principles unite us as a fellowship. However, we are in danger of using pressure to force an impersonal conformity. When people are made to feel unacceptable and unforgivable then we are using the methods of the Pharisees. Jesus saw these abuses and so He ate with the tax collectors and sinners.

I am thankful today that within the Mennonite brotherhood, we have those who are not so restrictive. I hope that increasingly we may share ourselves with other brethren as we really are. A religious cloak is not lovable. We stand in the same need as our neighbors. It also is our privilege to stand with them as we seek to carry out God's will. This is why, when my acceptance of my neighbor becomes realistic it is transformed into a witness of God's grace, it unites men into the deepest community. God has created this relationship through his mercy to be shed upon all men, and upon which all of us may depend.

Martin Buber, a Jewish theologian, writes much about such "soul-meeting" experiences. He illustrates it by writing, "A little child, when it goes to bed lies with its eyes half-closed waiting for a father or mother to come and bid it goodnight. The child does not seek to dominate or gain something for its own end but to experience love and relatedness in the face of a lonely night. This instinct forms the basis of a wider communion."

EVERYONE SHOULD HAVE ENOUGH TO EAT



Helen R. Tieszen

KOREAN FRIENDS HAD come for supper. They noticed I wasn't eating much so I explained that I had taken a pill to reduce my appetite. They were amazed that such medicine exists. They mentioned again in a rather empty way how American customs and Korean customs often seem so opposite. The American problem seems to be eating too much and the Korean problem is to get a little flesh between bone and skin.

Later in the evening we sat out on the porch and discussed matters relative to cultural assimilation. We noted the rapid westernization in Korea. I was in favor of pro-Korean ways and my Korean friends were in favor of pro-western ways.

Suddenly one of them leaned over and said very intensely, "But everyone should have enough to eat!"

I looked anew at my three friends. Each one of them had experienced severe hunger in childhood. Each was struggling now for only a little something for themselves to eat, and besides, they had other family members to feed. And *I* had to take a pill so as not to eat too much!

Not only my own friends, but almost every one of Taegu's 760,000 citizens is daily faced with the problem of where their daily bread will come from. They are all my immediate neighbors. I live beside them, walk beside them on the street, and ride the same busses. When the problem gets too severe, suicides, murders, abandoned babies, and desertions follow. What father wants to come home empty-handed to a household of hungry children?

Before it had seemed true enough when we said, "Isn't it terrible that we in the United States have such a food surplus, and so many people in the world are hungry and starving?" We utter the words and then eat, eat, eat.

When we go on a diet, even take pills to curb appetites, it is not because we want to save food so that the hungry may eat. Sometimes we diet for health reasons but don't we usually diet because we want to have a certain kind of personal appearance that will appeal to other Americans?

In college we sometimes had a starvation diet supper in order to contribute the savings for relief. Later the college restaurant bulged with hungry students buying hamburgers. I was among them. We saved money only to spend it, or to spend other money on food for our overweight selves. Is this really sharing?

Americans are quite generous. We are willing to give some of what is left after we have overeaten, overheated our homes, and purchased the largest TV set and the most high-powered car. I belong in this category, too. I was taking pills so that I would not eat too much—not because I wanted to save nourishing food for the poor but because I wanted to be slender in order to look all right to other Americans.

But I sincerely hope never again to eat so much of the world's supply of food that I must take a pill to curb my appetite.

It is true. Everyone should have enough wholesome food to eat. Could those of us who eat much learn to be satisfied with just the nutritious foods the body really needs and forego the heavy desserts and too-rich foods which abound on our tables? Then indeed we might see the day when everyone would have enough to eat. These are our friends and neighbors whether they sit in the same room with us or whether they live far away across many oceans.

Question to Pleasure Seekers

You can break my heart with singing.

I see children
so beaten by life
they will run in terror
from a chipmunk;

so unprotected
they will throw a rock
at a gentle old woman
passing by.

As long as life is so imprisoned
how can I forget suffering,
even when my heart
blazes with delight?

Barbara Chapin

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 67114

In Russia the Church Still Lives

The following report was written by Edgar Metzler, executive secretary of the Mennonite Central Committee's Peace Section.

PLEASE TAKE OUR greetings back to the brethren in America. Tell them that since our visit to Mennonite communities last summer we feel we know the Christians of your country much better than ever before." These were the words of Ilia Ivanov to me in Moscow the week before Christmas as we reflected together on the visit of four Russian Baptist ministers to the United States seven months earlier.

Ivanov expressed deep appreciation for the bonds of fellowship which developed out of their contacts in homes, small groups of ministers, and churches during their two-week stay in North America.

I had the opportunity to renew these contacts while stopping six days in Russia on the way home from a recent assignment in India. (The quickest air route from Delhi to London is now through Moscow.) Obviously, my brief stay could result in only surface impressions. And what can be seen and heard in Moscow and Leningrad is not the whole story. But the total experience tended to confirm the picture presented by the visitors last summer: a church alive, worshiping and witnessing, but under pressure of definite obstacles and in circumstances quite different from our own. My most vivid impression was of the intense desire of Christians in Russia for fellowship in the Christ who transcends political and ideological barriers.

The outward circumstances of life in Russia's two largest cities are strikingly like European and American towns the week before Christmas. The shops along Gorky Street were gaily decorated and holiday shoppers jammed the stores. A huge Santa Claus was erected in the children's department store in Moscow. The official "people's holiday" is New Year's Day, Jan. 1. The Christians celebrate the birth of Christ according to the old Orthodox calendar on Jan. 7. It is a regular working day as the state does not recognize religious holidays. But the secular substitute seems to be exploited for commercial purposes as much by the socialist merchants as by their capitalist counterparts in the West!

My initial impressions of Moscow were against the background of two-and-a-half months in India. The contrast is impressive. The suburban skyline sprouts with cranes as apartments go up everywhere. As in America, the favorite rooftop ornament is a TV antenna. I saw none of the obvious signs of poverty which one sees everywhere in India. On every back was a heavy coat and on every head a fur cap. Throughout Moscow and Leningrad groups of well dressed kindergarten children could be seen playing in the parks with their supervisors. But, as an Indian professor had reminded me on the plane from Delhi, Russia has had forty-five years to build since her revolution while India has had only eighteen.

The Russians complain about shortages and high prices, but many also boast of the material achievements of their government. They are not allowed to forget the selfish glories of the Czar's wealth, concentrated in the hands of a few. The state preserves the extravagant palaces and cathedrals as historical and architectural monuments, but now they are open to all the people.

Religion was a large part of the Czarist past, and the Communist propaganda continually points out the support which organized religion gave to those who suppressed the people. In Leningrad I visited the Museum of the History of Religion and Atheism. The place was deserted except for a group of young army officers being escorted through by a guide. The majority of the exhibits are designed to demonstrate that organized religion has been, and still is, corrupt, cruel, ignorant and obscurantist, and the opponent of peace, justice and all that is good for the welfare of the common people. If this museum represents the interpretation of religion given young people in the schools, and it probably does, it will be a miracle if the church survives in Russia. (But how does the church survive in any culture except by miracle?)

The Russian visitors to America last summer had said that the greatest obstacle to the growth of the church in their land was the official atheistic propaganda of the government. Recently, the propaganda has been increased, with new professors of atheism added to universities and increased use of testimonials of those who leave the church.

But still the church goes on. During my brief visit I attended three services. On a Wednesday evening in Moscow the Seventh-Day Adventist congregation conducted a baptismal service. Fourteen candidates were baptized. In the choir was an African who told me after the service that he was a student from Nigeria and was a member of the Seventh-Day Adventist Church before coming to Moscow.

The Leningrad congregation worships in a converted Orthodox church, which had not been used for years until the authorities assigned it to the Baptist church. The congregation remodeled the sanctuary, added offices for the three ministers, and built a modern restroom annex. Services are held four times a week. Over a thousand people were packed into the church, all except about 200 standing for the two-and-a-half hour service. The pastor, Anatole Kirukhansev, had asked me to preach one of the three sermons, which he translated. It was a responsive congregation, the desire for the word of God and Christian fellowship etched unmistakably on their faces. Following the service the church council met for an hour in the office. As much as I could follow the discussion it sounded very much like any of the innumerable church council meetings I have endured in North America.

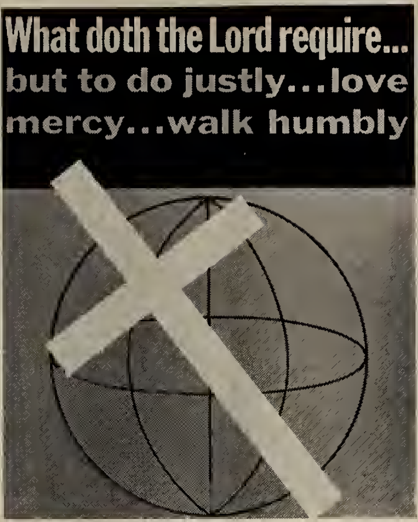
A visit to a church service in Moscow or Leningrad is both an inspiring and sobering experience. The sincerity and devotion of these worshipers cannot be questioned. But as other aspects of their church life come to be known one is also sobered by the challenge which they face. No religious education is allowed. Membership in any religious organization cannot be before the age of eighteen. Paper for printing Bibles and hymnals cannot be secured. Outright opposition comes from some over-zealous local authorities.

The attitude of the Soviet government toward the Mennonites is still problematic. Mennonite German ethnic background and circumstances arising out of the civil war in the early 1920s contribute to this. But now the situation seems to be improving. In the fall of 1963 the Union of Evangelical Christian (Baptists) met in Moscow. On their agenda was the question of closer relationship with the Mennonites. They took action opening the door to the Union for the Mennonites. Since that time Mennonites in various parts of the country have begun to organize congregations. These will be registered as part of local churches affiliated with the Union.

In Moscow I talked with a Mennonite leader from Karaganda who told me of developments in his area. Mennonites have been meeting in small groups. Now they are gathering names for a congregation which will be registered as part of the Baptist church already registered there. The church council will consist of three representatives each from both the Russian and German speaking congregations. Near Tashkent a Mennonite group is organizing in a village where there are no other Christians.

The witness of the Gospel cannot be stilled and sometimes breaks out in dramatic ways. In Moscow I was told about a Mennonite couple who moved into a small village where there were no Christians and no Bibles in the Russian language. The Mennonite couple had a German Bible and began reading it to their neighbors, translating into Russian as they read. Within six months more than fifteen persons accepted Christ and a nucleus of believers is growing where before none had existed.

In view of the situation of the church in the Soviet Union, what should be our attitude toward them? Last September C. N. Hostetter, Jr., John Lapp, William T. Snyder, and I discussed that question with Carl McIntire and two of his associates. We agreed on many points about the relationship between church and state in the Soviet Union. Where we disagreed, we exchanged opinions frankly. We made clear that our desire to enter into fellowship with Christians in the Soviet Union was not out of naive ignorance of the situation. Mennonites have had their share of personal knowledge of life under a communist regime. And we recognize the communist use of the church for the state's purpose and the long-range communist goal to eliminate religion.



WORLD DAY OF PRAYER will be celebrated by church women around the world on the first Friday of Lent. This year it comes on March 5. A poster using a theme from Micah 6:8 has been developed by the United Church Women of the National Council of Churches. The National Association of Evangelicals offers an alternate program, "By Prayer With Thanksgiving."

But a vigorous Christianity continues in the Soviet Union, both within and without the officially registered groups.

How can we "test the spirits" and enter sympathetically and helpfully into the situation of the church in the Soviet Union unless we are willing to enter into discussions and exchange? The results cannot be predetermined. An open mind must be combined with the discipline of rigorous study. (Where do we have graduate students learning the language and specializing in Russian affairs?)

We must also be willing to be misunderstood. This is one of the costs of living out the conviction that Christ transcends politics and ideology. But how else can we bear true witness to Him who is Lord above all man-made divisions unless we break down the dividing walls in our own experience?

YEAR OF INTERNATIONAL LIVING RARE OPPORTUNITY FOR YOUTH

Should you stay at home when Mennonites in Europe, especially Germany and the Netherlands, are making plans to have thirty-five young American Mennonites spend a year on the Continent as exchange visitors?

Over a period of fifteen years 490 youthful European Mennonites have come to North America. In 1963, steps were taken to invite the young people of Canada and the United States to Europe. In two years twenty-three have gone to spend a year in Europe.

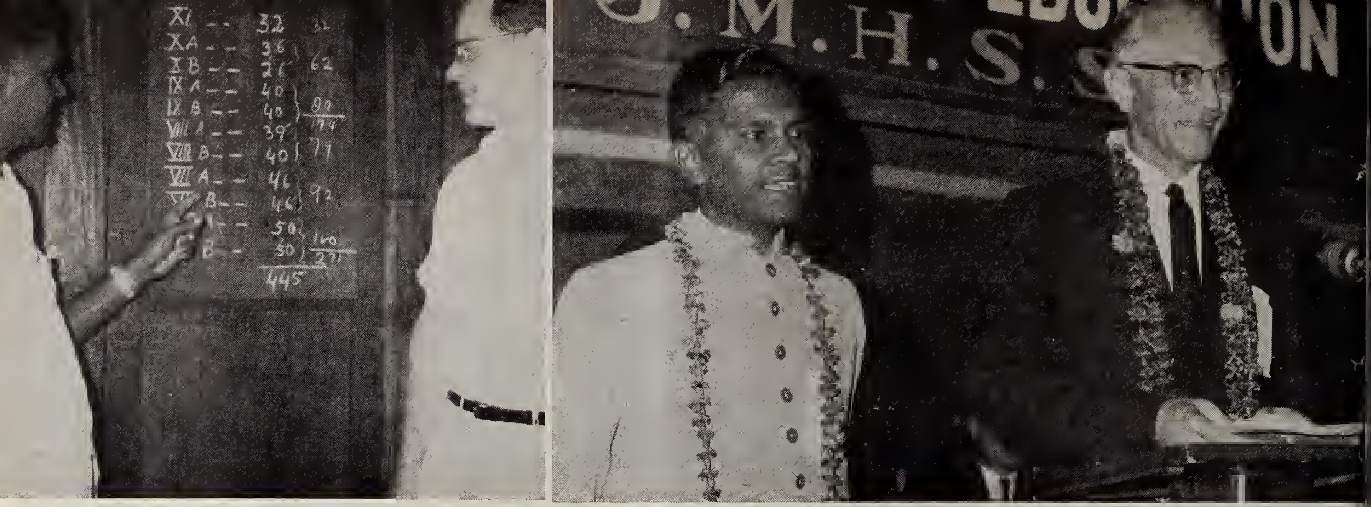
Prospective visitors can count on becoming acquainted with the land and people of Europe in a way that no incidental tourist can. However, you should not interpret this year as a period of Christian service and witness in the usual sense. The Mennonite Central Committee trainee program attempts to create understanding between European and North American Mennonites through an exchange of their young people. Contact is the important thing.

You can make new friends, gain job experience in a foreign country, and acquaint yourself with the worldwide Mennonite brotherhood. A year with European Mennonites can directly influence the young trainee's educational and spiritual growth. The stakes are too high to remain at home.

Europe is America's cultural mother. In the Rhine Delta stand Roman remains dating back to the time of Christ and the apostles. Everywhere are the churches and towers of the proudly prosperous cities of the Middle Ages. Amsterdam was a world finance and trade center during the seventeenth century Dutch Golden Age. Here a Mennonite congregation has existed continuously since the days of Menno Simons.

International life permits the exchange visitor in Europe to see just how American he really is. He will discover that the European tradition can teach him something about the simple life, unsophisticated attire, and the centrality of the home and family.

What has always impressed visitors to the Netherlands is her historical battle against the sea. The old Zuider



JANZEN MEMORIAL SCHOOL celebrated its twenty-fifth anniversary. The Mennonite high school in Jagdeeshpur, India, is led by Samuel Stephen, principal, and Edward Burkhalter, manager and General Conference missionary. Stephen (also shown in second picture translating for Olin A. Krehbiel, Freeman, S. D., guest speaker for the celebration) came to the school in 1940. The school had just been moved from Mauhadih. It now has 440 students and twenty-one teachers. Augusta Schmidt, John Thiessen, S. T. Moyer, and L. W. Jantzen are among the North Americans who participated in building the school. Twenty-one percent of its graduates are teachers. All of the mission's thirty-three primary school teachers in its southern field have taken their training here. The school began as an agricultural high school and later expanded to include arts and sciences as well.

Zee has been converted into fertile farmlands. The water has also been the means of commercial prosperity for a nation of world travelers. Twelve million inhabitants make this area the most densely populated of Europe. Consequently, the Dutch practice a form of intensive farming unknown on the prairies of North America.

Since the sixteenth century Dutch Mennonites have produced outstanding individuals in the fields of engineering, medicine, literature, and painting. During the seventeenth and eighteenth centuries the Dutch Mennonites were the wealthiest among the total brotherhood and the most active in relief work and other good causes. For example, the eighteenth century Swiss ancestors of some of today's American Mennonites were helped to emigrate to Pennsylvania by the Mennonites in the Netherlands.

The Mennonite writings most familiar to American readers, such as those of Menno Simons, the "Martyrs Mirror," and the Dordrecht Confession are all of Dutch origin.

Outside North America, the Dutch Mennonites comprise the largest national group (almost 40,000 members). They offer the young American trainee a unique opportunity for educational and spiritual growth.

Through travel, language study, new friends, work, and an observant eye for history, any trainee to the Netherlands, Germany, Switzerland, or France can readily profit from a year of international living. But not if you stay at home. For more information and application forms write to Trainee Program, Mennonite Central Committee, Akron, Pa. Do it by April 1.

NEW ONTARIO CONGREGATION

One hundred forty-seven members of the Niagara United Mennonite Church founded a new congregation, the Bethany Mennonite Church, Niagara-on-the-Lake, Ont., on Dec. 13. A site for the church building was purchased. Plans for a building are being made. It is expected to be ready for occupancy in the late fall. In the meantime, the new congregation meets in the United Mennonite Church building. Some joint services are being held on special occasions.

The Niagara United Mennonite Church had been growing steadily for years and had reached a membership of 704 with a Sunday school registration of over 500. Even though an English Sunday school followed by an English worship service and then a German Sunday school followed by a German worship service had been in operation for three years, the Sunday school accommodations were stretched.

After much thought and discussion, the congregation voted. The majority favored a new congregation and the building of a new church.

On Dec. 13 the Bethany Church held its first annual meeting and elected officers for the various committees. The congregation accepted a unified budget. Over $18,000 is in the church building fund from donations and low-interest loans by members of the church.

David Janzen serves both the Niagara United Church and the new Bethany Church at the present time.

INMATES EXTOL AN OUTMATE TRIBUTE AT KANSAN'S FUNERAL

"He was not here to do anything but offer himself." This was the tribute given by the inmates of the Kansas State Industrial Reformatory to Arthur Schrag. Weekly he spent time visiting young men at the reformatory. He, with his wife and daughter, was killed in a car accident on October 16.

The following statement written by his friends at the reformatory was read at the Schrag funeral:

"Living here in an institution, we meet many people, who, for some reason or another, come to offer us their aid and their help. We look upon these people with a questioning eye. The reason for this is that so many times these people are here not to help us, but to help themselves in the eyes of their fellowmen, and also to bolster their own spirits and social standings.

"When we first met Art Schrag, he was looked upon in the same way, but it soon became apparent that Art was not here to do anything except offer himself to us as he saw our need. The relationships of the men and Art Schrag were ones of true friendship, based upon a love of God, love of Art's fellowman, and his desire to do the work of God.

"A few of us here became intimate with him and feel his loss very deeply, as if one of our family was gone, which in a sense he was.

"His love for us was not a strained one, nor did he put any strings upon his offer of friendship with anyone. He loved us for what we were, not for what he thought he could make us into. His love for us was not out of pity but because we were also God's creatures.

"Although we sense a deep loss in the passing of Art Schrag from us, we also feel deeply privileged in having known him.

"Art was truly a man who believed. He believed in his work, both on his farm and in his Christian witness. He also had a belief that was not as well known as some of the others. This was his belief in the inherent good of all men. Art proved this by his very unselfish devotion and loyalty to those behind the walls of Kansas State Industrial Reformatory. He was able to be with us in person only once or twice a week, but he was with us in spirit each hour of the day. Now he is no longer able to be with us in person, but his spirit will live on as long as any of us who knew him shall live."

FRENCH NOD TO BIRTH CONTROL

Use of contraceptive methods by married couples has been approved by the French Reformed Church. Abortion as a means of birth control, however, was ruled out.

Although "according to the Holy Scriptures children are a blessing and a joy to be desired in every home," the statement declared, "physical union is in itself an expression ordained by God for communion between husband and wife, even apart from the possibility of procreation."

The council observed that "having children should result from a conscious and voluntary decision by both partners. They have to take into consideration social conditions in which children will be born and grow up when these conditions are likely to compromise their physical and moral future or the harmony of the couple."

When couples are aware of these responsibilities, the statement said, then they may use contraceptive methods, provided "it is understood that abortion" is not one of them.

A FIRST LOOK AT THE MENTALLY RETARDED

Mennonite Mental Health Services, an agency of the Mennonite Central Committee, held a workshop on the problems of the retarded on Nov. 21 at Newton, Kan. The following summary statement was adopted.

In one sense the needs of the retarded child are the same as needs shared by all humanity, for who among us is neither impaired in learning, impaired in social adjustment, nor impaired in communication? Thus, it goes without saying that the church views the retarded simply and straightforwardly as a sacred personality to be served. The church's ministry to the retarded is *no less* inclusive than the ministry it provides to all others. Such individuals must be welcomed within the community of believers, for "while God and the church do not want retardation, both God and the church want the mentally retarded person."

But of course the handicaps of the retarded are severe to the point of posing a very special problem. Indeed, we have assembled to consider those with very severe impairments in learning, very severe impairments in social capacity, and very severe impairments in communicative skills.

The question then is this. Does the church have a responsibility to respond in a peculiar way when confronted by this very special human need? More specifically, what are the options for service available to the Mennonite fellowship as it considers the needs of the mentally retarded?

The church becomes more enlightened. First is the matter of education within the brotherhood. Clearly the church needs to rediscover a doctrine of man comprehensive enough to encompass all God's creation. The *Christian* view of man must once again be affirmed. We must face the fact that the "sympathy" approach to the handicapped is not only inadequate but it often is unchristian for it confines the human potential rather than provide conditions in which human growth can occur. Ministerial conferences, special congregational programs, and articles in denominational papers discussing the retarded were schemes proposed to bring enlightenment to Mennonites.

The church works through professional laymen. Second, the church can work "unofficially" through its members who secure employment in secular institutions, both public and private. Mennonite colleges should be urged to expand the curriculum in special fields of education and should lead in bringing the opportunities for service among the retarded to the church's youth.

The church works through specially trained clergy. Third, the church may ally itself more officially with secular institutions and agencies to provide special chaplain services. At this level of participation the church would seek to provide a spiritual ministry within a secular setting.

The church co-sponsors community programs. Fourth, the church may wish to lend its support to movements for the mentally retarded in communities across the country. Consider, for example, the impact a well-run, sheltered workshop can have with limited resources but with Christian motivated leadership. Such programs can serve the community at large.

The church pioneers in institutional work. Finally, the church may wish to pioneer in the development of institutional programs geared to serve, on a comprehensive basis, the needs of the mentally retarded. Should the church focus its efforts in this field in a few regional institutions as it did in the field of psychiatry?

The conference ended where it began. At this moment in time the church is not in the vanguard of the mental retardation movement; it is following. If we truly believe the church is called upon to provide a special kind of response when confronted by a special kind of need, then we must move *from* sympathy *to* understanding. All of us, ministers and laity alike, must learn much more about mental retardition and must become much better informed about what *already* is being done to meet these needs. Then and only then will the church be in a position to meaningfully minister "in the name of Christ."

Volunteers Needed for Varied Tasks

The General Conference Board of Christian Service appeals to volunteers for service assignments for 1965. A wide variety of categories are included in the openings. Needed are teachers, nursery supervisors, nurses, nurses aides, orderlies, secretaries, clerks, farmers, businessmen, maintenance personnel, community youth workers, and unit leaders.

A new area of service now open is for people of early retirement years with good health to serve in assignments overseas for terms of two to three years. Examples of typical assignments for which overseas volunteers are being recruited include persons with skills in teaching, agriculture, construction, mechanics and repair, nursing, and business and office administration, including accounting.

Worker to Aid Drinking Youth

Alcoholism is an acute problem in some Montana communities. A youth worker with a special concern for the problem of alcoholism is needed for Lame Deer, Mont.

Malcolm Wenger, General Conference missionary at Lame Deer, gives insight of the need. "Just this morning after a meeting with those in jail, a young boy, freshman in high school, asked to talk to me personally about his drinking problem. He had been taken from one school because he missed so many days and had been put in the Busby boarding school. He confessed that drinking was the main problem. His sister died this summer of acute alcoholism at the age of twenty-nine. We sought to get this young man to put his trust in Christ and are also trying to help him develop interests and goals for life that will give him purpose and direction."

Attendants for World's Fair

The Inter-Mennonite World's Fair Committee is asking for three or four persons to serve as attendants at the Mennonite booth on a voluntary service basis from Apr. 21 to Oct. 17. Orientation will begin one week earlier.

Prospective participants are asked to note the following qualifications: He must be a person fully committed to Jesus Christ as Saviour and Lord. He must be a person with some spiritual maturity and a desire to share Christ. He must be a personable individual; one who likes to talk to people. Knowledge of the Mennonite church and its history is also necessary. Some college education is needed also. He should also be a creative, resourceful person with a positive attitude.

Volunteers will receive transportation to New York, room and board, a monthly allowance, and medical costs.

Persons interested in any of the above openings should contact the Board of Christian Service, Box 647, Newton, Kansas 67114.

WORDS AND DEEDS

Union Biblical Seminary, Yeotmal, India, will receive the library of J. H. Langenwalter, Newton, Kan., a former pastor and educator prominent in the work of the General Conference. The Langenwalters recently moved from their home in North Newton to the Bethel Home in Newton.

The Archbishop of Canterbury has been asked to abolish the Church of England's women's group, the Mother's Union. A statement from the Holy Epiphany Church of Bournemouth said, "All organizations within the one body of the church tend to exert a divisive influence. The tendency is for each one to become an autonomous unit, jealous of its own rights and privileges. There is no room for such organizations in the church today. They are cluttering up its life, consuming time and energy in activities which are secondary to the church's mission."

Paul Carlson, Congo martyr of the Evangelical Covenant Church, has had his name mis-stated in several recent reports. The *Christian Leader* spoke of him as Carl Paulson. And then he was confused with a U.S. Senator from Kan. and referred to as Dr. Frank Carlson in the *Wesleyan Methodist.*

クリスマスおめでとう

THE GREATEST FRIEND in the world was the theme of a front page ad in a Japanese paper at Christmas time. The local Mennonite group sponsored the ad in the Miyazaki Daily Newspaper which has a readership of 150,000 people. Readers were offered a New Testament and invited to learn to know the Friend who never leaves.

The Santa Fe Archdiocese of the Roman Catholic Church has joined the New Mexico Council of Churches. Archbishop James Peter Davis said that as far as he knew this was the first time a Catholic diocese had joined with Protestant groups in such an organization, though individual Catholic congregations have done so in several cities, one of them being in Tulsa.

Missionary broadcasters now operate eighty-two transmitters and broadcast a total of 634 hours daily according to a report of the International Christian Broadcasters.

The British Encyclopedia, according to a German Quaker publication, in its 1768 edition carried a four-line entry on the word *atom* and five pages on *love.* In 1960 it had an eight page article on atom and no mention of love.

Warroad, Minnesota, has been without the services of a physician since the first of the year. The northern Minnesota town has a twenty-two bed hospital and a twenty-four bed nursing home. A Mennonite church is in the community. Persons interested should contact A. F. Ortmann, Warroad, Minn.

James Read, president of Wilmington (Ohio) College, will be this year's commencement speaker at Bluffton College.

Howard J. Habegger, General Conference missionary pastor, Bogota, Colombia, is scheduled to speak at the Central and Eastern District Conferences at Carlock, Ill., and Lansdale, Pa. His schedule is: Apr. 21, Berne, Ind.; Apr. 23-26, Carlock; Apr. 28, Archbold, Ohio; Apr. 29-May 2, Lansdale.

A capital punishment statement will be presented to the General Conference Mennonite Church when it meets in Colorado in July.

REGISTRATIONS ROLL IN

On the first of February registrations for General Conference stood at 770 adults. Most of these are planning to live on the Estes Park YMCA grounds during the conference sessions from July 10 to 17.

Registrations for the Conference are still being received by William L. Friesen, conference registrar, Box 647, Newton, Kan.

CHURCH RECORD

CALENDAR

Conferences

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967—Mennonite World Conference, The Netherlands.

Northern

Mar. 7—Bethel Church, Mountain Lake, Minn., Bethel College Band.

Pacific

Feb. 28-Mar. 3 — Grace Church, Dallas, Ore., Missionary Conference, Harold Graber and Betty Quiring, speakers.

Western

Mar. 8 — Bethel College, North Newton, Kan., Canadian Players.

DEATHS

Emma Boese (Mrs. Rudolph), Bergthall Church, Pawnee Rock, Kan., was born Jan. 29, 1888, and died Feb. 3.

Jonathan Graber, Crawfordsville, Iowa, died Jan. 31. He was a member of the Eicher Church, Wayland, Iowa.

Agathe M. Janzen, Zion Church, Elbing, Kan., was born Feb. 18, 1875, in Germany, and died Jan. 31.

Nora Rodger (Mrs. Adolph H.), Friedenstal Church, Tampa, Kan., was born Dec. 31, 1896, and died Feb. 5 in an automobile accident.

Anna Richert, Alexanderwohl Church, Goessel, Kan., was born Aug. 3, 1873, in South Russia, and died Feb. 3. She was one of the two surviving members of the group of Mennonites who came to America in 1874.

Aaron H. Sell, West Swamp Church, Quakertown, Pa., was born Oct. 28, 1880, and died Jan. 28.

Mrs. Frank Schmidt, Tabor Church, Newton, Kan., was born Jan. 30, 1887, and died Jan. 24.

Mrs. R. P. Schroeder, Alexanderwohl Church, Goessel, Kan., was born June 30, 1897, and died Feb. 5.

Benjamin Springer, Calvary Church, Washington, Ill., was born Aug. 2, 1874, and died Jan. 31.

John Widmer, Washington, Iowa, died Dec. 20. He was a member of the Eicher Church, Wayland, Iowa.

MARRIAGES

Arlen Dick, Hebron, Buhler, Kan., and *Dorothy Krehbiel,* Bethany Church, Kingman, Kan., on Feb. 7.

Wallace Kehn, Bethesda Church, Marion, S. D., and *Donna Early,* Flandreau, S. D., on Jan. 22.

NEW ADDRESSES

David Blank, 521 Lakeview Ave., Pineville, La. 71360 [35]
Mrs. Joyce Blankenship, Box 1341 Station A, East Liverpool, Ohio 43920 [15]
Marvin J. Dirks, Jr., Route 3, Newton, Kansas 67114 [133]
Alvin Duerksen, 564 South Hope St., Los Angeles, Calif. 90017 [49]
Mrs. Ellen Eichman, 100 W. 6 St., South Hutchinson, Kan. 67501 [46]
Paul Esau, 216 State St., Jackson, Minn. 56143 [10]
Mrs. Walter Fischl, Route 1, Breinigsville, Pa. 18031 [139]
Rupert Hohmann, Muskingum College, New Concord, O. 43762 [18]
Sue Kingsley, Cachipay, Cundinamarca, Colombia [181]
Sylvia Moon, 313 North 7 St., Allentown, Pa. 18101 [98]
Mrs. Donald Somerville, 908 W. Cucharras, Colorado Springs, Colo. 80905 [10]
Gerald Stucky, Cachipay, Cundinamarca, Colombia [181]

MINISTERS

Arlin Classen, Beatrice, Neb. has accepted a call to serve the First Church of McPherson, Kan., beginning in July. At present he is a student at the Mennonite Biblical Seminary.

Henry Isaak has been called to serve the congregation of the Bergthal Church at Carman, Man. He has been a minister of the Winnipeg Bergthal Church.

Benno Toews was ordained as elder in the Willow Creek Church, Paso Robles, Calif., on Dec. 27. Albert Epp, pastor of the Immanuel Church, Downey, Calif. officiated at the ordination service. M. J. Galle of Paso Robles assisted. Toews is the pastor of the Willow Creek Church. He has been active in teaching and preaching in the General Conference Mennonite Church for many years.

WORKERS

Virginia Claassen, Whitewater, Kan., is assisting the Board of Education and Publication with special projects. At the present time she is correlating audio-visual aids with Sunday school materials. She spent four and one-half years as teacher of the missionary children's school in Miyazaki, Japan.

LETTERS

GOD'S HOUSE FOR SALE

The following verse was written by Louise Kuhnle, 2145 N. Lawrence St., Philadelphia 19122 and submitted by Mrs. Irving B. Hunsberger, 3437 Prairie Ave., Miami Beach, Fla. It is a comment on the closing of the First Church, Philadelphia as reported in The Mennonite, January 26, page 56.

The beacon light has flickered/ And slowly died away./ Our friendly church has closed its doors—/ What more is there to say!

God's house 'For Sale'—how can this be?/ It served the people well./ One hundred years of fighting sin/ And Satan's evil spell.

A house divided was the start./ Our hearts cry out 'For Shame'!/ Ambition, lack of Christian love/ Dear God, where lies the blame?

The beacon light has flickered/ And slowly died away./ Our friendly church has closed its doors/ Forever. O, sad day!!

FOR DEDICATED TEACHERS

DEAR EDITOR: Thank you for the article on Bible in our High School, in the Feb. 2 *Mennonite.*

I am sure dedicated teachers everywhere could make this subject meaningful in countless different ways.

I would like to call the attention to a discussion of this subject in the February *Readers Digest,* page 49. This should be *must* reading for every Public School Board member and all parents of school children. *Jacob L. Friesen, Mountain Lake, Minn.*

Men in Short Term Service

In early November, six central Kansas men left Newton, Kan., for Gulfport, Miss., in the deep south. Two of the men traveled in a pickup truck loaded with a rotary mower and pulled a trailer that was hauling a Ford tractor with a scoop. The other four men traveled by car. The truck, tractor, scoop, and mower were purchased and donated by four local Mennonite Men's groups. These groups were from the following churches: the Emmaus Church of Whitewater; the Alexanderwohl Church of Goessel; the Lehigh Church and the Inman Church.

The men who made the trip were Otto Bachman, H. B. Schmidt, and Herb E. Stucky, all of Moundridge; Frank Ediger and J. J. Warkentin of Inman; and Leroy Hiebert of Elbing. These men spent a week in Gulfport building some recreational facilities at the community center. Specific tasks included such work as fencing the newly acquired grounds, setting up croquet and volleyball courts, putting up floodlights, transferring children's playground equipment, hauling dirt, and rewiring the center's electrical system.

The equipment that was taken down was used in a special cleanup project sponsored by the PTA and the Good Deeds Association of North Gulfport in cooperation with the General Conference workers who reside there.

The General Conference has been operating a program in Gulfport for over eight years. The program grew out of a CPS project during World War II. The work consists largely of ministering to the spiritual and social needs of the large Negro community. In early December five men skilled in construction work arrived in Jackson, Miss., to help in the reconstruction of Negro churches that were burned or bombed during the summer. These men represented various regions of Mennonite Disaster Service. The men are Jacob P. Nikkel, North Newton, Kan.; Gerald Freyenberger, Wayland, Iowa; Eli Stolzfus, Orrville, Ohio; Alvin Sweigert, Elverson, Pa.; and Gideon Fisher, Lancaster, Pa.

This project is being undertaken in cooperation with the Committee of Concern. The Committee of Concern is an interfaith group formed in Mississippi to aid in the reconstruction of Negro churches that were destroyed by fire and bombings. It is comprised of both Negro and white church leaders, laymen as well as clergymen. The work of the committee and the MDS volunteers is not a protest of any kind, but rather a positive action by concerned Christians to counter violence with a program originating from a desire to effect reconciliation.

The first church building to be reconstructed was the Christian Union Baptist Church near Jackson. The new structure was built at a cost of $14,000 plus labor which was all donated. This brick and block church building was dedicated on Jan. 24.

This first group of five MDS volunteers arrived in Mississippi on Dec. 9, and spent a month in construction work primarily in the Jackson area. Early in January these men were replaced by a second group of ten men. These men worked at various locations in the central part of the state.

Officers of Mennonite Disaster Service hope to continue in this type of reconstruction if a sufficient number of qualified volunteers make themselves available for such service. The need is evident when we realize that in 1964 fifty Negro church buildings were destroyed by burning or bombing in just the state of Mississippi.

Many MDS volunteers have worked, and will continue to work in the Pacific Northwest in a massive cleanup job in the wake of that region's worst flood in history. Struck by rampaging waters during the holiday season, the five state area of Washington, Oregon, California, Idaho, and Nevada suffered about fifty dead, 17,000 homeless and approximately one billion dollars property damage.

In Linn County, Ore., the cleanup operation began the day after Christmas with as many as 200 MDS volunteers participating. The primary task was to help clean silt and mud from the homes that were inundated.

In northern California MDS also organized for the disaster. The urgent need in this area was a program of feeding and sheltering thousands of stranded homeless people. Some of the MDS men worked in a Red Cross warehouse wrapping supplies into packages to be flown by helicopter to outlying areas. Much cleanup and reconstruction work will need to be done in vast areas before normalcy can be restored.

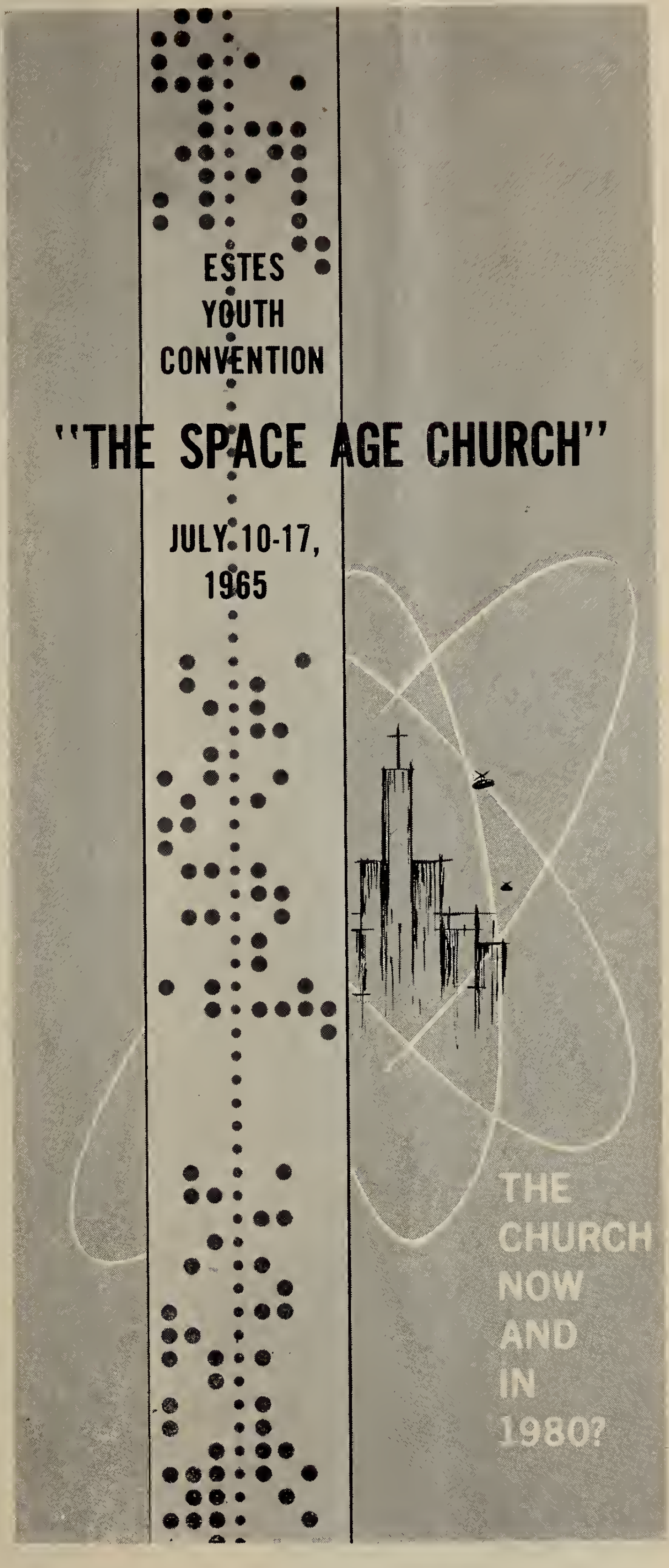
Increasingly, Mennonite Men are being challenged to serve in short term service in MDS and other areas. Definite values may be gained in this type of service projects. Laymen who often do not take the opportunity to serve in their home environment, become involved in the broader outreach of the church. This involvement will stimulate a Christian growth and a genuine concern for the welfare of other people.

Cleanup operations and reconstruction work in disaster areas, as well as necessary improvement and maintenance jobs, can be accomplished in the mission field in a comparatively short time. The greatest value that layman participation in voluntary service renders is to the recipient of the service. The fellowship, encouragement, and the feeling that someone really cares bring joy to the hearts of disaster victims, as well as to the mission worker in the field.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

YOUTH

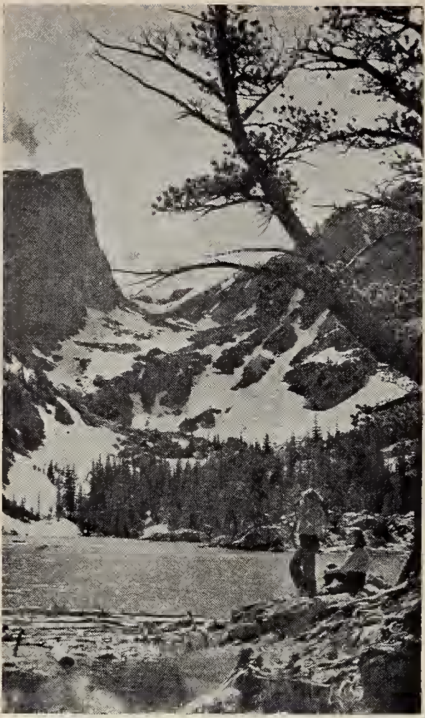


ESTES
YOUTH
CONVENTION

"THE SPACE AGE CHURCH"

JULY 10-17,
1965

THE
CHURCH
NOW
AND
IN
1980?



HI!
This summer at Estes Park, Colorado, we are planning a youth convention for *you*. It'll take place at the biggest camp you ever saw; with the most kids; best speakers and recreation; in one of the Rockies' most famous resort areas. Are you going to be there with the rest of us?

WHO CAN COME?

You, that's who! If you are fourteen years or older, a high school or a college student, a member or an officer of your youth fellowship.

CENTURY 20½ AND 21

We will be thinking together about the world and the church you will be a part of for the rest of your life. What's it going to be like to be a Christian—when you only have to work ten hours a week—when you have a computer to prepare your breakfast—when revolution breaks out around you—when the hungry refuse to stay hungry—when the church is being challenged from all sides—when it is being ignored completely?

PROGRAM

Bible Study—Bring your Bible, notebook, and an inquiring mind.

Drama — a musical and some short plays.

Hootenanny—mass choir and lots of singing.

Hiking and other group recreation. The Estes staff has already taken 2000 youth hiking all on the same hike and *at the same time*. Sounds like a blast! Yes? Plenty of other recreation facilities. Great speakers. Campfires.

MONEY? SURE!

Meals, lodging, and use of the Estes Park Camp facilities will cost $45 for high school and college age participants. High school youth coming with their parents may register at a reduced rate of $39 and may stay either with their parents or with the rest of the convention youth.

Sure, I'm interested in The Estes Youth Convention in Colorado July 10-17. Please send me information on how to register.

*Name*________________________________

*Address*______________________________

____

Mail to: Youth Office, Box 647, Newton, Kansas 67114

CUES ON CONFIDENCE

Popularity Plus

Joan Porter

SUNDAY SCHOOL
BAZAAR...
PAINT

Helping others to a big dose of confidence can do wonders for your own outlook on life.

SHOULD SHE OFFER to paint the posters for the Sunday school bazaar? Doubtful Dottie wasn't at all sure. She never had made friends with the other kids in her church group. But maybe if she tried, somehow, the other boys and girls her own age would take some notice of her. Dottie wanted very much to be part of the gang.

To belong to your world, to have a comfortable place among friends your own age, to be liked and accepted by all is a real need that is shared by everyone. When you feel out of things socially, your confidence is apt to hit such a low that you begin to doubt yourself in almost everything you do. Are you really as bright in English as you think you are? Suddenly you have all sorts of misgivings about your piano playing—just when you thought you were doing so well!

Happily there are cures for these confidence blues. Friendship is based on giving—your time, your talents, your mind, your heart. So giving is the place to begin.

Dottie gave her talent for the welfare of the group. Lo and behold, who shows up while she is hard at work but Shy Stan! Stan was far too shy too offer to help Dottie paint. But Stan could do one thing—he could stand by and applaud.

Did Dottie's ear perk up at his shy mumble, "Gee, you sure can paint a poster." Well! It took Dottie a moment to answer, "You're really sure it's all right?" She could hardly keep the purr of pleasure from her voice, but Stan didn't notice. Next, Dottie asked Stan to help her nail up the posters. In minutes, both Dottie and Stan were having the time of their lives, bursting with laughter, friendship; and confidence. Story ends.

What turned the tide for them? For Dottie, giving of her talents. Such giving earns the respect and appreciation of your associates and gives you value in their eyes and yours. For Stan, giving praise. Simple but sincere words of praise for the efforts of others boosts not only their confidence but your own.

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*Supplemental reading for the Sunday school lesson of Feb. 28.

COVER

"Our sense of awareness is blunted by a style of living that shields us from a direct encounter with the fears and struggles of mankind" (Arnold J. Regier).

CONTRIBUTORS

Arnold J. Regier, 212 Pine St., Newton, Kan., is an instructor at Hesston (Kan.) College and director of the General Conference radio ministry.

Helen R. Tieszen, Marion, S. D., has been assigned by the Mennonite Central Committee as a consultant for Christian Child Care Training in Taegu, Korea.

Barbara Chapin, One Christopher St., New York 10014, is a peace education consultant for the American Friends Service Committee.

CREDITS

Cover, Daniel J. Ransohoff; 114, Muriel Thiessen; 116, S. F. Pannabecker; 126, National Park Service, Union Pacific Railroad, S. F. Pannabecker.

In the picture on 116, Koreans stand in line at a Mennonite Central Committee feeding station in Taegu.

THE MENNONITE

Editor: Maynard Shelly. Editorial assistant: Laraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Consulting editors: Claude F. Bayer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

I'M SORRY I haven't had time to answer your letter. I've had so much other scribbling to do. You'll find your letter and my answer below. Since you didn't send your letter for publication, I'm not using your name. Anyway, I know your name, and you know your name, and that's enough.

The Mennonite has improved. I believe you too have grown in spiritual stature. At first when you took over I couldn't feel too happy about the paper.

If a preacher listens to his own preaching it should change him for the better. But don't overlook the fact that you might have changed too.

Some of our close relatives here seem to feel that you assume a solid Mennonite background of readers and don't present enough material simply and plainly describing Mennonite faith and doctrine. They feel a more "cut and dried" approach should be followed for a community such as ours with less possibility for individual interpretation. Where the individual is left to interpret, he will in his mind interpret the thought or article wrongly.

It's so easy to become cut and dried even without trying. What would it be like if we made this our goal? I shudder at the thought. And then I have to be careful about drawing conclusions for other people. Most of them are smarter than I am.

In one sense, our church is virtually without leadership. We have capable and devout administrators who keep our conference boards functioning. But we have no Winston Churchill behind whose words and deeds our people rally for any cause at all. I suppose churches don't work that way, but our high degree of congregational autonomy is a mixed blessing.

It may be a mixed curse if it is really true that we have failed to develop bold leaders.

We are serving in the Teachers Abroad Program. We personally would like to see more articles about General Conference workers and activities such as reports on missionaries and teachers on the field. Perhaps it is not your policy to report on General Conference missionary and other worker activities in detail in your paper. Is this area covered by some other paper or magazine?

We hope we're it. We're first in space on all counts and we publish almost everything in sight. No, we can't go into detail in every case. Our workers have increased at least tenfold since 1902, but the space in our paper hasn't increased even a fraction of a fold. We'd like to give you more space to tell your story, but sometimes it's just not there.

It was learned that many copies [*of* The Mennonite] *were cast into the waistbasket* [sic!] *at the post office. Some were taken home and into the waistbasket. Others were scanned or read in disgust.*

Is a waistbasket related to a breadbasket?

All the impartial information we can get shows us that our paper is being read more intensely than most others. For example, a survey in one men's dormitory at a Mennonite college showed that *The Mennonite* was being read there more than any other magazine. Let's keep up with those boys.

The Mennonite exerts a sorely-needed influence upon our people in that it makes some of them think about the church and its program.

You're my kind of student.

Just last evening I asked a non-Mennonite friend if articles on the race problem appeared in her church paper. She said they did not. So, while certainly we could be doing much more to help our nation through this difficult situation I think we are taking steps and moving forward. This takes much time and work. We are helping to form bridges of understanding between the black and white. If there were no bridges then I, for one, would have cause to be afraid.

Our best statement of faith may be the way in which we deal with problems like this.

And thank you all for writing even though I didn't quote you. Whether your words were soft or sharp, they were a big help. After all, we filled this space together, didn't we?

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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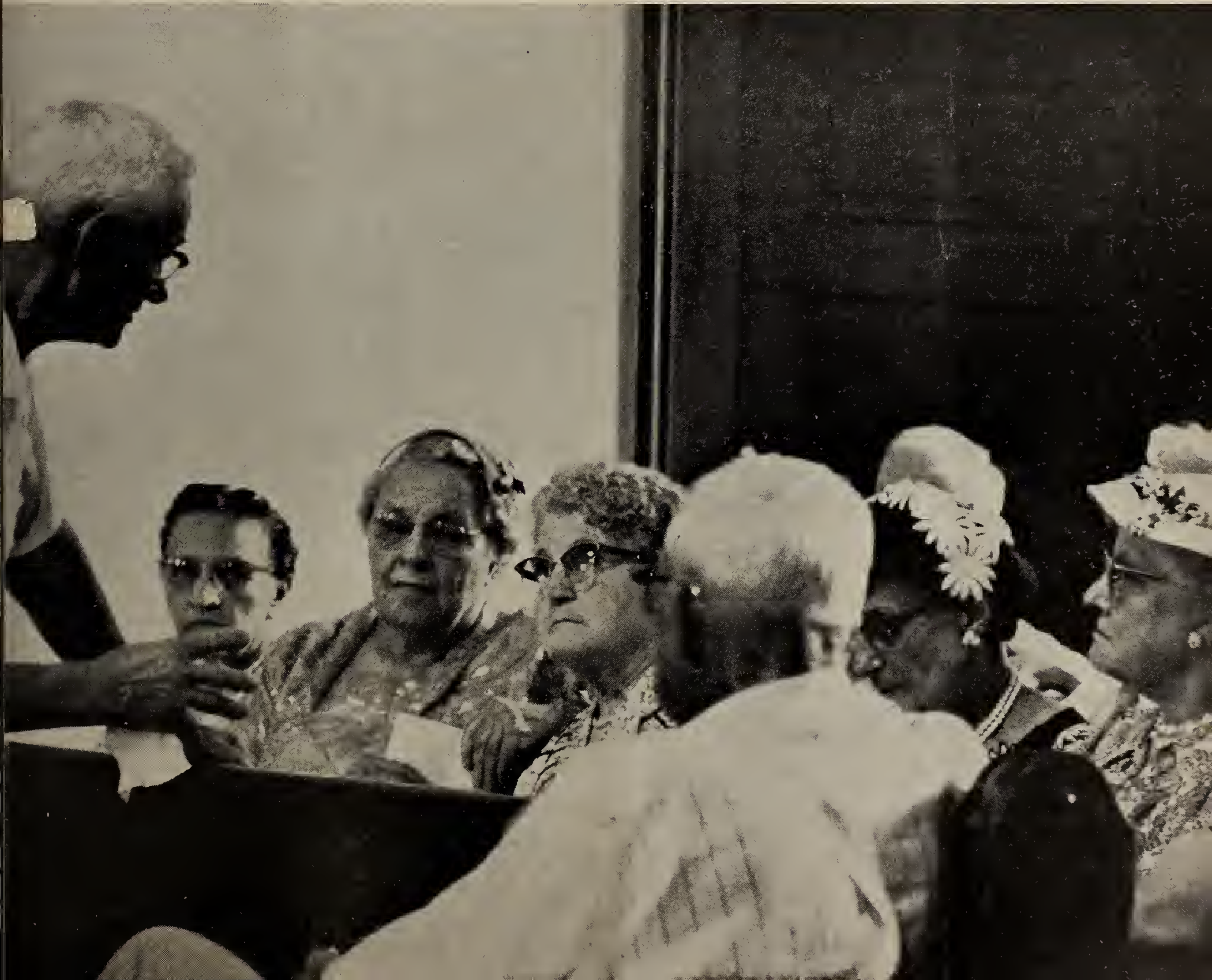
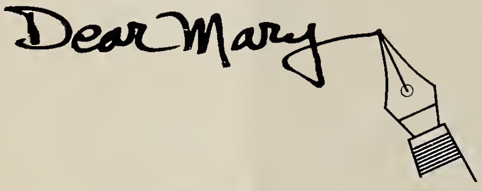


Elda Brune

I Can't Help Talking Christ

Three letters from a Christian witness

Friday Late



DURING THE DISCUSSION we had just before you left, you were curious about my work at church, and I recall your question: "Why do you never hesitate to mention Jesus to your friends and with your friends? You seem to make witnessing a daily thing. Why?"

We had so little time before your train left, and so your question remained, for the most part, unanswered. But do you know, Mary, we discussed many topics during the three days you were here, but none comes back to me with greater clarity than your last question. I felt I must write you, since this is an important, if not the all-important, part of my life.

You know, Mary, I did not always speak about Jesus freely to my friends in daily conversation. I felt somehow that this was not to be done in good religious circles. My religion seemed a topic to discuss in Bible class or youth discussion groups, but never in conversation friend to friend. To me religion was a personal, a very personal, part of my life, and so I only spoke about it when in a formal religious group or in a learning situation. I prayed, of course, in the morning, before meals, and before retiring, but even to speak about this in a normal conversation was not the correct thing to do.

And now I thank my Lord that this is no longer true of my life. It was none of my doing, I assure you. It was solely the work of the Holy Spirit in my life.

Frankly, He has done so much for me that I am compelled to tell others. There is an impetus, a force, which will let me do no less. Jesus has shown His love for me and does so in innumerable ways each day.

This realization stems from a closer walk with Him, from a more intimate association with Him through Bible reading and study, and from exposure to His Word and sacraments at church. Along with these I count the blessing of wonderful Christian friends who witness to me with lives and spoken words.

So my first answer to the question why I witness for Christ is, at this point, simply this: I can't help it. Jesus has shown himself my Friend, my Companion always, my extra Strength, my Confidant, my Happiness and Joy, my Reason for living. I'm so grateful for Him that I can't help talking about it.

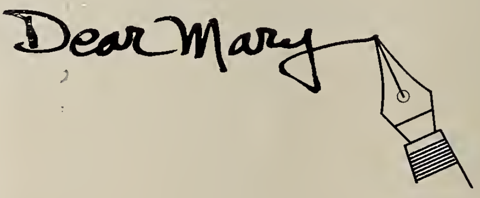
I can remember when I was first in love with Arthur. He was the main topic of all my conversation. I believe I told you of driving miles out of my way to pick up a letter he had written. I just had to have it before I left on my Thanksgiving vacation. Nothing was too much, never was I too tired to write that letter—I was in love.

Well, I'm in love with Him who loves me as no human being can love. I can't help it, Mary, I just must—it just comes out—"doing what comes naturally" for a Christian.

The disciples said it. "We cannot but speak of the things which we have heard and seen." It's the same idea. The love, the words, the ideas just come forth. With the Christian it is simply reflex action. This is witnessing.

Do you agree? *Elda*

Wednesday



WHAT A DELIGHT to find your letter in the mailbox today. And an even greater delight it was to note your interest in our mutual sharing of our witness for the Lord Christ.

I had just such an opportunity the other day, and then I always feel that our Lord puts the right words into my mouth, for most often I am surprised at what I have said. Then I know that He is really witnessing through me. And I believe this to be true—He uses us as His witnesses and gives us both the opportunities and the right words to fit these opportunities.

Going back to the situation the other day, a neighbor friend was discussing the world situation. She became very depressed in her conversation and finally admitted to open fear of the condition of the world as it exists today. Hers was a tense, gripping fear which showed in her pinched white face as she spoke. Finally she stopped talking, looked squarely at me and said, "Well, aren't you afraid?"

I had to admit that sometimes newspaper headlines upset me, but then I went directly to my Bible and read and reread those beautiful words "There shall be no evil befall thee, neither shall any plague come nigh thy dwelling" (Ps. 91:10). I have pasted those words at the top of my mirror, and they remain for me a constant reminder of God's sheltering presence. Also from the same psalm come these words, "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day" (v. 5). God said this many years ago, I told my friend, and since He is "the same yesterday, today, and forever," these words are as much true for me in 1962 as for David, and I for one believe them!

This came as a surprise to her. She said, "I must look up that psalm and read it as soon as I get home."

Why did I witness in this situation? Because it was the only thing I could do. I had to tell her how God takes care of my fears — all of them.

And come to think of it, Mary, that's all a witness is asked to do. Think about being a witness in a life situation today. A witness tells what he has seen, or heard, or experienced in a certain situation. The important point is that a witness tells what happened in a situation in which he is involved either by a seeing eye or a hearing ear. But he is involved.

Just so I must be involved in my witness for my wonderful Lord. He has helped me push out my fear, and He has spoken about "covering me," Elda, with His wings. In Proverbs He has said, "When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet" (Prov. 3:24). This involves me and my feeling of security, so I merely told my neighbor what I had experienced through the love, and with the help of God.

Isn't it good of Jesus to appoint us witnesses? We are not to be judges or attorneys—merely witnesses. We are privileged to tell others what God has done for us.

Our Saviour gives us opportunities to witness, and He gives these opportunities commensurate with the love and faith we have, and we can share with others. As our faith and love grow, our opportunities grow. Being a witness for Christ adds an exciting note to life, for when we pray, "What next, Lord?" He answers us in most surprising ways. You'll be amazed, Mary. *Elda*

Saturday

Dear Mary

I OFTEN FEEL very bad because I "muff" opportunities—or sometimes I get cold feet and fail to speak. This happens much too often. One area of our lives has been changed with the growing up of our children. Regardless of whether we occupy a booth at Charlies' or dine in elegant splendor at the Dutch Oven the children begin by saying, "Let's pray." This we do quietly together as we do at home, heads bowed and hands folded. Giving a witness for Christ is often done without saying a word to the other fellow. Actions often do speak louder than words. He sees you go to church each Lord's Day. He watches as you pray before eating at the restaurant. This is also powerful witness for Christ, and often I think we underestimate its importance, don't you?

This perturbs me a bit, since I know I have failed to be Christ's witness in many situations. These opportunities happen in everyday life, and since Jesus uses me I realize that I must stay close to Him, or I'll miss some of these wonderful "spots" to witness.

I read something recently that I liked very much. The Sunday church service is the "launching pad" for the week's opportunities to the Christian. It is true that on Sunday we get ready for the witness opportunities which come from day to day in all our living areas.

It sometimes comes when a tired, hot road worker stops at the house for a cup of cold water. Sometimes the way is cleared riding in a bus. Illness provides an opportunity to witness to God's love and power. It is amazing how often we can talk about Jesus in a normal happy conversation just because it "fits."

To me, Mary, the privilege of witnessing is the greatest activity of my life. As I give myself to Jesus each new day, and ask Him to use me to glorify Him by being His witness, I find myself living an exciting, thrilling life.

Looking forward to the time when we can discuss our "witness" experiences over a cup of coffee,

A fellow witness for the King,

Elda

Should Churches Pay Taxes?

Some say that

tax exemption violates

the separation of church

and state principle.

William Zeferjahn

Often we hear criticism of the time-honored practice of tax exemption for churches and church organizations. Not all of it comes from atheists. Many thoughtful persons within the religious structure are also concerned.

Today churches and their subordinate agencies have gone into competitive profit-making businesses on a large scale. Since 1950, all income of a church, conference, or association of churches, whether "related" or "unrelated business income," is exempt. However, "unrelated business income" of other charitable and educational organizations is subject to tax. These tax-free enterprises have nothing to do with religion, although in most cases income from them supports missionary and welfare activities.

Some of these unrelated businesses are conducted by separate corporations subject to tax like other private taxpayers, but dividends received by the church from separate corporations are exempt from Federal income tax.

Temple Baptist Church, Los Angeles, owns all stock of Auditorium Company, operator of Auditorium Office Building and Philharmonic Auditorium, valued at several million dollars. Three churches of Bloomington, Illinois (First Christian, First Baptist, and Second Presbyterian), own the Biltmore Hotel, Dayton, Ohio.

First Methodist Church, Chicago, owns and worships in Chicago Temple, a twenty-two story downtown building valued at $6 million. Offices rented out for commercial purposes pay property taxes, but no income taxes are paid on rental receipts.

The Mormon Church owns a number of business enterprises. Zion Securities Corporation, handling some of the church's business enterprises, pays property and corporate income taxes, but the Church pays no income taxes on dividends from business.

St. Andrew's Roman Catholic Church, Chicago, owns the Hollywood Roosevelt and Sacramento El Rancho Hotels: cost—$10,000,000. The Los Angeles Archdiocese finances parochial schools through rental of commercial property in the Wilshire business district. Loma Linda Food Company (Seventh-Day Adventists) produces and sells vegetarian foods; when Adventists inherited Harris Pine Mills in Oregon, they began paying full taxes on income. United Brethren Church of Milbank, South Dakota, sells cheese and bread. And on and on.

Danger of Tax Exemption

A study made recently by the National Conference of Christians and Jews gives reasons why many churchmen feel initiatives should be taken by religious bodies to change or remove tax exemptions causing criticism.

1. Scripture offers no justification for exemptions.
2. Churches have no inherent immunity from taxation. Everyone should bear his share of the cost of government.
3. Tax exemption is a subsidy as real as if government made a cash gift equivalent to forgiven taxes.
4. An increase in church wealth creates an attitude of anti-clericalism and hostility toward churches.
5. Expansion of tax favors will ultimately benefit more the religion which dominates or gains a favored position in government.
6. Where churches are supported by business enterprises, the witness of the church is crippled. Loss of the spirit of voluntary giving deadens the spiritual life of the church.
7. The exemption of "unrelated business income" allows unfair competition with private enterprise.
8. Tax exemption violates the separation of church and state principle.

The Other Side

Good reasons can be found for opposing any change in present exemptions. The power to tax is the power to control. Income from church-owned business is used for worthy causes and the cost of operation of churches is reduced. The use of charitable gifts in estate and tax planning should be encouraged and continued because of high taxes. Deductions on income tax for church contributions should be continued as incentives to support religious causes.

Church property is only one of several categories of exempt property —what about charitable, fraternal and educational organizations? Churches are entitled to the same privileges as others in the matter of unrelated and related business income. Any inequity in tax laws which permits discrimination against religious institutions should first be corrected.

Modification of tax exemption should be considered along with other practices of churches which some claim violate the principle of church and state. These include free use of government equipment to level church grounds, or haul gravel for the parsonage drive; accepting government funds for student transportation to parochial or denominational schools, hot lunches, or food for a denominational hospital, school, or orphanage; using federal funds, or funds provided by local government, to pay part of construction costs of a religious hospital or school; accepting "surplus" government property; and special mail treatment for religious and nonprofit publications sent by second-class mail.

I believe that it *is* democratic to exempt churches from taxes. The church is a vital need in every community, in spite of the fact that some who claim membership fail to proclaim this vital need in terms of living witness.

Adding taxes to the burden of church administration will not bring about a spiritual reform within the church. It will add to the burden of the members who now pay personal taxes to both state and federal governments, plus the thousand hidden taxes that are paid by each one of us.

Many churches find it difficult to keep abreast of the rising cost of maintaining their buildings and providing for essential services. These churches are not in an unhealthy spiritual state but they lack the material strength that the larger churches may have.

It is said that the acceptance of such favors as tax exemption will lessen the influence of the church. Such exemptions have been a practice for many years, and I fail to see where, in any way, it has destroyed the influence of the church or silenced its voice in matters of public righteousness. It may not be as influential as it should be, but that is not because of tax exemption. The reason for its limited influence is because not enough ministers have the courage of their convictions to express publicly their thoughts.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 67114

Volunteers Go to Mississippi to Listen and Serve

"IN NO AREA has it been as difficult to initiate a voluntary service project as in Mississippi." This is the opinion of Jake Friesen, assistant director of the Mennonite Central Committee's voluntary service program.

Last November Friesen spent three weeks in Mississippi's Delta region. He distributed three truckloads of shoes, clothing, canned beef and fruit, broth, lard, and laundry soap. Children received special attention because many lacked shoes and decent clothing and thus were unable to attend school.

Besides supervising the relief distributions, Friesen investigated the possibilities of long-term Mennonite involvement. He found the problem infinitely complex.

The Negroes in the Delta are practically dependent upon the white man. "No Trespassing" signs on most plantations effectively keep would-be do-gooders from venturing into the premises to help the laborers.

Friesen reports that Tallahatchie and Leflore Counties are especially poor and dangerous to work in. Folks on the plantations are handicapped because of their dependence on the plantation owner and their isolation. Even in the towns where Negro housing can hardly be called housing, and a trickle of gifts has begun as a result of publicity through national press, the poverty can hardly be described. Friesen says it must be experienced to be believed.

But it can be explained. Geographically, the Delta is flat and almost exclusively agricultural. It receives its name from the annual flooding of the Mississippi which, until recent control measures were introduced, deposited rich silky soil to a depth of twenty to thirty feet. And the economy has been based primarily on cotton, a crop which formerly required a large amount of manual labor supplied by Negroes. As the supply of Negroes grows and the farm needs decrease because of mechanization, the plantation owners are putting the pinch on Negroes in order to get them to leave.

Friesen explains the pinch plan this way: "During three months of the year a laborer may pick cotton at $2-2.50 per 100 pounds. In a ten-hour day a grown man working steadily can earn up to $5. During another three months he may find work at $3 a ten-hour day for hoeing cotton. He would be lucky to find additional work during the year. Those six months of work must suffice. Though the whole family may work in the field during cotton picking season, the rest of the year is a time of idleness and trying to make ends meet. A gin worker may have a year-round job at seventy-five cents to $1.25 an hour for a twelve-hour day—but he receives no time-and-a-half for overtime.

Some Negro women find domestic employment. Not nearly all those who want jobs can have them, for in some counties the Negro population is as high as 72 percent. The 1960 Delta population was given as 368,739; 38 percent white, 62 percent non-white. So the pinch is on the Negro to get out.

Mississippi has been losing 40,000 people each year, yet shows an increase of six percent since 1960. Negro families are large, even though their infant mortality rate is twice that for whites. Denied hospital facilities and adequate medical service, babies are delivered at home by midwives.

Negroes are kept uneducated. Mississippi does not have compulsory education, and in Negro territory Friesen noted that the school buildings are poor and books ragged. He says, "Even those children who have access to schools have little incentive to go. They must work for their parents to help earn a living during the cotton season. As a result the Negro schools follow the cotton cycle, closing down in the fall for cotton picking and in spring for chopping. They are open during the summer while there is no work in the fields. Summer school is hot."

Surplus Negro population is encouraged by intimidation to leave. Friesen says: "Money appears to be on hand for an abundance of law enforcement officers. For example, Sunflower County has a county sheriff, a sheriff in each town, and five constables for the rural area. This, in the light of the many towns with only about 1,000 population seems unnecessary. The largest town in Sunflower has a population of 6,000 and a police force of twelve. At a moment's notice any white man in town can be deputized. When six Negroes in Indianola recently attempted to use the all-white library (the county has no Negro library) thirty citizens were immediately deputized to restore law and order."

Fear haunts the Negro who registers to vote. Negro leaders who became involved in the civil rights movement have been harassed, opposed, denied jobs, beaten. Many have become silent; others have left the state. Violence has marked the struggle for civil rights. One frequently meets Negroes who lost their jobs, were evicted from their homes, lost their welfare checks, became ineligible for relief food, or had their heat and light cut off as a result of registering or receiving aid.

The economic pressure is summarized very precisely and adequately in an Aug. 7 memo written by Mennonite representatives upon their return from the Delta: "The economic problem in the Delta is acute and it is difficult to see how it can be alleviated without the development of some kind of industry. . . . One of the difficulties in Mississippi is that federal programs designed to alleviate poverty and to help develop rural areas are stymied by the federal government's insistence on working through local officials. That means in Mississippi that Negroes get little or no help from federal programs. Economic pressures are also being exerted on any Negroes who register to vote or participate in any way with the civil rights movement."

In an either/or society such as Mississippi, the chances for conversation across the chasm of color seem nil. Fully aware of the impenetrable barrier of white hostility and Negro incertitude toward any white, the National Council of Churches has outlined a long-range mission to Mississippi's Delta area that involves $518, 000 over a three-year period and begins with a five-point attack: community centers, health education, relief, literacy, and voter registration.

The executive secretary of the National Council's division of home missions says: "The program, which covers a fifteen-county area, seeks one essential aim: reconciliation. Staff members seek channels of communication across racial lines. They are all responsible for interpreting the Delta ministry and civil rights movement to members of the white community."

In Mississippi, the law is not a sanctuary of protection, but rather the chief instrument of intimidation and persecution. Conversation with whites both in political and ecclesiastical power is not easy. The mere presence of whites who would stand in the gap poses a threat to white supremacy. And as has been demonstrated this past summer when the civil rights workers spread out like a net over Mississippi, Mississippians will go to no end to frighten and keep out those who neither despise, use, or intend to save the Negro—but who would respect them as persons and help them as friends.

The newspapermen, journalists, editors of religious weeklies, and representatives who have set out to see for themselves about Mississippi through actual encounter in the South have done some excellent responsible reporting. *The Nation* (Dec. 28, 1964), devoted half an issue to the eyewitness accounts of a lawyer, minister, doctor, and educator who entitled their summer in Mississippi, "Journey to Understand." *Ave Maria,* national Catholic weekly during January reported in a moving series of the encounters in Mississippi of its editor, William J. Jacobs, and of Malcolm Boyd, Episcopal priest and member of an interracial team ministry.

Even those children who have access to schools have little incentive to go.

It is in the face of the knowledge that most Southern power leadership—governmental as well as ecclesiastical—regards the outsider as an intruder and the cause for his present problems that the Mennonite Central Committee is planning involvement in Mississippi with a voluntary service team.

The South's problems are many faceted, but they must be seen also in a moral light. Here is degradation, humiliation, starvation, dehuminization of one people by another. For the church to stand hopeless is an intolerable act of poor faith. Lawrence Scott, a Friend, says, in urging study of Quaker participation in being living examples of equality in the midst of disunity and injustice: "Love is neither static nor an abstraction—it is power and has meaning only in action."

Love in action—that is service. Edgar Metzler, executive secretary of the Peace Section, in speaking of the involvement of Mennonite Disaster Service in rebuilding bombed Negro churches reminds us: "Jesus told the story of the Good Samaritan as a model of Christian service. In that story compassion penetrated the usual barrier of prejudice. Today's Good Samaritans face the same opportunity and challenge."

Friesen cautions. "There will be open opposition; and it will be difficult to see immediate results. Ultimately obedience to the Lord is justified only by faith, not by reason or experience. Or as a theologian once said, 'the serving church will not be overly concerned about results. Its calling is to share in the reconciling ministry of Christ in the world, and trusting the outcome to God.' "

King points out that whenever Christians have acted as Christians they have been accused of being troublemakers and turning the world upside down.

Friesen sees the voluntary service personnel in the Delta first of all learning and understanding the people. They will listen—to both white and Negro. The MCC worker will become a symbol of the white person that has taken advantage of the Negro. He will bear a cross for all humanity.

Secondly, the MCC volunteer will be a presence, identifying with and speaking in behalf of the Negro to the power structure.

Then, after listening and serving, he may earn the right to speak and verbally witness.

We may not shut our eyes and ears to Mississippi even though we would like to. We must be willing to help bear the abuse and stigma of being accused as troublemakers.

The voluntary service workers who respond to this call we must consider our representatives, our substitutes in suffering. We will have to feel with them as they face psychological warfare and threatening.

THREE FILMS RECEIVE AWARDS

In its winter business meeting, the board of managers of the Broadcasting and Film Commission made awards to three films. It selected "Becket," "Fate Is the Hunter," and "Fail Safe" as recipients of its first annual awards for American-made motion pictures of "outstanding significance and artistic merit."

Meeting Feb. 4-5, Protestantism's major cooperative mass communications agency gave final approval to the selection of these three films by a ten-member nominations panel.

Paramount's "Becket," produced by Hal Wallis and directed by Peter Glenville, was cited for merit in one of five categories spelled out last December when the National Council of Churches established the awards: "Treatment of religious subject matter, whether biblical, historical or contemporary, with accuracy, pertinence and moral value."

Twentieth Century Fox's "Fate Is the Hunter," produced by Aaron Rosenberg and directed by Ralph Nelson, won in the category "portraying American life and culture in the light of Christian ideals." Columbia Pictures' "Fail Safe," produced by Max E. Youngstein and directed by Sidney Lumet, was honored for "reflecting the predicament and hope of man."

No winners were named in the two other catagories "presenting family life in keeping with Christian principles" and "showing application of Christian ideals to the growth of personality in children."

Formal presentation of the first NCC film awards will be made to the producers at a special luncheon March 22 in Hollywood. The awards consist of Steuben star crystals mounted on engraved ebony bases. A Bible verse, "And the day star shall arise in your hearts," is etched in each piece of crystal.

"Becket" depicts conflicts in twelfth century England between King Henry II and Thomas Becket, Archbishop of Canterbury, which culminate in Becket's murder and subsequent canonization. The BFC board of managers credited the film with splendid script, staging, acting, cinematography and dramatic action.

Focusing on the essential struggle over whether the church was to be at the personal whim of kings because of their divine rights, or whether state-appointed bishops were to be free servants of God, "Becket" rises far above most cinema fare and "challenges thought and touches conscience on great public and spiritual issues which are still pressing problems today," the board stated.

"Fate Is the Hunter" explores problems facing an airline operations manager whose attempts to discover the cause of a recent crash of a plane, piloted by a friend, are complicated by a corporate in-fighting and the airline's attempt to escape responsibility by blaming the pilot for the crash.

The board cited this film for its realistic portrayal of a "life-size slice of American culture . . . from a moral viewpoint that stresses truth, integrity, justice, and moral courage at the personal risk of losing face, position and material gain."

"Fail Safe" is a fictional account of what might happen in the nuclear age when a minor breakdown in a giant computer-radar system triggers action which sends U.S. bombers beyond the "fail safe" point across Russia's borders with intent to bomb Moscow.

Examining the peril of increased dependence on machines to stave off war, the awesome possibility that man may fail to control them, and the necessity for restraint, arms control, genuine trust, and the costly building of peace, the film depicts the "predicament but also hope" of man and should be commended for raising three serious issues, the board said.

The Broadcasting and Film Commission is maintained by the mass communication offices of fifteen member communions and four associated communions and agencies to develop policies and programs for cooperative church use of the radio, television and film media.

ANGLICANS BALK ON BAPTISM

A church that has long baptized infants is experiencing a revolt on the practice. At one meeting of Church of England priests only six voted in favor of the rite and twenty-three voted to discontinue it. The conference was held at Swanswick, England.

Two clergymen have announced that they will no longer baptize infants. They are Richard A. Vick, Westcliff-on-Sea; and J. Christopher Wansey, Roydon. Several Anglican priests have also resigned. Among their reasons for leaving were their differences with the church on this ancient ceremony.

Vick discourages infant baptism because he finds adults who have entered into a Christian experience now desire adult baptism. "We are denying adults the privilege of believer's baptism," he says. "We are denying something essential to salvation. It (infant baptism) isn't agreeable to the word of God."

Wansey prefers a service of naming and blessing for children. He believes this has a better scriptural basis. He finds it "more suitable than infant baptism which involves the absurdity of parents promising faith and repentance of their children."

J. Pearce-Higgins, the vice-provost of Southwark Cathedral, advocates that the priests under his charge go "on quietly as before." He does admit cause for distress at the number of indiscriminate and almost meaningless baptisms performed. He added, "We need a lot more thinking about the metaphysical significance of baptism before we change our practice."

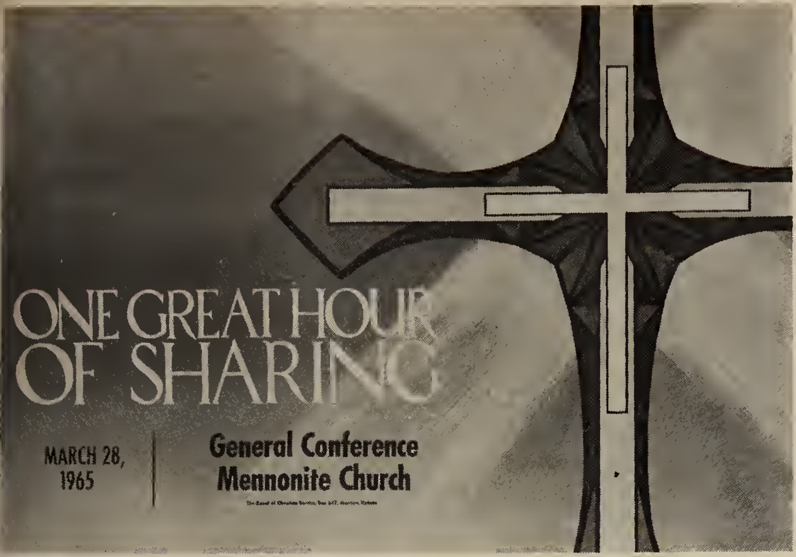
VISITATION WORK IN TSHIKAPA

Tshikapa with its population of 25,000 presents a challenge for mission work in the Congo. Tshikapa is the capital of its province. It is a center of Congo Inland Mission work, the mission hospital being located there.

"How can we reach these people with the gospel?" asked Tina Quiring.

The Bible Institute students at Kalonda were challenged to come to help with the house visitation work. The challenge was accepted. Since October 1964 the Bible Institute students, faculty members, pastors, and evangelists, are visiting the homes. Friday afternoons about eighteen workers spend several hours helping the people to make a definite decision for Christ and to become faithful disciples.

Gospel literature is used effectively in this visitation work. Fourteen cases of Bibles, New Testaments, and Gospels were received.



ONE GREAT HOUR OF SHARING began as a united appeal for relief funds seventeen years ago. This year the General Conference Mennonite Church will be one of thirty Protestant groups joining in this promotion on March 28. Mennonites through the Board of Christian Service support relief programs in Algeria, Burundi, Congo, Hong Kong, Vietnam, and many other parts of the world.

AID FOR RACIAL LOSS BOARDS BACK CONGREGATIONS

Churches have been bombed in Mississippi. This is just one phase of the civil rights struggle. Violence crops up at other places. It could happen to Mennonite churches.

Foreseeing this possibility, two General Conference boards are offering aid to any of its congregation that may suffer loss for its Christian witness in areas of racial tension. In a joint statement the boards offer spiritual, financial, and leadership support. Tests may come where members of minority racial groups are admitted to membership. Persecution and property loss are possibilities.

The statement was adopted recently by the Board of Christian Service and the Board of Missions.

WORSHIP MODES TO BE PAPERED

Persons interested in the theology of worship are invited to attend a consultation March 21 and 22. The meeting will be held at Goshen College, Ind.

The following papers will be presented: "Worship in the Old Testament" by Millard Lind; "Worship in the New Testament" by William Klassen; "Worship Developments in the Church from 100 A.D. to 1500" by Cyril C. Richardson, Union Theological Seminary, New York; and "Worship Among the Anabaptists" by Alvin J. Beachy. Each paper will be followed by a response. A period for open discussion has also been planned.

The purpose of this study is to determine what the pattern of worship should be for Mennonite congregations. The question becomes especially pertinent as the *Handbook for Ministers* is being revised and a new worship aid section must be provided for the new *Mennonite Hymnary*. Consequently it is important to ask what the Bible teaches about worship.

The meeting is being sponsored by two Mennonite groups.

Those planning to attend should notify Ed Stoltzfus, Goshen College, Goshen, Ind.

SEMINARY HAILED FOR WITNESS AWARD FOR RACIAL TEAMWORK

Mennonite Biblical Seminary was the recipient of the only service citation granted to an institution by the Elkhart (Ind.) Urban League. The award was granted "for excellent volunteer service and inter-racial teamwork which exemplifies the true spirit of brotherhood and character that is the strength of our community." President Erland Waltner accepted the award in behalf of the seminary community.

Elkhart Urban League is a new form of the Booker T. Washington Association which was begun in 1921. It works for fair housing practices, better job development, more education and youth incentive, adequate health and welfare programs, and the recognition of religious resources.

League president, Joseph A. Rueff, said in his annual report that the most important immediate problem in Elkhart is poor housing. "Lack of an open housing policy makes it difficult to hire qualified professional people who happen to be Negroes," he said. The seminary exemplified its open housing policy when it sold a lot across from the seminary campus to a Negro family.

Edward W. Allen, executive director of the Urban League, in a special interview spoke warmly of the outstanding concern and service rendered by former students Warner Jackson and Warren Moore, and of Loris Habeggar, seminary director of public relations. He also spoke with deep appreciation of the several tutors from Mennonite Biblical Seminary who are voluntarily helping Negro students who are potential dropouts from the Elkhart School system. Allen concluded by saying, "The seminary has always been very, very cooperative with the League in building a better Spirit and Character in our community. We wanted the seminary to know of our appreciation."

COLOMBIA MENNONITES ON RADIO ONLY PROTESTANT BDCST.

The *Light and Truth* radio program, broadcast on Melody Radio in Bogota, Columbia, each Sunday from 12:00 to 12:15, has been on the air four months. It is the only evangelical program broadcast in Bogota. Produced in Spanish, it features religious music and a question by the radio pastor, followed by a five-to-six-minute meditation. For variation Christian artists have given personal testimonies and presented musical numbers.

During the first few months the primary purpose has been to build up a listening audience. Without solicitation several letters have been received. One letter came from a man in the leper colony. He expressed the hope that all at the station might know what a wonderful program they are producing, and then gave his personal testimony of faith in Christ.

The 15,000-watt station has a potential listening audience of about three million people. It reaches the constituency of the four General Conference Mission churches. Each church is named as a sponsor of the program. The General Conference Board of Missions pays for the project. Cost of time is $30 for fifteen minutes.

Howard J. Habegger is the missionary pastor of the Bogota Church and is in charge of the radio ministry.

VOLUNTEER EXCITED BY TAIWAN

William Siemens of Drake, Sask., General Conference overseas voluntary service worker, reports many opportunities for service in Taiwan. "While it is difficult to really join in and feel that I am doing something in the church (because of language difficulties), it is certainly not that way around the hospital. Here there is always more work than one can get done. If it isn't acting as ambulance or hearse driver, it may be going for oxygen or servicing the vehicles or any of a variety of jobs. We go on mobile clinic trips every Friday; I must keep the medicine boxes filled and see that all the necessary arrangements are made.

"In the bookstore I am what may be termed mission advisor. We have a young Taiwanese manager in the store who was hired shortly before Peter Kehler left the store in my care. He is doing very good work and is certainly a wonderful fellow to work with. I thank God for a man like him to work with and to fellowship with. I feel as though he is my own brother."

Besides having books for sale, the bookstore has a lending library of some 350 books, located in the back of the store. Also a library of 110 fimstrips and slide sets is available for use to supplement evening church services, Bible studies, young peoples' meetings, or children's programs. Three projectors are made available to the churches.

In order to promote Christian literature, Mr. Hong, the bookstore manager, sets up displays at conferences or other church gatherings. He has training and experience in lettering and poster designing.

Siemens has arranged English classes at the bookstore. He is teaching a group of seven factory workers. They are all young men, clean and respectable. He says, "What an opportunity to win them to Christ! At times I am overjoyed at the opportunity. At other times I feel so incapable and afraid."

WORDS AND DEEDS

Changing Times comments: "It's a topsy-turvy world. Now little boys get mad when they catch their fathers sneaking a smoke."

Brazil saw the first conference of the Evangelical Mennonite Churches of Brazil in January. Both Latin converts from (Old) Mennonite churches and German Mennonites from the colonies were present at Campinas. People of Italian, Portuguese, Spanish, African, American, Canadian, and German backgrounds found a common bond of unity in their Christian faith.

William Stringfellow, a New York attorney, says, "There is no one in the land who is not now involved in the racial crisis. If there ever was an option about that, which I doubt, it has expired. The only issue that remains is how one is involved—obstinately, stupidly, irrationally, or with concern, intelligence and compassion. The dimensions of the Negro revolution are such that the very survival of the nation is at issue."

April 2 and 3 will be the dates for Bethel College's Art and Folk Festival. Features of the week will be the play, "The Sign of Jonah" by Guenter Rutenborn and seminars on the fine arts.

An Arts Society has been organized by Bluffton College students. The group plans to sponsor foreign film discussions, book discussions, extracurricular instruction in sketching, hootenannies, and dramas.

CHURCH RECORD

CALENDAR

Conferences

Apr. 22-25—Central District, Illinois.

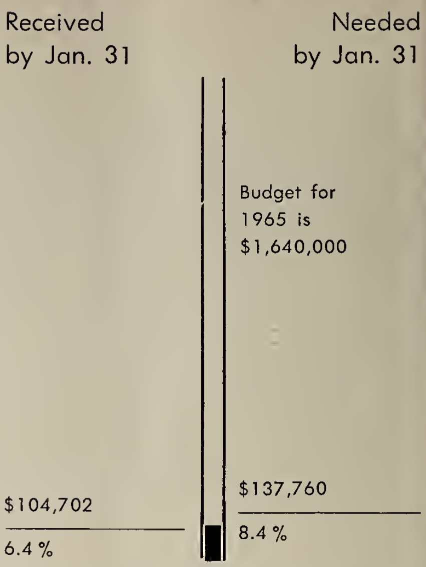
Apr. 29-May 2—Eastern District, Grace Church, Lansdale, Pa.

June 17-20 — Northern District, Bethany Church, Freeman, S. D.

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967—Mennonite World Conference, The Netherlands.

CONFERENCE STEWARDSHIP



Once again your treasurer is happy to report on receipts at the Central Office during the first month of the new year. A total of $104,702 was received in support of the four boards and the seminary. This compares with $115,737 received during January of 1964. Budget percentage-wise this is 6.4 for the current year and 7.8 for last year. A question which may come to your mind is, "Why the lower figure?" One can speculate on these things, but the main reason likely is that the last Sunday of the month was also the last day of the month. In other words, none of the last Sunday's offering money could be credited to the month of January. *Wm. L. Friesen, Conference Treasurer.*

Canadian

May 30—Rosthern (Sask.) Junior College, graduation.

Northern

Mar. 7—Bethel Church, Mountain Lake, Minn., Bethel College Band.

March 14-21 — Petter Memorial Church, Lame Deer, Mont., Vernon Duerksen, speaker.

Pacific

Feb. 28-Mar. 3 — Grace Church, Dallas, Ore., Missionary Conference.

Western

March 7—Hoffnungsau Church, Inman, Kan., Mission Festival, Harold Grabers and Tina Block, speakers.

March 8 — Bethel College, North

Newton, Kan., Canadian Players.

BAPTISMS

Hutterthal Church, Bridgewater, S. D., on Dec. 27: Gary Hughes.

MARRIAGES

Royal Delany and *Elfrieda Rempel,* First Church, Mountain Lake, Minn., on Feb. 12.

Loren Martens, Hoffnungsau Church, Inman, Kan., and *Sharon Schroeder,* St. Pauls Lutheran Church, Wichita, Kan., on Feb. 20.

Paul Norr and *Evelyn Kirchhofer,* both of First Church, Berne, Ind., on Jan. 2.

MINISTERS

Alfred Heinrichs was ordained by the North Battleford (Sask.) congregation on Jan. 24. He has been serving as pastor of the congregation.

Jack D. Kressley, formerly pastor of the Grace Church, Chicago, is now working as a counselor at the Harbor Light Center of the Salvation Army in Chicago.

DEATHS

Dan Thomas Allrunner, a faithful member of the Seiling (Okla.) Indian Church died on Jan. 6 at the age of 68. In 1938 he professed his faith in Christ and was baptized by G. A. Linscheid as a member of the Fonda Mennonite Church. For many years he interpreted for Mennonite missionaries in the area. He served in the church by reading Scripture and by speaking. A few years ago when the Seiling Church had its first elections for a church council, he was elected a member.

Mrs. Arlene Friesen Allen, Buhler (Kan.) Church, was born Oct. 14, 1925, and died Feb. 16. She had served as a missionary under the Far Eastern Gospel Crusade.

Marshall O. Bingeman, Stirling Ave. Church, Kitchener, Ont., was born Feb. 12, 1897, and died Feb. 10.

Katie Friesen, Gospel Church, Mountain Lake, Minn., was born on June 27, 1900 and died Feb. 6, as a result of an automobile accident.

Fanny Graber (Mrs. Ben B.), Bethany Church, Kingman, Kan., was born Feb. 28, 1884, and died Feb. 12. Seven children survive.

Otto E. Nickel, Brudertal Church, Hillsboro, Kan., was born Nov. 11, 1898, and died Feb. 3.

Oletha Nikkel, Hoffnungsau Church, Inman, Kan., was born Feb. 12, 1927, and died Feb. 9.

Elizabeth Petkau, Vauxhall, Alta., a missionary nurse in Mexico since Sept. for the Mennonite Brethren Church died of anthrax in Durango on Feb. 6. She was 31 years old.

Peter A. Rempel, Altona, Man., born Feb. 8, 1886, died Feb. 6. A teacher and a minister for almost a half century, he was one of the founders of the Blumenorter Church of Manitoba. He began his teaching career in Russia and after coming to Canada taught in Gretna, Winnipeg, and at Elim Bible School, Altona.

Emma Sommer (Mrs. Jacob), First Church, Berne, Ind., was born Aug. 12, 1885, and died Jan. 1. She is survived by her husband, three sons, and four daughters.

Katherine Sprunger (Mrs. Grover W.), First Church, Berne, Ind., was born July 28, 1892, and died Dec. 8.

Irene Stager (Mrs. Ralph), First Church, Berne, Ind., was born June 27, 1902, and died Jan. 3.

Esther Winteregg (Mrs. Albert), First Church, Berne, Ind., was born Apr. 21, 1892, and died Jan. 16. Her husband and two daughters survive.

WORKERS

Loren and Sharon Martens, Hoffnungsau Church, Inman, Kan., have been commissioned into 1-W service.

Vernon H. Neufeld, president of Bethel College, was at Canadian Mennonite Bible College, Winnipeg, from Feb. 28 to Mar. 2. He lectured on the "Kingdom of God" at the school's annual Bible Week lectures.

P. E. Schellenberg has been named professor emeritus by the Bethel College Board of directors. Currently teaching at Bluffton College, he taught at Bethel for sixteen years, and served as dean for four years.

LETTERS

TRY LIVING INSTEAD OF TALKING

DEAR EDITOR: Your pages carry numerous articles, reports and letters concerning race relations. We take it many Mennonites are really concerned. May we address them through you?

Our community and church are now directly involved. If previous neighborhood patterns hold true, we will see a complete racial change-over. Most white people feel the only thing to do is move, because they expect living standards to go down and crime to go up—an opinion not altogether without foundation.

Some feel that rural Mennonites do not understand the situation or they would not preach integration. "Those who *talk* so much should try living with Negroes in a large city."

Some feel challenged to *try* staying and maintaining an integrated community. This is a possibility only with the presence of many white families. We, therefore, wish to challenge those who are concerned, honestly to consider becoming involved in a positive, concrete way—help frustrated people not feel "forced out" but encouraged to stay—give a living witness to faith.

A Negro advised us to stress more the importance of living together, rather than focusing only on getting Negroes into the church. Perhaps our Christian faith can be proven by a willingness to put it into action in this way . . . even though it may not be easy. If at all interested, write *Pastor Harry Spaeth, 1500 West 72 Place, Chicago, Ill. 60636*

BIRTHS CAN BE PREVENTED

DEAR EDITOR: I do not doubt that Mrs. Mavis Bestvater (Letters, Feb. 9) is substantially correct in her statement that a large portion of the criminals of tomorrow are being born in fatherless homes today. She proposes that a law be passed that illegitimate children not be supported by the welfare department. I assume that her reasoning is that if the mother is not assured of support for her children, she will not bear more such children.

I don't know from what experiences

Mrs. Bestvater draws her opinions. After several years of social work, in this state and in New York, my experience indicates that very few illegitimate children are "planned," that the amount of assistance the welfare department gives for each additional child is barely enough to meet the basic needs of the child, and that many women, even after having borne several children, still do not realize exactly "where babies come from" or that they could be prevented. My observations are confirmed by the reports from two states in which free birth control clinics have been established for welfare recipients, in which the birth rate among recipients has fallen off dramatically. Not only are these clinics saving taxpayers' money in preventing more and more additions to the welfare rolls, they are finding sort of fringe benefits, as women who had more or less resigned themselves to having a baby every year, and never feeling up to coping with the situation or with the children either physically or emotionally, are having a lift in morale and are better mothers to the children they have, and are looking to the future in the hope of becoming independent. Also, often with the fear of pregnancy eliminated, relations between husband and wife can be improved (after all, some welfare recipients *are* married).

In this country the government is a tool that we can use to accomplish Christian ends, such as feeding the poor, and that it behooves us to ask ourselves when we consider legislation, "What would Jesus do?" *Ruby Baresch, 1915 W. McArthur Rd. #176, Wichita, Kan.*

LAWS WON'T STOP BIRTHS

Dear Editor: This is in reply to the letter by Mrs. M. Bestvater (February 9, 1965) concerning the problem of illegitimate births in Kansas.

Admittedly I have not known many women with five or more illegitimate children. I can say, however, that no unwed mother with whom I have worked was particularly overjoyed at the birth of another child, be it the second or the sixth. It is a sad thing to see a mother who has no joy in her heart when a child is born.

I wonder what Jesus would do if He were confronted with such a woman today? I wonder if He would deny her food for this sixth illegitimate child? I wonder if He would *teach* her how not to have more children?

I wholeheartedly support Mrs. Bestvater's plea that citizens ask their senator or congressman to "make some laws to help the state department of welfare." I seriously question, however, that "a law that illegitimate children born after the law is passed will not be supported. . ." would be helpful. Let me try to make some clarification. The money to which Mrs. Bestvater refers as payment for the production of children is part of a federally subsidized program called "Aid to Dependent Children." The program is intended as just that, not as a subsidization of nymphomania, as is implied.

Mrs. Bestvater's wish to punish the mother by withholding things from her infant is popular and understandable, but its implementation is ineffectual. Some welfare departments still limit the number of illegitimate children they will support in any one family but there has been no reasonable evidence to indicate that this has affected the number of illegitimate births in any way.

Babies are not caused by money payments. Babies are caused by the union of sperm and egg. There are a number of ways in which this union can be prevented when it is desirable to do so. Our job is to select one which is consistent with Christian ethics, and apply it with Christian love.

Before we write our letter to our congressman, let us go visit our local welfare office and find out from one of its social workers what sort of laws *would* be helpful to the department. *Leslie L. Senner, 2036 S. Humboldt, Denver 10, Colo.*

NO SUPPORT FOR VIETNAM WAR

Dear Editor: I cannot support the present atrocities being committed by the United States in Vietnam. We are recklessly moving toward another Korea, and we are hypocritically supporting our action on the basis that we are retaliating against aggression in Vietnam. In fact, we are the aggressors in Vietnam.

In the first place we helped engineer the military dictatorship of Diem to power and kept him in power despite the fact that he oppressed the South Vietnamese and they hated him. Because of this many of the South Vietnamese now support the Viet Cong. This is the reason for the success of the Viet Cong, not because of the infiltration from the North.

Secondly, we continue to seek a military answer to the problems in Vietnam, whereas in fact the problems are suffering and disease, economic and political oppression.

Thirdly, the American press continued to tell us, until the recent direct military intervention in Vietnam, that we were only acting as advisors to the South Vietnamese. However, in the May 8 issue of *Life* the actual involvement of U.S. forces was described in a series of letters which Captain Edwin Shank wrote to his wife. Shank wrote: "I'll bet that anyone you talk to does not know that American pilots fight this war. We—me and my buddies—do everything." He also reported nighttime attacks on peasant villages with jellied (napam) gasoline that spreads fire about 200 to 300 feet. It is no wonder the South Vietnamese have turned toward the Viet Cong and hate the U.S.

Fourth, the Gulf of Tonkin incident was an act of aggression by the U.S. Shortly before this incident South Vietnamese warships attacked two islands off the coast of North Vietnam with our own warships in the vicinity. It is not hard to imagine what the United States would do if Russian ships were in the Gulf of Mexico while Cuban ships attacked several islands off the coast of Florida. Justifiably the North Vietnamese accused the U.S. of aggression. The Navy Department also admitted that the U.S. warships fired at the North Vietnamese P.T. boats before they launched their torpedoes. The U.S. warships opened fire while the craft, "whose apparent intention was to conduct a torpedo attack" were nearly three miles away. President Johnson then ordered unjust reprisals that included sixty-four bombings over four bases and an oil depot in North Vietnam that resulted in the destruction of at least twenty-five P.T. boats, although none of our warships had been damaged and we had already destroyed several P.T. boats. The North Vietnamese justifiably charged aggression on the part of the United States and vowed to retaliate. Then last Sunday, Feb. 7, the Viet Cong did retaliate. What did the U.S. say again? It charged aggression and made several reprisals against North Vietnam.

It is time that Christians disavow such atrocities and call for the U.S. to get out of South Vietnam and let the people live for a change. *Duane K. Friesen, 3003 Benham Ave., Elkhart, Ind.*

FRAGMENTS OF FRANCES FOYLE

Diantha Warfel

Frances Foyle hurried through the empty corridors of Wade Township High School, toward the orchestra room. With one hand, she clutched the handle of her violin case. Her charm bracelet rattled against the metal box of 3 x 5 cards she carried in the other hand.

She walked fast—she was too tired to run, but felt too marvelously good to mind that.

Fran knew that she was late again for string quartet rehearsal. But the reason for her lateness was the greatest—she had made the debating team!

Add that to the music, add that to her eminence as columnist on the *Weekly Wader,* to her activity on the advisory council—all in all, thought Fran giddily, she added up to about four people in one.

She swung open the door of the orchestra room and rushed in. Rows of empty chairs greeted her, the bristling spikes of the racks of the music stands—and the stone-cold eyes of the other three members of the string quartet.

George, with his cello, Annie on viola, even Raymond Martin, second violin, glowered at her as if she had been out planting land mines on the school track. They looked at her as if she were some kind of criminal.

"Hello, everybody," Fran tried to smile brightly. She tried to project her sense of humor. After all, the journalism teacher, Mr. Littlefield, had said that her sense of humor as expressed in her column had been one of the most refreshing new elements to be added to the paper in years. He had said that a year ago.

She said, "I'm sorry I'm late."

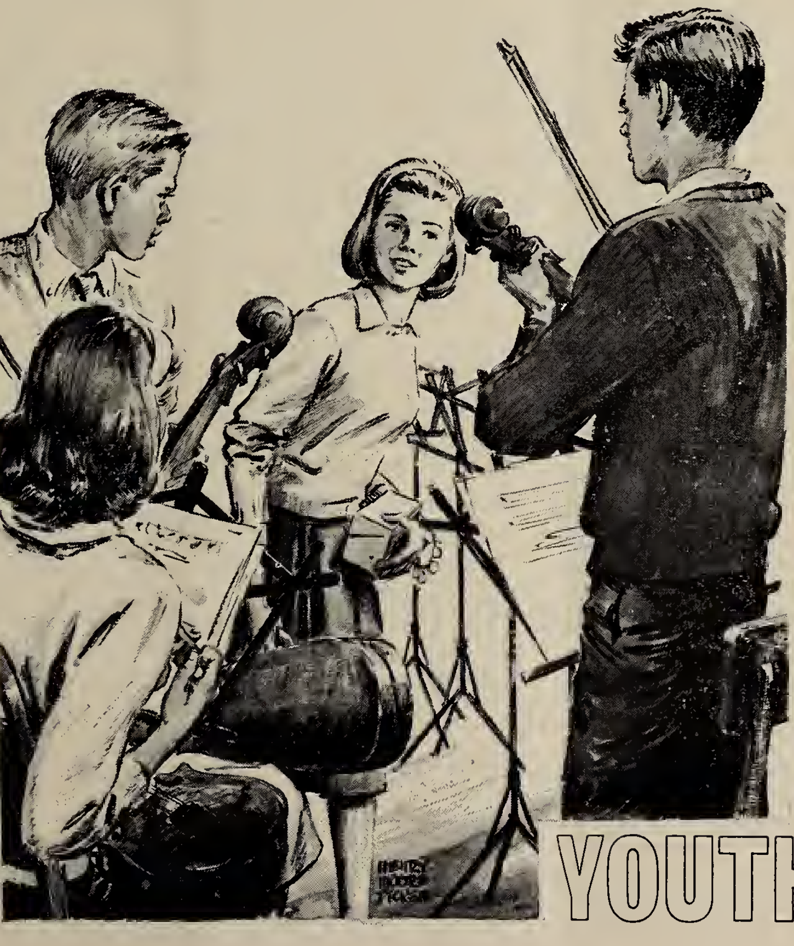
Winter afternoon sun beamed in across the scrolls of the bass viols lined up at the back of the low-ceilinged room. In the silence, the clack of the floorpeg of George's cello sounded loud as he snapped it back into place and prepared to put the heavy canvas cover on.

"You're too late to rehearse," said George. "I've got to get home now and study."

"Me too," said Annie, with an accusing glance at Fran. "That history test tomorrow!" she was loosening the nut on the end of her viola bow.

Fran felt as if they had dashed ice-cold water in her face.

"We'll rehearse tomorrow at noon," said Raymond. Thick shouldered, with broad cheek bones and brown hair, he was not smiling. This was unusual for Ray. "Music contest is only four weeks away, you know, and not



YOUTH

once have we gone all the way through this piece."

He tapped his bow against the music on the stand in front of him. Ray was hardly ever angry—and never angry at Fran. Or rather, never before.

Music contest! Fran felt as if that ice-cold water were seeping into her veins. Entering the string quartet in the state high school music contest had been her own idea.

"I can't. I have to type out my column in the journalism room. Weekly deadline, you know." She tried to sound proud of it, but it suddenly did not sound like something to be proud of, only an obstacle to the music.

The big clock above the conductor's stand jittered audibly, jumping the minutes. Fran felt as if she spent life racing a clock. And now she felt as if the clock were winning the race.

"Tomorrow after school?"

She gulped. Standing there in her fuzzy, pink pullover, and pink plaid skirt, she wanted to shrink before their eyes, disappear from sight.

"I have to go to debate practice after school," she said. She had wanted to break the news about the debating team to them with pride, enjoy their congratulations. But things were going wrong. She waggled the green box of 3 by 5's on which were written the skeletons of the arguments, hints for rebuttal research—and the carefully organized speech that Everett Delorme had helped her prepare. "Coach is going to tape-record our voices, to work on effective delivery. . . ."

Her voice trailed off.

"You're going out for debate too?" Annie snapped her viola case shut. Her tone of voice sounded like *What, a third serving of ice cream?* spoken to a glutton.

"Yes, tryouts were today."

"How did Everett do?"

Everett Delorme had sat in the back of the speech room while she spoke, but sidled out just before the coach could call on him.

"He didn't speak," said Fran.

"Why not?"

"Shy, I guess."

"Somebody ought to give that boy a push." Annie frowned as she shoved music into her zipper binder. "He'd be a great debater if he'd just open his mouth. I've seen some of his history papers—he has the most logical mind in the junior class."

Ray rapped his bow on the metal stand. "All this yak isn't getting any rehearsals organized. Fran, when can you make it?"

Fran felt panicky, pursued, as if the acoustic-tile ceiling were closing down on her and all the shiny metal stands were about to give chase.

"I don't know, Ray. What with the meetings of the advisory council—"

Five minutes ago, thought Fran, she had felt marvelous about adding up to four people in one. But now she had a creepy feeling of being split in fragments. Did each of the four people only add up to one-fourth of a person? Was each in danger of getting done only one-fourth of what was promised?

She said feebly, "Saturday morning?"

Annie groaned. "Who wants to get up and come to school on Saturday morning?"

Fran did not want to either. Saturday was her only chance to sleep, and she was so eternally tired.

George said, "I deliver for Bascom's on Saturdays." He had his cello bundled into its brown canvas cover now.

"Well—" Fran ran her hand over her hair, and her charm bracelet rattled. She had thought so happily how nice it was going to be to have an engraved debate key to add to that bracelet. "I'll think of something."

"We'll think of cancelling out of the contest," said Ray, "and leaving the field to the competition."

As she walked home with Ray it was snapping cold, and the snow crunched under their boots.

She used to love winter days like this. She would fill her lungs with the crisp air, gaze at the black twig patterns against the orange sunset. But now she felt hounded.

"What competition, Ray?"

That was one thing she had counted on—no competition. String quartet was not only brand new at Wade High, it was a brand new category in the contest. Assuming nobody else entered, their own quartet was a cinch to win.

"Don't you read the other high school papers that stack up in the journalism room?"

She flushed. "I'm too busy writing my own column. Mr. Littlefield said it's good, I'll have you know," she added defensively. "

"When did he say that?"

"Last year."

"Well. Oak's entering a string quartet. West Bend is too. And Upper Heights."

"Oh, Ray." She shivered, but not from the cold. "Something's got to be done about rehearsing."

He stopped at the shoveled-out path to the house, towering a head taller than she in his bright scarlet ski hood. "Done by you, Fran."

That night Fran sat at her cluttered desk with her head in her hands. There were no two ways about it—she had to pull out of activities. It was a painful prospect. Letting people down. Failing to keep promises.

The angry eyes of the other members of the quartet haunted her all night, and the other eyes that she was going to see began haunting her with the dawn. Mr. Littlefield's eyes—disappointed, she knew they'd be, to have her stop writing the column he had praised so highly. Everett DeLorme's eyes, shy and panicky, when she would tell him to try out for her place on the debate team. She'd have to be firm—strong.

But everything was different than she had anticipated.

Mr. Littlefield's eyes looked happily animated as he nodded his head. "Your column had been getting a little monotonous, Frances—no discredit to you, mind you, even Shakespeare has a lot of repetition. But I have been thinking that a series of guest columnists would spark the *Wader* up a bit."

Fran blinked, feeling strangely deflated. She had been braced to be strong, to stand her ground. But he pulled the ground out from under her.

She detained Everett after history class, putting her box of 3 by 5 cards on the wide arm of his chair. "Everett, I've got to ask you something awful."

His head jerked. "What's up? Fire drill?"

"Debate." She took a deep breath. The air in the room felt thick and steamy as the radiator hissed in the corner. "I've gotten myself into too many activities, and I have to cut down. Look, you know my speech as well as I do. Could you—would you —go to the debate practice tonight and try out for the team—instead of me?"

She expected to see him hunch his shoulders in and cower down in the chair, and refuse. But he sat up, squaring his shoulders.

"Fran, you mean that? I sure wanted to try out yesterday."

Again she felt the ground coming out from under her feet. "Why didn't you?"

He was grinning. "I know how much it means to you to be a big wheel in everything. I didn't want to try to muscle in, maybe push you out."

"You're not pushing me out," said Fran bleakly, "you're helping me out; you're helping out the string quartet."

That was the bitter angle to the whole situation—three other people had suddenly become more important than she was. Annie and George and Ray; she had had to clear her time for them. She did not feel like a person, only a part of the music, a fourth of a string quarter.

She rehearsed, she stayed with them, she kept her temper. But it was not easy. She was still feeling the strain, as the four of them rode in the bus to Doddsville, where the state contest was being held.

Sun glowed brilliantly, and icicles trailed from drainpipes. There was a hint of spring in the air as they came out of the bus terminal with their instruments, but Fran's heart felt like an interminable winter.

They trotted nervously along the sloppy sidewalks to the school. Huge yellow busses lined the street, many with bright hand-painted labels. *Upper Heights Concert Band. Oak Orchestra, Three Year Champions.*

Annie and George went on ahead, whispering to each other.

It seemed such a long time back to the day when she had felt inspired about starting a string quartet, phoned Annie and George, gave a big pep talk to Ray as they walked home. Ordered the music. Filled out the entry blanks for the contest. She had not known what kind of endless labor they were in for, how many rehearsals!

She had not known that the quartet was going to ruin her life. The quartet was the cause of her finding out something she did not want to know—namely, that she was not indispensable. Advisory counsel committees were all functioning without her. The guest columns in the *Wader* had been admired by all. The debate team, with Everett in her place, had already won two debates.

As they mounted the steps of the Doddsville school auditorium, Ray broke away from Fran and jumped ahead to Annie and George. They all whispered. Fran had never felt so alone.

Then they all came down the steps to her.

"We've decided to give it to you now," said Ray.

"Give—what?"

"This," said Annie. She handed Fran a small gift box with scarlet ribbon hanging from it in tight corkscrews.

Fran stood her violin case on end on the step, leaning it against her knees. Her fingers trembled as she eased the ribbon off a corner of the box—opened the box—pulled out the little cushion of cotton.

Nestling in the box was a silver charm—a four leaf clover.

Fran stammered, "But—I don't understand."

"It's from all three of us," said Ray. "And it stands for all four of us. You see, you started this group, Fran. And you stuck with us, even when it meant cutting out a lot of other things. We appreciate it."

The silver clover leaf winked in the sunlight, and her heart was doing somersaults as she began to see herself in a new light.

She had felt before like a person in fragments, split four ways. Why, now she was only one whole person—and an indispensable one. When she was added to three other whole persons, they made a whole new unit—The Wade Township High School string quartet.

She laid the cotton pad back over the clover and closed the box gently.

"How can I say enough thanks?" She swallowed. "And it stands for the luck we're going to need in there, playing for the judges. Let's go."

With the first stroke of their bows sounding the first chord of their piece under the glaring stage lights, she knew with glowing certainty that they did not need the luck of the charm. They had worked so earnestly, rehearsed so thoroughly, that every tone, every little arpeggio, sounded just the way they wanted.

String Quartet: First Place, they read a short time later on the contest announcement board — *Wade Township.*

"You know we didn't really need that charm," Fran laughed as they headed back for the bus. "We succeeded by our own hard work, all four of us together."

But I need it, she thought happily as she fell into step beside Ray. *I'll keep it always—to remind me.*

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*Supplemental reading for Sunday school lesson of March 7.

COVER

Is religion a topic only for the Bible class?

CONTRIBUTORS

Elda Brune's article was published Sept. 1962 in "This Day," a publication of the Concordia Publishing House, Lutheran Church—Missouri Synod.

William Zeferjohn is the pastor of the Episcopal Church of the Ascension, Salida, Colorado. His article was first published by the Denver Area Council of Churches in "The Rocky Mountain Churchman."

CREDITS

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THE MENNONITE

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Carson St., Pasadena, Calif.

Events in Vietnam during the last few days remind me of the parable of the trucker and his kittens. His ten-ton trailer was stuck axle-deep in the mud. So he hitched six kittens to a harness and began beating them with (what else?) a cat-o'-nine-tails. A bystander (without whom no good sermon illustration would be complete) challenged him. "How do you expect six small kittens to ever pull your truck out of the mud?" The question insulted the strong man's intelligence. He shouted back with scorn, "I have a whip don't I?"

No question about it, the United States has everything it needs for a good war—a great army, guns, bombs, rockets—name it, we have it. Besides that we have an inbred conviction that dropping bombs solves almost any problem. No wonder our disbelief is almost bottomless when the Vietnam crisis keeps coming back day after day as it has done for the last four years.

We have kitten problems. We don't understand the peasants of southeast Asia. They're not interested in the cold war. Neither, of course, are we. We're more interested in cars, houses, and shoes for the kids. For the farmers of the Indochina peninsula, it is rice paddies and the monsoon rains. They have a life struggle with the elements of nature. When President Johnson talks about freedom, they couldn't care less. They need help in the rice fields.

The longer Americans stay in Vietnam the worse it gets. That seems to be an indisputable lesson. Everyone wants to get out. But how? Three routes have been suggested.

1. Pour more military, political, and economic aid into South Vietnam and Laos. We seem to have gone down this road as far as we can go. The biggest problem seems to be with military aid. The more arms we send, the more are captured by the Viet Cong, and so we have to send more arms which are also captured. We just sent in some missiles. What will happen if these are captured? It seems someone is always running off with our whip.

2. We could carry the war to North Vietnam. This seems to be the direction we are taking now. Maybe sending military aid and military advisers isn't war. But bombing North Vietnam certainly is. Are we willing to start World War III? Apparently China and Russia aren't looking for a brawl or we'd have had one before this. But even a weak and frightened man can be pushed too far. A lot of people could get hurt.

3. The area could be neutralized by the United Nations. A peace-keeping force could be sent in, although the present stalemate in the UN makes this seem unlikely at the moment.

A fourth alternative has been suggested in the December *Bulletin of Atomic Scientists*. It calls for a Mekong Delta development program that would unite at least four of the countries of the Indochina peninsula—South Vietnam, Laos, Cambodia, and Thailand. The Mekong, the region's major river, has huge potentials for irrigation and water power. Its resources are almost totally undeveloped. Work on developing the Lower Mekong has been under way for a number of years. Although tension between the countries in this region has been great, this has been one project on which they have always cooperated. Even the Viet Cong guerrillas have not disturbed the field work now in process.

Harnessing a river's resources to serve the common man is a program that may well bring unity to southeast Asia. Even China and Russia would cooperate and even compete on this project. The program would need United Nations protection and guidance. This could be secured. It would take the resources of many nations because projects the size of Hoover Dam are on the drafting board. But it would certainly benefit mankind much more than the current chaos.

(The article referred to above was written by Gilbert F. White, professor of geography at the University of Chicago. It is being distributed as a reprint by the American Friends Service Committee, 160 N. 15 St., Philadelphia, and its regional offices.)

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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E. Stanley Bohn

Be the Church in the Street

Can the church reach the people who are suspicious of the church?

The scene is the board meeting of the Southwest Boulevard Community Church. Pop is acting as chairman.

Pop: If we don't get on the ball and get the roof fixed, we're in for trouble.

Doc: Talk to Goldie. He works for a roofing company and he knows what to do.

Goldie: If you give me fifteen bucks I can do the whole job.

Jose: You can't do no job for fifteen bucks. Besides, we ain't got it.

Goldie: Listen, buddy, if I say I can do it for fifteen, I can. I know da guy who is in da storeroom where I work. I slip him fifteen bucks and I can have all the stuff we need. So. Besides you sleep in a car and don't know nuttin' 'bout house roofs.

Pastor: That doesn't seem right for our church to steal to get the roof fixed.

Goldie: This ain't stealin' because it's for da church. Besides, who's goin' ta know it's for da church? I'll say it's for me.

Pastor: Yes, but we're gypping your roofing company.

Doc: But Reverend, we ain't got no money! We can't be choosy!

Pastor: Yes, but we're a church. A church is supposed to. . . .

What Is a Church?

The people above, including the pastor, are learning what the church is. We do not learn this truth easily in our ready-made congregations. The better way is to go out into the street and be the church. For us that street is Southwest Boulevard in Kansas City with its shack villages on the hillsides. This part of town isn't the tenement kind of slum. It's old houses, shacks, and sheds, patched-up house trailers lined with cardboard on the inside and tar paper on the outside, and apartments above the taverns and cafes. It is wherever a man with a job and a family without money can find a place to stay and dodge the landlord's demands for rent.

The major Protestant denominations cannot reach these people on the hillsides. Their churches are substantial, their members too well-dressed, and their board meetings too proper.

The Squeezed and Rejected

Loyalty Mission can reach them. It is one of the groups working on Southwest Boulevard. Services are held in a little store formerly used as headquarters for a numbers racket operation. The congregation—formerly a teenage gang looking for a place to hold dances and club meetings—is now four years old. To obtain the building, our congregation had to go first to the police and get them to bother the gamblers so they would move out. Then we negotiated with the owner.

The store window is next to the sidewalk so that people, pitied by or used by the churches, and now cautious about churches, can look things over. Then they can decide about coming into the services, or to talk, or to ask about the clothes and shoes on the shelves, or the sign in the window about jobs. No one has to walk through lawns and shrubbery, through doors, past secretaries, or outer halls and offices to discover what is going on. He can just stand on the sidewalk and look in.

The people Loyalty Mission tries to serve are the people who have been squeezed off the farms, and have drifted to the city without any skills, and the minority groups—alcoholics, illiterates, and society's rejects. They can't find jobs. If they do they may not be able to keep them.

The people are not lazy. They live on odd jobs and junking. A man and his son walk out to the "fields" to work. If they find a lot of metal that can be pried off other trash, they have a good "harvest." If not, they don't. The harvest can be boosted by harvesting some things that aren't really discarded. This is stealing. The city-owned houses bought for a construction project provide a good "crop" of pipes, radiators, furnace parts, and copper wiring.

Their relation to the church, school, and policemen are about the same: "They don't care about us; we don't care about them, and we have as little to do with them as we can." A boy calls his friend a "cop-lover" if his friend seems to have too much respect for policemen. Sometimes they get fooled and will get used by a pentecostal church for a while, but they know better next time to keep away from church people.

The moral code is based on survival. "Looky, Reverend, this marriage may not serve God, but it gets me out of the house where Mom may come home drunk or sober, with God knows who to sleep with."

A military man in combat doesn't ask if a fruit tree or a chicken belongs to someone who should be paid. A war is on and he has to live. He takes the necessary steps. If the penalty for stealing is sure, he doesn't have to steal. If punishment is uncertain or if punishment can be avoided —if you are careful and clever, of course—you take the risk and steal so your family can live. "This honesty thing" is okay if you can afford it.

Among people in the same situation, the people of Loyalty Mission are more moral than we are. They share the last bit of a welfare check with the neighbor in trouble. Mutual aid is a necessity. But outsiders are different and can be treated differently.

The welfare office is the place of frustration. There the hillsiders find red tape, suspicion, humiliation, and threats to take away the children and put them in a "home." They say it doesn't really pay to go to welfare —the husband who can't get steady work might have to pretend he is a deserter and stay away from home so the mother can qualify for uninterrupted Aid to Dependent Children. So the children have an absent father. If you are on welfare, you better not share your welfare check with hungry relatives or do any part-time work to get extra money for Christmas. If they find out, they will cut you off welfare or subtract your earnings from your tiny welfare check.

They have heard of dentists. But who can afford to try one?

And about school they say: "Schools don't want us. All they want is for us to buy activity tickets, and gym suits, and then you have to buy clothes and books—that's expensive!"

"They sure put on a lot. They try to make you feel like two cents when you don't look right, or don't have what you're supposed to have."

Sanitation is a problem. You must carry in your water and bathe by a wood stove when the house isn't too crowded with people.

One important skill is how to start and finish a job.

Loyalty Mission—when it can find leaders—has a boys' club to teach some skills. One important skill is how to start, and finish, a job. A girls' club does the same thing in home management, planning parties, learning to make clothes and be well-dressed enough to stay in school.

A Sunday school was started by a volunteer who donated the minimum Sunday school materials she had to have to teach. The weekly church offering of eighty cents doesn't allow for Sunday school materials in the budget. Heat bills come first. The Y sent a leader once a week for physical fitness and character-building sessions.

What We Learned

Our aim, first of all, is to admit that the church is not reaching the people who are suspicious of the church. We go to them to learn. And we have learned some things about our kind of church.

We realize now that we are caught in the same kind of dog-eat-dog and anything-to-survive sins as the hillsiders, only more so. For them survival means stealing a radiator from someone's empty house and selling it for some bread and rent money. We survive by pretending these people are not there. Or we say they are lazy and dishonest, so it doesn't matter. We drive on across the freeway bridge to go shopping downtown.

These people help us see ourselves. A lot of us still are not sure whether we want to get involved. We would get involved if we could pay someone else to go there and set up a nice church, give everybody a bath, and impose our customs. What a monument that would be to us! But if we are going to have to listen, understand, and work with them as fellow Christians on overwhelming problems for which we have no answer, we aren't sure about getting involved. What will people think of us if they see us associating with friends so poorly dressed?

As one policeman told me, after I had frustrated his attempts to manhandle one of the mission's board members who had become drunk: "You aren't going to do yourself any good hanging around these people."

If we act paternalistic, the hillsiders reject us and the other churches praise us. If we work side by side with the people of the mission on the problems that face us, they appreciate our help and the other churches have some doubts about our social acceptability.

You can see, Loyalty Mission is good for our church. We are grateful for what the hillsiders have taught us. We don't have the answers that eliminate bad housing, unemployment, or parents who give up and don't care. But we find God speaking to us about our lives and interests when we and Loyalty Mission members get together.

The Making of an Evangelistic Church

Rural churches

in Japan

face

a hard task

Takashi Yamada

We face many obstacles in our evangelism in Japan. In the rural and fishing areas we face even greater difficulties.

In 1960 an Anglican Church committee inquired about the progress of rural evangelism. Following are some of the replies it received from the Kyushu area:

"I'm engaging in rural evangelism, but feel keenly its difficulties. One ought to have an outstanding sense of being called to the task."

"In the light of the experiences I have had, living in a pure farming village right with the people, for these ten years since the war, I dare say that rural evangelism is indeed expressed in the words 'it bears only few fruits in spite of much toiling.' "

"Though I recognize the need of rural evangelism, it is out of the question at the present time because of the shortage of ministers."

"I have been engaging in rural evangelism for many years, but the work has resulted in a complete failure. As the life of farming people is nothing but constant toil, if we are satisfied with an idle way of doing evangelism among them the way urban evangelism is carried on, then we are doing nothing but displaying our shame in their eyes."

When I read these opinions on rural evangelism, I was deeply discouraged. I searched the rest of the pages for hopeful opinions. It was in vain.

Is rural evangelism really so desperate? If so, I am afraid the pressure of the heavy task may be too much for us.

But this has not been my experience during the last ten years. Yes, we face difficulties. The discouraging opinions just quoted are real voices from the actual field. Yet I want to say a bold no to these negative views.

The Viewpoint of Faith

From the viewpoint of our faith, first of all, I find real possibilities in our present rural evangelism. Amazing opportunities exist in the gospel of Jesus Christ itself.

The Apostle Paul said, "I see it [the gospel] as the very power of God working for the salvation of everyone who believes it" (Rom. 1:16, Phillips). Remember that the dear brethren in the Lord in Miyazaki Prefecture, as well as many of those unknown souls who will be saved through our witnessing, are all included in "everyone who believes it." What a great encouragement for us!

Think of that great commission, "Go forth therefore and make all nations my disciples" (Matt. 28:19b, NEB). With the disciples we also stand entrusted with the same glorious commission from the Lord Jesus himself to whom "full authority in heaven and on earth has been committed." Think of this fact. Do we not feel our hearts trembling with a holy fear and sensation? Do we not burn with the consciousness of our holy calling? Whenever we start from this point (or come back to it and make a new start) to our surprise we find possibilities that we had not seen before. We also feel a new desire saying, "Let us go forward!"

The fishing villages are open to the gospel.

With this faith we dare experiment in rural evangelism. Often only a handful of our brethren attend our Sunday morning worship services. Only a few faithful servants of the Lord gather in the outstations under the light of dim lamps. Yet because right now we have these faithful ones who love and follow the Lord in such a barren field as ours, the future is bright.

Aren't we able to find possibilities in our very handicaps? For example, the undeveloped social life in rural areas has often been considered an obstacle in evangelism. But is this not an opportunity? In many uncultured and undeveloped areas, the churches can play important roles.

For example, someone as insignificant as I can talk with our mayor personally. I can get acquainted with our educational leaders and some of the leading persons in our community. I can receive from the people a friendly look and concern for our church in response to some benefits and contributions we give to them. (Of course, their views and concerns for our church sometimes are merely superficial.) But isn't this so just because we are in this rural area?

Build a Sound Church

Thus, I feel keenly the need to establish an effective evangelistic system. Our task is to realize our potentials. In building a sound church organization, we must remember three things.

First, it will take a long time. Only through toiling efforts in evangelism supported with our constant prayers will hope be brought into reality. Naturally our church organization and evangelistic system should be planned to meet this condition.

Secondly, we have to provide the cooperative evangelistic system through which a weak flock such as we are can go forward hand in hand. We have often been enslaved by narrow-mindedness and stubbornness when we have separated ourselves from our fellow brethren and become independent.

S. Yamaya asks, "What can Christianity give to Japan? The one who has a positive and convincing answer to this question is qualified to be an evangelist, I think. For how can one who has no definite answer to the question carry out the most difficult task of evangelism in Japan with courage and joy? I believe that the things which are lacking the most in the Japanese mentality are the concept of personality and individuality, as well as the democratic team spirit or group consciousness. And the gospel, yes, only the gospel can give these to the Japanese, I believe" ("The Gospel and the World" Feb., 1956).

This statement is full of insight. On this democratic team spirit in the Lord, our church needs to be built up. Through this kind of organization our democratic group consciousness is to be nurtured and strengthened. Then cooperative evangelism in the unity of the Spirit will be established.

The third thing is that our organization must produce voluntary and willing attitudes for evangelism. This is the immediate need for our whole evangelistic activity. Our group was originally begun by foreign missionaries with funds from overseas. We still depend very much on them.

The essential nature of the church is "the evangelistic church or the witnessing fellowship." We can expect growth and development of our churches today when we keep that essential nature. Nevertheless, though we have been taught and instructed by the missionaries through preaching, literature, and lay training systems to be "an evangelistic church," our efforts at evangelism so easily become something "we ought to do." This finally results in a fruitless "fade-out." How often we have had inspirational meetings and retreats under the motto or title, "Every one lead one person to Christ a year," or "The Mennonite vision in Miyazaki Prefecture." And yet we have almost forgotten that we once discussed those topics, haven't we?

By all means we must return to this joyful willingness in our evangelism. This voluntary spirit plays a decisive role in many things we do, and especially so far as the work of evangelism is concerned. We must produce the condition in which we can partake in our evangelism joyfully.

Be Realistic

Finally, we find many unrealistic elements in our traditional patterns of evangelism. Let me reflect.

How do we interpret the major foundations of the Christian faith such as the gospel, the church, salvation, and the Bible? Aren't we too concerned about our conservative and orthodox position? We want to keep our faith pure. To keep our position right and proper is no doubt necessary. But haven't we become dominated by fixed concepts clothed in western traditions?

Why haven't we given more attention to the history of evangelism in Japan for the past 100 years? We have so much to learn from the experiences of our Japanese forerunners who have walked the same way and faced the same problems we face.

Why don't we use deeper research to discover the true condition of the community which is the object of our evangelism?

Because of the shortcomings implied above, haven't we failed in planning and carrying out our evangelistic activity in a strategic way? At the same time, do we have the proper attitudes to meet the radical changes of the social conditions of our community in recent years?

I hope that each local church may establish its own organization prayerfully for its own specific situation. Thus our whole group may be organized according to its need. The early church steadily built up its inner organization before the serious and long continued persecutions started. Thus they established a solid foundation strong enough to both bear the persecutions and move forward to fulfill their commission. We have to think seriously about church organization and do what we need to do now without losing any opportunity and time.

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NEWS

Oklahoma Work Passes Eighty-five Mark

THE YEAR 1965 marks the completion of eighty-five years of mission work by the General Conference Mennonite Church. About ten years after the General Conference Church was established in the United States, the idea became definite that the Conference could establish its own missions.

The first Mission Board of five members was elected at the Wadsworth General Conference session in 1872. The first decision of the Board was to accept S.S. Haury as a mission candidate. The General Conference paid travel and school expenses for his three years of study in Germany.

In 1875 Haury was ordained as a missionary. The following year he explored the Indian territory of Oklahoma and became acquainted with the Cheyenne and Arapaho Indians. He found the field open for mission work, but the Board wished to study the larger field of missions before reaching a decision.

Definite plans were made to open a mission field to the Arapaho Indians in November 1877. On the historic day of March 7, 1880, a committee of four began an exploratory trip to Oklahoma. They entered Indian territory on a wagon with four horses and a driver, with the total cost of $13 for driver's expenses.

On May 18, 1880, Haury and his young wife departed for Darlington. Through the help of the Indian agent Miles, a Quaker stationed at Darlington, the General Conference Mennonite Church began its work among the Arapaho Indians. Haury was the first Mennonite missionary to work among the Indians of Oklahoma, and possibly was also the first Mennonite to enter Indian territory.

Haury supervised the building of the frame school building, located at Darlington, northwest of the present city of ElReno. It accommodated twenty-five Indian children and the missionary family. Christian Krehbiel in *Prairie Pioneer* writes of the experience: "Material for the mission house had to be brought overland by wagon—150 miles—or found on the place. Wood and stones were not far away but had to be sawed and cut. The agent had offered the government sawmill, but he needed white men who knew how to handle sawmills and stone cutting. Haury's first task was to supervise and to instruct the Indians in this manual labor. That cannot be accomplished in nightgown and slippers. What difficult times the early workers had, those who came only ten years later hardly understood!"

Other difficulties followed. Only two years later the building burned, and Haury's son and three other children were lost in the fire. Krehbiel writes further: "The board was puzzled as to what to do. Four thousand dollars had gone up in smoke. Would the Mennonites be willing again to support the young mission work? After much prayer the Lord gave assurance that mission friends would again respond. . . . The churches responded liberally to the call for help, and soon enough money was gathered to permit the order to begin building. In addition, the government answered Haury's request for aid with a grant of $5000. This made it possible to build a house of brick."

The work progressed. New stations were opened, also including the Cheyenne Indians. By the end of 1883 fourteen workers were on the field.

In 1893 the H. R. Voths began work among the Hopi Indians of northern Arizona, building a chapel on the mesa at Old Oraibi. The Voths had previously worked in Oklahoma. In addition to evangelistic work, Voth contributed to Hopi anthropology by collections of Hopi artifacts now in the Chicago Museum of Natural History.

In 1904 a work was begun among the Northern Cheyennes of Montana. Outstanding in Cheyenne missions was Rodolphe Petter. Coming from Switzerland in 1890, he joined the missionaries in Oklahoma and later transferred to Montana. His outstanding contribution was in linguistics. His dictionary, translations, and publications in the Cheyenne language are notable works.

In the meantime, the General Conference had begun work abroad. At a conference session held at the Alexanderwohl Church, Goessel, Kan., in 1896 a resolution had been passed to begin mission work in India as soon as funds and workers were available. The P. A. Penners and the J. R. Kroekers arrived in Bombay in December 1900. More missionaries followed.

Other overseas fields opened. The work in China began as an independent venture by H. J. Brown in 1909 but was taken over by the General Conference in 1914. Work could be carried on untill 1951 when all missionaries withdrew, and the work was left in the hands of the Chinese Christians.

In 1911 a united effort began in the Congo.The United Mennonite Board of Missions, changed to Congo Inland Mission the next year, was organized with the Central Conference a member. After the Central Conference became a district, the General Conference became an affiliating member of the Congo Inland Mission.

More recently work was begun in Colombia (1945), Lower South America (1948), Japan (1950), Taiwan (1954), and Mexico (1957).

Missions have expanded to eleven major areas, to the work in the United States at Gulfport and Eloy, and to the churches of the United States and Canada.

Andrew R. Shelly, executive secretary of the General Conference Board of Missions, says: "We do look backward in an anniversary year, but we also need to see the current scene and the amazing future. Our first missionaries traveled by wagon. Today many missionaries travel to and from fields at 600 miles per hour. This is symbolic of the fact that we can 'speed the light.' At home and abroad, and in cooperation with Christians everywhere, we seek to spread and to apply the gospel."

LAY TRAINING IN OKLAHOMA ARIZONA SCHOOL SHOWS HOW

Cook Christian Training School of Tempe, Arizona, aids Indian American missions. General Conference Mennonite missionaries attend the school for shorter sessions of orientation for work among the Indians. It also serves as a training school for Indian young people from the various mission fields.

The school is expanding its services by sponsoring traveling seminars throughout Oklahoma in June and July. These seminars are to train lay leaders with very basic "how to" courses. There are to be four two-hour sessions, each person enrolling in only one course. Main sessions will be held in the evenings in order to accommodate employed persons. The courses are to be determined by local needs. Possible courses are Christian education, Bible study, and churchmanship.

The seminars will be financed by various religious groups through the Protestant Indian Council of Oklahoma. Cook Christian Training School will provide three faculty members and the brochures. Clifford Koehn, General Conference missionary of Seiling, is the contact person for the Clinton area.

At its home base the school is planning a new campus to be used for the 1965-66 school year. Facilities will include a quadrangle with classrooms, library, and administration building, a communicative arts building, apartments for seventeen student families, dormitory-dining building with space for twenty young women and eighteen young men, apartments for staff, and homes for the president and dean.

GREGORY BIRDS FOR GULFPORT

While visiting Mississippi last summer, Dick Gregory, Negro comedian, heard of poor families who had never eaten turkey. He also heard of a family who purchased a turkey on the installment plan. This suggested the Turkeys for Mississippi project.

Local ministers were asked to secure the names of large poor families who could not buy a turkey for Christmas. One of the communities was Gulfport.

Orlo Kaufman reports: "We presented twenty-eight names, largely from the Saucier-Airey communities. The turkeys arrived about five o'clock Thursday evening. Soon after, a heavy rainstorm deluged the community. Determined that the families should have their turkeys for Christmas, we slipped into our raincoats and boots and set out for the deliveries. Fortunately little difficulty was encountered, and the turkeys were gratefully received by all.

"Knowing that these families had received their turkeys made our own family Christmas Eve festivities more enjoyable."

Kaufman is the director of the Mennonite community center program at Gulfport.

Simple Burial Not So Simple

The following article by Esther Bohn Groves is a review of A Manual of Simple Burial.

"What is death?" A physician serving as discussion leader asked a group of church members. He himself had some ideas on the subject, for he had been fighting for life in the face of death all the years of his practice; and he had on occasion seen death's coming.

"Death is when all life stops," someone volunteerd.

"It already begins in life as decay and withdrawal," observed others.

"Death is a part of life as well as the end of it."

"Both life and death are part of nature and part of God's plan."

"Death is the end of physical life but not the end of spiritual life or of love, according to the Bible."

The discussion was one of six taking place in the spring of 1963 in Newton and North Newton, Kan., as Bethel College Church held its annual pre-Easter cottage meetings. The theme that year was "Death," and the church members were following a discussion outline prepared by the pastor, Russell Mast, that incorporated Bible passages and questions.

In the second meeting the group led by Dr. Delbert Preheim began to explore after-death customs and rituals. On some things the group easily agreed; for example, that costly preservation of physical remains is unchristian. The group went further, and said, "Most attempts to preserve and encase remains fly in the face of a great unalterable fact: God gives us both life and death, and as His children we must learn to accept both.

At this point the discussion group began, perhaps uneasily, to draw the logical conclusions. If preservation of remains is basically, in most cases, unchristian, what about embalming? "Isn't embalming necessary?" Preheim was asked.

"No law makes embalming a necessity," he replied. "The only purpose it could possibly serve would be to ascertain that death truly exists, and this purpose could better be served by a postmortem medical examination which would benefit the practice of medicine."

This was a startling new idea to most of us, at least it was to me. But it didn't seem a bit shocking to former missionaries Orlando and Vernelle Waltner, who were taking part in the discussion. "In India," they explained, "when a Christian dies his body is given a simple Christian burial the same day that it is certain life is no longer present." A special memorial service can be held for the deceased when all relatives and friends can be present. Thus the emphasis of the memorial service is not on the dead body but on the dead person's life and Christian service, and on the fact that his spirit lives on.

Now we had plenty to think about —not only was embalming unnecessary if burial were arranged for the day of death, but Christians in other countries have been practicing simpler customs for years! The discussion group imagined a similar custom in America: First would be a simple burial with a few verses of faith and prayer at the graveside; then within a week a memorial service would be held for everyone, a service which would not only memorialize but would encourage and strengthen the living. Expensive caskets would no longer be demanded. The deceased could speak to his friends through a spiritual witness entirely rather than through the equipment of the funeral parlor.

The discussion continued: Any group of church members could agree among themselves to form a personal-service burial society. They could themselves provide for each other the laying out, the homemade coffin, and the arrangements necessary for the brief graveside service and for the later memorial service, in cooperation with their pastor. The important thing would be that these Christian friends plan together all details in advance, so that whenever death should occur in one of the families, the desired steps could immediately be taken.

"To do the Christian thing requires a great deal of courage," pointed out Preheim. "Many people think about having simple funerals but are afraid of what others will say."

All those present realized the truth of this. If a loved one should die unexpectedly, would we have the courage to be the first in our community to plan a simple funeral? Some persons *have* had the courage to be innovators. Perhaps the first step was taken when at one funeral, graveside services were held first; then friends and relatives went to the church for a service of thanksgiving and praise for a Christian life. At another funeral service the casket was homemade, bearing on its lid a lily symbolizing the living spirit of the deceased. To go still further and substitute earlier burial for embalming, with a memorial service later, might require more courage than one family possesses—but if a number of families joined together in this, forming their own private burial society, even this step would be possible. Relatives and friends might need to be informed beforehand in many cases, perhaps at the inception of the burial society, so that the innovation would be better understood.

A few months after the cottage meetings, *The Atlantic* magazine came to our home with an article by Jessica Mitford shortly in advance of the publication of her book *The American Way of Death.* It contained some surprising facts: In the day of plagues, embalming was considered sanitation, but in modern days of city planning, engineering, and sanitation, it no longer serves such a function; in fact, embalming does not kill all organisms of disease, if present, and live persons communicate disease more easily anyhow. A mortician in Washington, D. C., says that if embalming *is* desired, preservatives cost less than a dollar. However, embalming does not really preserve the body for very long. Caskets disintegrate, and sealed caskets only encourage putrefactive bacteria, so that "You're really better off with a shroud and no casket at all," according to Dr. Carr, chief of pathology at San Francisco General Hospital and professor of pathology at University of California Medical School. In spite of the facts, funeral costs are a family's third largest expenditure, after a house and car, but are given the least thought in advance.

You can imagine that, after participating in the "Death" discussions and reading the *Atlantic* article, I was most happy to see *A Manual of Simple Burial* (The Celo Press, Burnsville, N. C., 1964, $1.00). The booklet gives those who are interested in Christian stewardship a variety of ideas for simple burials. Church-sponsored memorial societies exist all over the country, and the *Manual* lists them for those who are interested. It also gives suggestions for organizing your own burial society, advises how to preplan without a society, tells what to do in case of death, and explains what financial arrangements to make.

The biggest bonus of the *Manual* for me is its second half, which contains a directory of eye banks, so that you can bequeath your sight to someone else at death (Could you give anyone a greater gift?), and a directory of medical schools, so that you can bequeath your body to medical science and the preservation of human life. Both eye banks and schools of medicine and dentistry need such bequests; there are waiting lists of persons who could have renewed sight if a corneal transplant were available, and doctors simply cannot be trained if bodies are not available for education and research. There is a serious shortage of both eye and body gifts for such purposes. Actually, you can benefit both areas at once if you have good sight: you can bequeath your eyes to the nearest eye bank and the rest of you to the nearest medical school (sometimes they are both located at the same university, which is no doubt convenient). Thus you become a sort of double-duty package of Christian service after death. My own personal opinion is that either bequest is a great gift for anyone to make to his fellowmen. One can leave instructions for a church service, and do as he pleases about a grave stone. But can a grave stone or memorial plaque compare with the memorial that a living person carries in himself because you gave him seeing eyes? Or the memorial of knowledge that enables a doctor to save lives because you taught him the wonders of the human body?

Some Mennonites are arranging for eye and/or body bequeathals today because they have faith that God is over both life and death, and that eternal life has nothing to do with the deposition of one's remains. If one's standing in God's sight depended on this, the great Christian martyrs, many of whom were burned at the stake for their faith, would have to yield to the rich Pharaohs whose mummies adorn museums. But Jesus' parable of the Last Judgment (Matt. 25) uses a different criterion.

Yet some people continue to believe that long preservation of the deceased is important. One Kansan, believing that his funeral arrangements would affect future events, had himself buried in an above-ground mausoleum with a glass window so that at the Second Coming of Christ the glass would melt and he would "sail out like a locust." However common sense reminds us that eventually our remains all meet the same end; and the Bible teaches us that Jesus preached the importance of *faith* and *life.* Love for God and man are the eternal things; the rest of us is mortal.

WORDS AND DEEDS

The Mennonite Central Committee of Canada held its first annual meeting at Elmira, Ont., Feb. 5-6. The inter-Mennonite group is a merger of a number of relief and colonization groups in five provinces. Items being studied for action include an association of homes and hospitals and a halfway house for released convicts. A motion to join other Christian groups as a witness at the 1967 World's Fair in Montreal was withdrawn.

P. T. Chandapilla, leader of the Union of Evangelical Students of India, said, at the Inter-Varsity Missionary Convention, "It is not enough to have a message. You must have a life that is a living message. Your life is even more important than spoken messages. You should plan a life of renunciation, a life of reality without pretense and finally a life of suffering. You must not be afraid of men or the devil."

A radio paging system is being used in a Mennonite Hospital, Bloomington, Ill. Nursing supervisors, orderlies, and other personnel can be called by a portable receiver which each person carries. The $2000 unit was a gift from the hospital's women's auxiliary.

Saskatchewan Mennonites are studying the possibilities of purchasing a $35,000 institution for India and Metis children from the Northern Evangelical Alliance Mission.

Levi Keidel, missionary in the Congo, says: "The crisis of 1964 has served as a catalyst to unify the nation. There now seems to be emerging a national consciousness that supercedes tribal loyalties. The present government is probably the most widely-supported government this country has had since gaining independence in 1960. In areas unaffected by the rebellion, commerce is flourishing. Never since 1960 has there been such a wide variety of merchandise in the stores. There are signs of reduced inflation and economic stabilization."

The Witness of the Holy Spirit will be the theme of the Eighth Mennonite World Conference. It will be held in Amsterdam, July 23 to 30, 1967.

Eugene Carson Blake, stated clerk of the Presbyterian Church, says: "Church union delayed is church union denied." He added, "We must believe that if church union is according to the will of Christ, now is the time to get on with it."

Christianity Today has called for new initiative toward Christian unity among the more than 25,000,000 American church members who stand aloof from the ecumenical movement. Says the magazine, "Churches whose existence derives only from sociological, racial, or cultural differences ought not to remain separated and divided. They should seek, wherever possible, union with other churches of like conviction."

Armando Hernandez was ordained in the Cachipay Church in Colombia. This was the first ordination in the history of the General Conference Mennonite work in Colombia. Armando and Eunice will begin a new church in Ibague, Colombia.

Justus Holsinger, director of teacher education at Bethel College, has been appointed by the Council of Mennonite Colleges to head the El Salvador Seminar to Latin America this summer. The seminar runs from June 21 to Aug. 13. The course will include lectures by personnel of the United States Embassy in El Salvador and professors of the University of San Salvador, field trips and an intensive study of the history, geography, religions, customs, economy, politics, and social life of Latin America.

The Stanleyville airlift which evacuated white missionaries from the custody of Congolese rebels produced a paradox for Mennonites. Melvin Loewen, dean of the Protestant University of Stanleyville, and one of those rescued says, "There we were, a Mennonite family saved by military force."

Edgar Metzler, executive secretary of the Mennonite Central Committee's peace section, finds that the test for the church's peace witness is not so much in Atlanta and the Congo as it is "back in Yoderville, U.S.A., and Klassenburg, Canada." He adds: "The most important issue for 1965 is: What is the local congregation doing to become the reconciling, peacemaking, and prophetic community of love and righteousness?"

Dong Keum Lee is an agricultural extension worker in Korea presently studying at Bluffton College. He says, "In Korea, Mennonites are known for their relief organization, since many people have received relief through MCC."

An orientation school for missionaries will be held immediately after the General Conference sessions at Estes Park. The Board of Missions will sponsor the July 17-21 meetings.

The National Funeral Service Journal says, "It seems highly probable that the most satisfactory funeral service for the average family is one in which the cost has necessitated some degree of sacrifice. This permits the survivors to atone for any real or fancied neglect of the deceased prior to his death."

CHURCH RECORD

CALENDAR

Conferences

Apr. 22-25—Central District, Ill.

Apr. 29-May 2—Eastern District, Grace Church, Lansdale, Pa.

June 17-20 — Northern District, Bethany Church, Freeman, S. D.

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967 — Mennonite World Conference, The Netherlands

Canadian

May 30—Rosthern (Sask.) Junior College, graduation.

Northern

Mar. 22-23—Bethel Church, Mountain Lake, Minn., seventy-fifth anniversary, Albert Penner, H. A. Fast, and Jacob T. Friesen, speakers.

Mar. 22-28 — Petter Memorial Church, Lame Deer, Mont., Vernon Duerksen, speaker.

Western

Mar. 16—Hebron Church, Inman, Kan., Western District Women's Missionary meeting.

Mar. 28—First Church, Pretty Prairie, Kan., Harry Martens, speaker.

DEATHS

Marie Franz Albert, Menno Church, Ritzville, Wash., was born Mar. 6, 1887, and died Feb. 11. Survivors are her husband, five daughters, and three sons.

Mary Ann Epp (Mrs. John D.), Bethesda Church, Henderson, Neb., was born Oct. 31, 1898, and died Feb. 19. She is survived by two sons.

Thomas Hiebner, Bethesda Church, Henderson, Neb., was born Feb. 24, 1909, and died Jan. 26. He is survived by three sons, and two daughters.

William F. Naffziger, Calvary Church, Washington, Ill., was born

Apr. 21, 1876, and died Feb. 14. He is survived by his wife and two sons.

P. A. Rempel, Altona, Man., whose death on Feb. 6 was reported in last week's issue was in addition to his other service to his church, a writer for fourteen years for *Bibel Studien fuer Erwachsene.*

MARRIAGES

Glen Kratz, East Swamp Church, Quakertown, Pa., and *Betty Pflieger,* Nazarene Church, Perkasie, Pa., on Feb. 19.

Dennis Kroeker and *Lorraine Peters,* both of Bethesda Church, Henderson, Neb., on Dec. 29.

Dennis E. Wiens, Inman, Kan. Church, and *Linda Carol Fitzpatrick,* First Church of God, Salina, Kan., on Feb. 19.

MINISTERS

Harvey S. Nunemaker, Hopedale, Ill., will terminate a four-year pastorate at the Boynton Church this summer. He is returning after forty years as a pastor in seven churches in the Central District. Besides Hopedale, they include: Danvers, Ill.; Comins, Mich.; Tiskilwa, Ill.; Donnellson, Iowa; Silver Street, Goshen, Ind.; and Eicher Emmanuel, Wayland, Iowa.

Walter H. Regier, Clinton, Okla., has been the pastor of the First Church, Clinton, for ten years. He has announced his resignation effective June 1.

Gerald Stucky has accepted a call to become the associate pastor of the First Church, Berne, Ind. He will begin serving about Jan. 1. The Stuckys began work with the General Conference Board of Missions in 1943, serving in Colombia since 1945. They have applied for extended leave from their mission assignment.

Kenneth Smoker, Newton, Kan., has resigned as the part-time pastor of the Zion Church, Kingman, Kan. He is employed by Faith and Life Bookstore, Newton.

Lyman Sprunger, Montezuma, Kan., has resigned as pastor of the Ebenfeld Church where he has served since June 1960.

Ralph Weber, Moundridge, Kan., has announced his resignation from the pastorate of the First Church of Christian effective Sept. 1.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Leonard Adrian, Clearbrook, B. C.
Ronald Krough, RD 2, Garner, Iowa 50438 31
Arthur Landis, 159 Green St., Sellersville, Pa. 18960 52
Dora Locher, 6 Fernwood Trail, Mountain Lakes, N. J. 07046
Hazel McQuire, 447½ Matilija, Sherman Oaks, Calif. 95681 89
Bert Neufeldt, 106 Helen St., Reedley, Calif. 93654 44
Arlo Ratzlaff, Kirwin, Kan. 67644 49
Raymond Reimer, 1 Banchi, Honmachi, Nobeoka Shi, Miyazaki Ken, Japan

WORKERS

Walter Albrecht, Boissevain, Man., has been assigned to the Gulfport unit for a period of three weeks. He will assist with the community renewal project and with maintenance work at Camp Landon. He is a member of the Whitewater Church of Boissevain.

Mary Epp, St. Catharines, Ont., has been sent to Frankfurt, Germany, by MCC to serve as secretary to Europe and North Africa director Peter Dyck. She was previously employed as a receptionist and switchboard operator for an industrial firm. She is a member of the Vineland Church.

Margot Funk, daughter of Mr. and Mrs. Herbert Funk, will be serving in a two-year assignment with MCC as a nurse at Hospital Albert Schweitzer in St. Marc, Haiti. She graduated in 1964 from the Winnipeg General Hospital School of Nursing. She is a member of the First Church, Winnipeg.

Arlene Hallman, daughter of Mr. and Mrs. Isaac Hallman, Telford, Pa., has been assigned by MCC as a normal control patient at the National Institutes of Health for three months. After this she will join the migrant program at Hoopeston, Ill. She is a member of the Limerick (Pa.) Chapel.

Eudora Herschberger, daughter of Mr. and Mrs. Menno A. Herschberger, Box 165, Topeka, Ind., has accepted an MCC assignment at Junior Village federally operated institution for children who are victims of parental delinquency or misfortune. She graduated from the Topeka High School, and attended Bluffton College, Ohio, for one year. She is a member of the Topeka Church, Topeka, Ind.

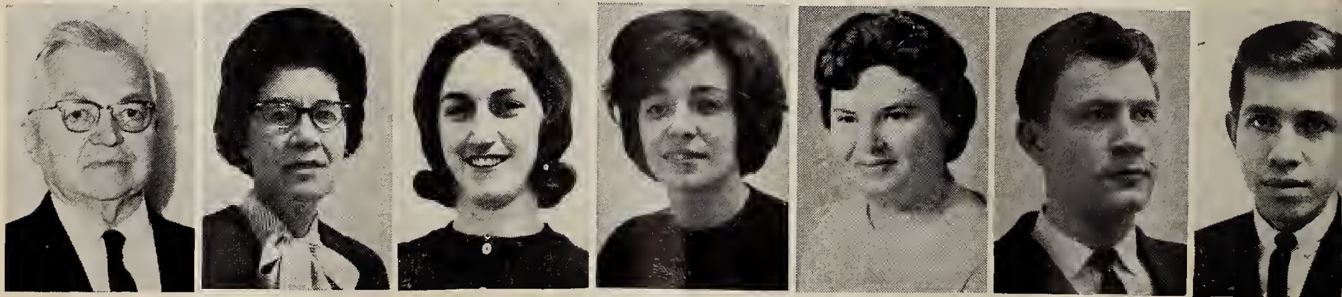
Nikolaus Kampen, son of Mr. and Mrs. Martin Kampen, Winnipeg, will be driving the MCC tractor trailer on trips through the Midwest and to East Coast docks. Kampen is a member of the First Church, Winnipeg.

Arlo Kasper has been appointed instructor in speech and drama at Bethel College and Hesston College. A native of Hutchinson, Kan., and a 1961 graduate of Bethel, he is currently working on a master's degree in drama at Trinity University's Dallas Theater Center.

Mary Jane Koehler, Souderton, Pa., will be working in an MCC volunteer group at Children's Center, Laurel, Maryland. She is a graduate of the Souderton Area Joint High School. She is a member of the Zion Church in Souderton, Pa. Her parents are Mr. and Mrs. Harold T. Koehler.

Dennis and Lorraine Kroeker, Lincoln, Neb., who will be caring for the

Harvey S. Nunemaker (Ministers); Mary Epp, Arlene Hallmann, Eudora Herschberger, Mary Jane Koehler, Nikolaus Kampen, Pau Loewer, Jr. (Workers).



Don Penner, Vern Penner, Helena Peters, Vern Preheim, Sandra Schertz, Andrew Shelly (Workers); P. A. Rempel (Deaths).

children of mothers attending the Welfare Department Training Center, Washington, D. C., as a part of an MCC volunteer program. He is a 1962 graduate of the Fairmont Public High School and attended the University of Nebraska. She is a 1962 graduate of the Henderson Community School. She has attended Bethel College and Nebraska Wesleyan University. They are members of the Bethesda Church, Henderson, Neb. She is the daughter of Mr. and Mrs. Clarence E. Peters, Henderson, Neb. He is the son of Mr. and Mrs. Archie E. Kroeker, Fairmont, Neb.

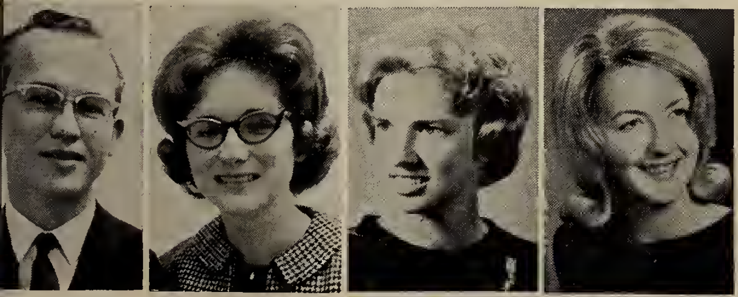
Paul Loewer, Jr., Branch, La., has been assigned by the Mennonite Central Committee to serve as an administrative assistant at Prairie View Hospital, Newton, Kan. He is a graduate of Bethel College and a member of the First Baptist Church, Eunice, La.

Carol L. Moyer, Morwood Road, Vernfield, Pa., is the daughter of Mr. and Mrs. LeRoy H. Moyer. She has been assigned to work as a secretary at the Brook Lane Farm Hospital, Hagerstown, Md., one of the four hospitals operated by Mennonite Mental Health Services. She is a 1961 graduate of Souderton Area Joint High School and attended Bluffton College for two years. She is a member of the Zion Church, Souderton, Pa.

Isaac Pankratz of Watrous, Sask., has begun a short-term voluntary service assignment at Bethel College assisting in the maintenance department and in the construction of the Fine Arts Building. He replaces Bernie Thiessen. He is a member of the Bethany Church of Watrous. His parents are Mr. and Mrs. Jacob J. Pankratz.

Mary Pauli, daughter of Mr. and Mrs. Alex Pauli, Fredericksburg, Ohio, will be a normal control patient at National Institutes of Health, Bethesda, Md., for three months, and the following four months will be working with the Migrant Ministry Project at Hoopeston, Ill. Miss Pauli, a 1962 graduate of Hiland High School, attended Bluffton College for two years. She is a member of the First Church, Sugarcreek, Ohio.

Paul Peachey, Washington, D. C., will visit the Mennonite Biblical Seminary to deliver four lectures and lead discussions on the theme: The Routine and Anguish of Renewal. Peachey has done extensive graduate studies in the field of history and sociology. He has served in the work of emergency relief and rehabilitation in Belgium and Germany, and as special commissioner to Japan and East Africa under MCC. He entered his present office as executive secretary of the Church Peace Mission in 1961.


Dennis Kroeker, Lorraine Kroeker, Carol Moyer, Mary Pauli (Workers).

Donald Penner, Hillsboro, Kan., is in voluntary service at Boys Village, Smithville, Ohio, an institution caring for sixty emotionally disturbed boys. Penner is a 1962 graduate of Hillsboro High School. His parents are Mr. and Mrs. Orlando F. Penner. He is a member of the Brudertal Church, Hillsboro, Kan.

Vern Penner, whose parents are Mr. and Mrs. Helmuth Penner, Beatrice, Neb., will be serving in the area of agriculture at Boys Village, Smithville, Ohio. Penner is a 1962 graduate of Odell, Neb. High School, and attended State College. He is a member of the First Church, Beatrice, Neb.

Helena Peters, Swift Current, Sask., has accepted an assignment in an MCC program at Junior Village, Washington, D. C. She has attended Swift Current Bible Institute. She is a member of the Zion Church. Her parents are Mr. and Mrs. Dave H. Peters.

Vern Preheim, Newton, Kan., has been named by the Mennonite Central Committee to the post of associate director of its overseas department with special responsibility for Europe, Africa, and Jordan. He and his wife served with MCC in Algeria from 1960 to 1962. Currently he is associate executive secretary for the General Conference Board of Christian Service in which capacity he will serve until August. He will succeed Wilbert Shenk who is moving to the Mennonite Board of Missions and Charities office in Elkhart, Ind.

John Purves, Bluffton, Ohio, has been appointed acting dean of men at Oberlin College, to serve from April 1 to July 1. He is Bluffton's director of admissions, currently on leave to study philosophy in Oberlin's graduate school.

Robert W. Regier, Urbana, Ill., has been named assistant professor of art at Bethel College. He is currently completing work on a master's degree in fine arts at the University of Illinois. He will return to Bethel this summer after a leave as part-time instructor. From 1957 to 1963, he served as art director of the General Conference.

Sandra Schertz, Remington, Ind., daughter of Mr. and Mrs. Dale Schertz, has begun a one-year voluntary service assignment as a secretary at MCC headquarters in Akron, Pa. She is a 1964 graduate of Remington High School. She is a member of the Zion Church, Goodland, Ind.

Andrew R. Shelly, executive secretary of the General Conference Board of Missions, is scheduled to visit the Far East from Mar. 21 to May 1. He will visit the General Conference fields and make several other stops of interest to mission work including Korea, Hong Kong, Taiwan, and Japan. He will inspect some of the work of the Mennonite Central Committee and carry out an investigation in Japan for the Council of Mission Boards Secretaries.

Verney Unruh, Miyakonojo, Japan, has been appointed by the Board of Missions to serve on its administrative staff beginning in the summer of 1966. The location of his base of operation, whether abroad or in North America is currently under study. Presently he is chairman of the General Conference program in Japan.

LETTERS

JUST EXCUSES

DEAR MR. SHELLY: This concerns an article written in the Jan. 26 issue, "Alec Wants to Know" by William W. Finlaw.

I feel the man who wrote this has a lot of insight on people and places like this.

Only I feel there are a few things he doesn't know. Like getting allowances, or cozy nice homes for middle class people. I picked cotton for three years in Arizona when a child of ten through thirteen for my allowance. Also working in a restaurant doing everything from dishwashing to cooking. Also I've done and am doing this so-called low class of domestic work, which women go in and do, which is too hard for the more wealthy to do. The house I live in isn't as big as the one shown. My husband and I are living in what used to be a tool shed on an old ranch. I had to leave home to go to college. I worked at these various jobs to put me as far as I have gotten, and will graduate in the spring from Phoenix Junior College.

What I'm trying to point out is William W. Finlaw doesn't really know how middle class people live. Also we do not have a say as to what we're born into. But we sure do have a say as to what we do with our lives. As a middle class girl, I bought my own clothes, since thirteen I never had an allowance. Also I know many kids who worked as bus boys and dishwashers to go to college. This Mr. Finlaw is just trying to make excuses for some people. I feel he has tackled this type of problem from the wrong angle.

I'm sure many people who started out in life like Alec have a chance to do better, and not go on making excuses for being winos or drug addicts. *Ethel M. Chipman, 2201 W. Indian School, Phoenix, Ariz.*

HORRIFYING PORTRAIT

DEAR SIR: I have always thought that a church paper should be one which we could be proud about, and we could advocate to our friends and to our neighbors. This I cannot do with *The Mennonite.* There seems to be a double standard, some articles are real good and uplifting while others tear down what has been said that was good. Even in the same article "Willowcreek," though the lesson is good and applicable, why was it necessary to clothe it with so much slang language??

So often there have appeared modern pictures and cartoons that seem so farfetched from portraying real Christian standards that it would have been much better if there had been no picture at all. The Feb. 16 issue contains the picture about the baptism of Christ by John the Baptist which is a most horrifying portrait to behold. Why I wouldn't even want our children, much less the grandchildren to see it, and for them to find out that this was our church paper. Don't you have any discernment as to the ill effects of such pictures and articles upon the constituency and also of fellow Christians of other denominations, to say nothing of the unsaved people we should be trying to reach for Christ? One such picture does more harm to the cause of Christ than all the good we can put into the rest of the paper. I would call it obscene in its sexual appeal. It should not be allowed to appear in public. And an apology should appear in *The Mennonite* for having published it.

There are other denominations which have church papers on a much higher level spiritually, and can be circulated without fear of having an evil influence against Christ. For example: The Mennonite Brethren, The E.M.B., Nazarene, Free Methodist, and Wesleyan Methodist.

If *The Mennonite* is an actual sample of what it means to be a General Conference Mennonite, then I am not surprised that we are not gaining more numerically. Why not take a stand and raise the standard of *The Mennonite?*

The time is much too short to compromise with the world while souls are lost, and looking, and longing for the real things, in quest of their many problems. Is this all that we have to offer them?

In 1 Thess. 5:22 we read "Abstain from all appearance of evil." *K. E. Kroeker, Rt. 1, Box 169, Inman, Kan.*

BEATNIK MATERIAL

TO THE EDITOR: I just finished reading and looking at the Feb. 16 issue of *The Mennonite,* and I must say I am thoroughly disgusted at the modern art on page 99. Isn't it bad enough that there are artists that do not respect Jesus and John the Baptist enough to at least clothe them in a picture which in the least is a figment of imagination, in this case to my mind, far from a good example of how our Lord would have appeared? Why not have nice, good pictures in the church paper? We see too much in the secular magazines of this sordid kind of degradation. I am ashamed to let my friends see my church paper for fear they will think I condone such utter beatnik material.

You can place this letter in the paper because I know there are lots of others that feel as I do. *Mrs. L. W. Detwiler, Trailer Park, Sarasota, Fla.*

HOW TO CHARM YOUR TEACHER

Must you polish apples to get good grades?

Dorothy Best Rains

JUST MY LUCK," Steve muttered darkly. "I hafta get in the same history class Hal takes. There goes my A."

Curtis nodded in sympathy. "Every time. All he does is bat those curly eyelashes and he's in—*solid!*"

"The funny thing is," Steve added, "it's not only the women teachers, but the men, too. That toothpaste smile charms 'em all!"

Hal wasn't blessed with greater intelligence than Steve and Curtis. He didn't study any harder either. But they were right—he did manage to get the A grades. It was Hal who the teachers recommended for the college scholarship, too. He got it without a dissenting vote.

Now the easily-recognized "apple-polisher" is rarely popular with either students or teachers. He is spotted as a fake. His efforts to "butter-up" a teacher he doesn't really respect, earn him very little reward.

But what about the students like Hal? Where can the average person acquire that magic ingredient which often spells the difference in academic achievement?

In taking inventory of your own relationship with teachers, answer honestly the following questions:

1. Do I greet the teacher pleasantly the first time I see him each day?
2. Do I give consistent, thorough attention in class?
3. Do I take the teacher's suggestions readily?
4. Do I try to fulfill assignments as directed?
5. Do I laugh when the teacher makes a joke?
6. Do I ever prepare another assignment or write a letter during class?
7. Do I carry on a conversation either audibly or with my eyes, with another class member while the teacher is lecturing?
8. If the teacher makes an error, do I point it out?
9. Am I ever late to class or absent without excuse?
10. Do I stack my books and obviously prepare to leave class early?

If you answer "no" to any of the first five questions or "yes" to any of the last five, you can diagnose a part of your own problems.

Recognize the fact that teachers are people. They respond warmly to the magic touch of courtesy. It's human nature for us to like the people who seem to appreciate us. A teacher is no exception to this truth.

Another fact must be acknowledged. Teachers are not alike. They are as individualistic as other people. To succeed with each teacher, study him carefully. Become acquainted with his little peculiarities and adjust to them.

Marilyn was a creative, inspirational sort of student. She had a lot of originality but lacked self-discipline. To her disappointment she realized that Miss Kelly, her English teacher, was just the opposite. Miss Kelly graded their themes not on uniqueness, but on punctuation and spelling. Marilyn faced the fact that she'd better master these troublesome details if she wanted to make decent grades under Miss Kelly. In trying to please her teacher, she eliminated her greatest handicap in writing. Years later when her first book was published, she said, "I would be a nothing today if Miss Kelly hadn't forced me to learn the mechanics of writing."

When Jim signed up for speech class he didn't know what he was letting himself in for. Mr. McDougle expected him to be a dynamic speaker even if it took hours of preparation and practice. Furthermore, McDougle actually embarrassed a student when he criticized the speech, tore the content of the speech apart. He even told Jim to wear pressed pants, and to polish his shoes the day he knew he'd be giving a speech. Jim felt like dropping out of class. No teacher had a right to humiliate a student like that. Jim continued to dress as he pleased, made his speeches the same way he'd always done. When McDougle berated him, Jim would glare right back.

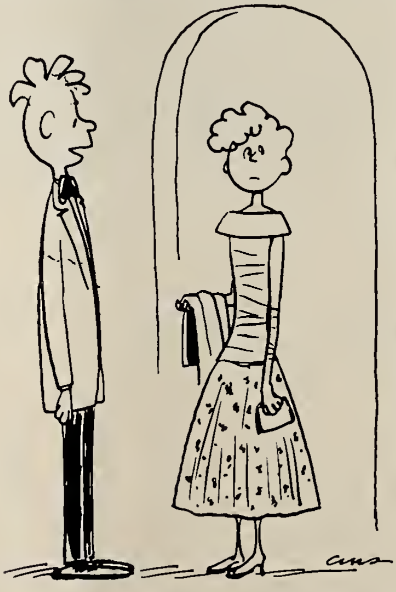
Jim made a D in speech class. He failed in his teacher-pupil relationship. He also cheated himself of an opportunity to develop under a fine teacher.

Now sometimes you'll have the misfortune to take a class under a really poor teacher. He doesn't have an adequate background to teach the subject, or he fails to prepare for the daily lessons. All right, you have a choice. You can make the best of it and concentrate on learning something from the textbook and getting a good grade. Or you can show the teacher you consider him inferior, thus building your own ego. A well-balanced teen-ager who thinks won't adopt the latter plan. Also he'll be smart enough to keep his criticisms to himself. Sounding off on a teacher's shortcomings may result in your being quoted where it could do the most damage.

Most teachers have something to offer. Gain from each of them. Look for their good points. Express appreciation when you feel the teacher has given you a new insight into the subject you're studying.

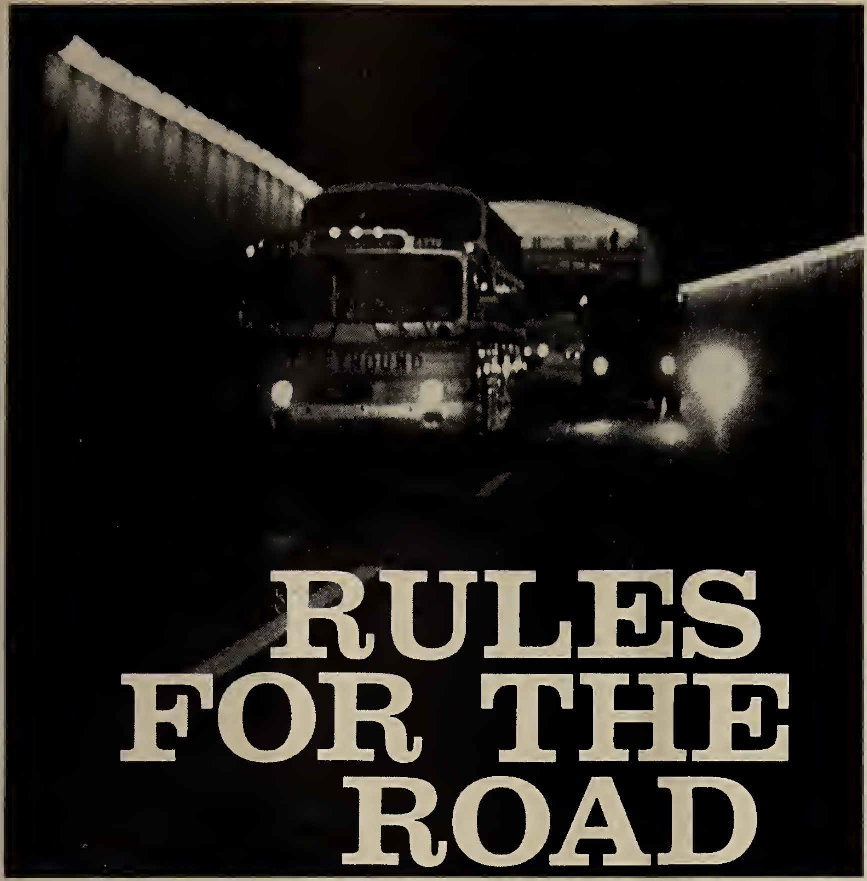
Unless your school it extremely large, you probably have some contact with your teachers outside of class. Be friendly. Be natural. Use that magic touch of courtesy. Treat your teacher as an important, thoroughly likable friend. Do not, however, presume upon friendship. Just because you always see her at the grocery, don't start calling her by her first name.

It takes effort on your part to succeed in pleasing each teacher. But the effort is infinitely rewarding. You'll make better grades, you'll have a more satisfying relationship, and you will live a better Christian testimony in your school. A bonus benefit will be some lifetime friendships with fine men and women who help prepare you for maturity.



Charles M. Schultz, © 1963, by Warner Press

"Instead of bringing you a corsage, I think you'll be glad to know I've made a donation to home missions in your name!"



RULES FOR THE ROAD

1. Smooth driving is the mark of a pro. Don't make jackrabbit starts, squealing turns, and fast stops.

2. Use sportsmanship at the wheel. Be courteous and give the other fellow a break.

3. Driving isn't a contest. Don't try to get ahead of the other driver, or even the score if he is inconsiderate.

4. Speed is a killer. Adjust it to road, weather, and traffic conditions.

5. Passing and lane changing are among the most dangerous maneuvers in driving. Make sure you have plenty of room to pass, and that the way is clear before changing lanes.

6. Stay alert and think ahead of your car. Anticipate trouble at intersections, over hills, around curves. Keep both hands on the wheel and your eyes on the road.

7. Obey the law. Don't fudge at lights, signs, rail crossings.

8. Keep your car in topnotch condition. Pay particular attention to safety features such as tires, lights, brakes.

9. Don't be a bumper chaser. Drive at a safe distance behind the car ahead.

10. Be proud of your driving. Do your part to prove that teen-agers can be the best drivers on the road.

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COVER

A village near Japan's highest mountain, Fujiyama: rural Evangelism bears only few fruits in spite of much toiling.

CONTRIBUTORS

E. Stanley Bohn, 4140 Cambridge, Kansas City 3, Kan., is pastor of the Rainbow Boulevard Mennonite Church and Loyalty Mission.

Takashi Yamada, Higashi 2-chome, Torimachi, Kobayashi, Japan, is the pastor of the Kobayashi Mennonite Christian congregation.

Dorothy Best Rains lives at 501 North Lexington, Wilmore, Kentucky.

J. J. Thiessen, 443-3 Ave. N., Saskatoon, Sask., has served the Mennonite Church for many years as a minister, teacher, and administrator. He has given special attention to Mennonite resettlement. Our editorial is an excerpt from an address for the Mennonite Central Committee last year. He was a member of MCC from 1946 to 1964.

CREDITS

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THE MENNONITE

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

J. J. Thiessen

What a high privilege it is for us to be called workers together with God. And yet we do not seem to give much thought to it. Many do not count it a privilege. Sometimes we think the work we do is not of any great importance. We feel our work does not count for much in the great scheme of things. So, the work is done half-heartedly, or perhaps it is not done at all. That is wrong.

We count for more in God's eyes than we think. We are workers together with Him. God needs you and me. God has many purposes for our lives, but we are the deciding factors. If we cooperate, the thing will be done; if not, it won't be done.

God will do some things apart from us, but many things He cannot accomplish without the cooperation of His people. We hold the key.

It is our duty and privilege to lend a hand. This phrase was once used by a woman in a prayer she spoke: "All that Thou dost ask of us, Lord, is just that we lend Thee a hand." Just to lend a hand, in lowly yet beautiful ways, is a wonderful thing. Christ today makes His appeal for workers and more workers. "The harvest truly is great and the laborers are few." Will you lend a hand?

In the book, *My Lady of the Chimney Corner,* A. Irvin tells the story of the most beautiful life he ever knew, the story of his own mother. In one passage he makes her say the following: "God takes a hand wherever He can find it. And just does whatever He likes with it. Sometimes He takes a bishop's hand and lays it on a child's head in benediction; then He takes the hand of a doctor to relieve pain; and the hand of a mother to guide her child, and sometimes He takes the hand of an old creature like me to give a bit of comfort to a neighbor. But they are all hands touched by the Spirit, and His Spirit is everywhere looking for hands to use."

Over forty years ago a special appeal to lend a helping hand came to the Mennonite churches in America. The eyes of our people were opened for the needs in the Near East, Europe, and Russia. The leaders of our churches recognized the challenge and the invitation of the Lord to come out to serve a suffering mankind.

It was my privilege to come into contact with the relief work of the Mennonite churches of America during the years 1921-22. In those days bread was scarce and it meant much to my family and neighbors when the American help arrived.

I remember the night when P. H. Unruh appeared in the church of Tiegenhagen, where I was employed as a teacher, to bring greetings from the churches in America. He spoke on Exodus 16:15: "And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, this is the bread, which the Lord has given you to eat." You should have seen how many people responded with tears for the spiritual nurture they received through his message and for the hope that physical bread was finally in sight. To be in need of bread is a terrible thing. I still hear the voice of my three-year old child in Russia: "Papa, *Brot.*"

The small door which was opened to a group of people with a little strength has never been closed again and many new opportunities of service, open doors, have been given to us. The open doors given by God to the Mennonite churches have been used by thousands of consecrated individuals, by people whose hands were touched by the Spirit and whose hearts were filled with compassion, love, and dedication. It is gratifying to know that the work for the benefit of a suffering world has not been the idea of our leaders only but has, in the course of time become the conviction of the whole Mennonite brotherhood.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

80:11 MARCH 16, 1965

The Christian Use of Authority

FEET WASHING

J. Lawrence Burkholder

A SERVANT IS not greater than his master" (John 13:16) is a statement that probably came out of the institution of slavery. But it expresses a principle found in all structures of authority.

Wherever authority is respected, whether in the house of Herod or in the company of General Electric, some people are held to be superior to others. A worker is not greater than his foreman; a student is not greater than his parent. All of us tend to rank ourselves in relation to others, whether out of respect or fear.

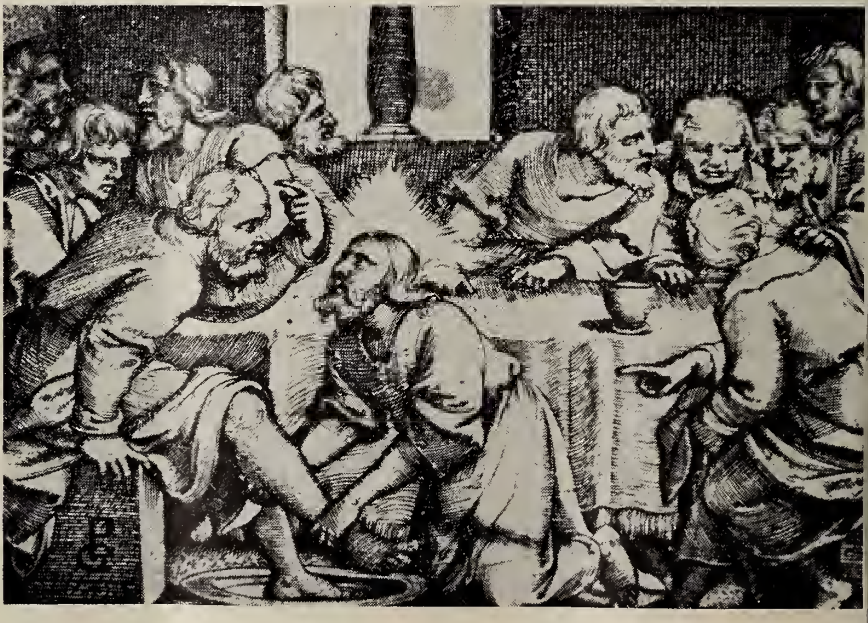
Apparently Jesus used this expression frequently—it is recorded three times in the Gospels. In His day it was sometimes used to reinforce privilege, sometimes to encourage respect for greatness.

Jesus accepted at least one of its implications—the principle of authority. "You call me Teacher and Lord; and you are right, for so I am" (John 13:13). But everything depends upon the subtle twist this statement takes when seen in conjunction with an act. This act reverses the force of the statement.

It is the act of washing His disciples' feet. "A servant is not greater than his master," normally implies the power and privilege. The master lords it over the servant—the privilege of the superior over the inferior. But here we find it used ironically by the superior as He washes the feet of the inferior. He uses it to call the disciple to humble service. Not without a touch of solemn humor, He says in effect, "If I, your Master, wash your feet, certainly you ought to wash one another's feet. After all, a servant is not greater than his master."

The challenge to wash one another's feet raised a sensitive issue. It would not have been so difficult if Jesus had asked them to wash the feet of their Lord. This would have seemed natural and right. One must always be willing

"Christ Washing the Disciples' Feet" by George Pencz



to wash the feet of a superior, whether out of respect or prudence. The organization man does that all the time. He washes the feet of the vice-president, whom he emulates and replaces. But Jesus asked the disciples to do something not implied by systems of authority—to wash the feet of their equals and their inferiors, even the feet of fellow candidates for seats of honor.

The mark of genuine humility and service is not love for the one to whom one is immediately responsible in the totem pole of official responsibility (this is implied in any worldly system) but love for those whom one does not naturally love—those who have little to offer, or equals who may someday occupy coveted seats of honor. One can imagine Peter washing the feet of Jesus, but not so readily can one imagine Peter washing the feet of James.

This incident also epitomizes the Christian use of authority. Jesus does not abstract himself from His position of authority. He remains Lord and Master. He accepts the responsibility of His position. He employs the power implied in lordship. But He is Lord without lording it over. He rules by washing His disciples' feet. He rules by serving. He employs power in order to empower the powerless. He uses authority to increase authority of others. By washing the disciples' feet, He introduces into our system a principle that makes authority tolerable and power creative.

Not long from now our seminary seniors will suddenly find themselves in a position of leadership. They will find themselves in the strange position of men who are at once men of power and servanthood. As authoritative interpreters of the Word, as institutional managers, as prophetic voices, thev will be lords.

Oddly enough, in democratic America this is what many people will want them to remain—pure and simple lords—but, of course, little lords. In fact, they will wash the minister's feet, and as laity they will acknowledge servile obedience that a layman is not greater than his clergyman!

Then the minister will be faced with two temptations: to enjoy the "power" of the office and forget to wash his disciples' feet in humble service or a more likely temptation—to refuse to call upon the congregation to wash one another's feet, or for that matter, to wash the dusty and sore feet of the world. It is much easier to wash the church's feet in personal selfless service than to call the congregation to do the same.

During our communion services reference is often made to the various traditional interpretations of the Lord's Supper. As for what may be unique in the Mennonite tradition, it may be concern with the problem of how to relate power and service. The Mennonite community, like other communities, despite its cultural uniformities and its emphasis on brotherhood, seems to develop certain strong individuals and authoritative structures with masters and servants.

This means that those who have power are tempted to sin by lording it over those who have no power. Those who have no power are tempted to resentment. Both are prone to reinforce their power by reminding the brethren in subtle, and often none too subtle, ways that "a servant is no greater than his master." Jealousies mount and the unity of Christ in the church is threatened. For this reason, some Mennonites have traditionally sought help by observing the ordinance of feet wasting as an integral part of the communion.

It is an act which represents more powerfully than any other ordinance the divine humiliation. It dramatizes the spirit of humility which makes power possible within the body of Christ. In recent years, the practice of feet washing has been declining. But, needless to say, the problem of the misuse of power remains.

Closely related to the practice of feet washing is the so-called "counsel meeting." It is a meeting which is held normally one week before communion. This is a congregational meeting which everyone is expected to attend. At this meeting each member is permitted to say whether he is at peace with Christ and with the brotherhood. He is invited to make any statement he will about the spiritual condition of the body.

If no serious problems emerge, a communion is announced joyfully by the elders. If, on the other hand, serious resentments, quarrels, or misunderstandings are disclosed, communion may be postponed until remedial efforts have been made. This is not intended primarily to discipline individuals but to restore the body of Christ to health so that communion may be observed in the joy of renewal.

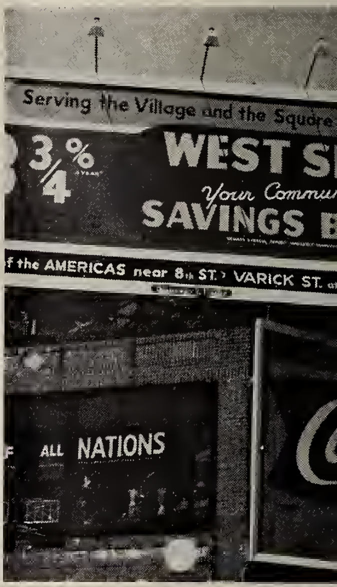
This recalls the commandments of Christ, "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift" (Matt. 5:23, 24).

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 67114

THESE BITING SYMBOLS

A Meditation

Ross Snyder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f the AMERICAS near 8th ST. VARICK ST.
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I

Consider with me the symbols
That terrorize our consciousness all our lives:

The totem pole of status by which we constantly decide our worth;
All size of salary checks, and the necessity of smooth, slick wives, and a second car.

All the faceless ones whose prejudices we must not violate
For we still fear Senator McCarthy and the House Un-American Activities Committee.

All upper-crust or lower-crust society
Whose style of life we feel we must accept as the right and proper judge of ourselves.

All judgmental parents, teachers, sons and daughters.
All assaults on privacy.

All ideas that "if everyone is wearing it, doing it, repeating it,"
It is *right.*

All T.V. shows,
All novels and plays,
All newspapers,
All propagandists and celebrity gods and godesses that tell us how we must feel, interpret events, what we must be.
Above all, that we must repress our own experience and thinking from first-hand resources.

All labels we pin on other people and ourselves,
By which we decide we are either superior—inferior, better—worse, wise—ignorant, normal—queer, elect—hewers of wood and carriers of water,
And by so doing, think we know what *we really* are, and what the person before us really is.

Let us regularly vomit all such symbols down the toilet,
And flush it with a mighty roar of waters,
And let them join the sewage and garbage of our civilization.

II

Bleed with me over the symbols
That bite and tear man's connection with man,
That poison and destroy the humanity within us:

All significance attached to white skin,
To black skin,
To oriental skin.

All fine or unfine clothes.
All Cadillacs or Volkswagens.
All big and little houses, all select neighborhoods.

All the big desks behind which power isolates and puffs itself up;
All the pulpits which encase ministers,
Behind which they hide,
Engage in double-talk,
Elevate themselves from man's common grandeur and misery.

All college and university degrees—
Particularly the honorary ones.

All nationalisms and political movements
That seek their own power rather than risk for man;
Who delude their people with great slogans and explanatory myths,
Who intensify their people's resentments.

All Christians who regard other Christians as heretical,
Since they, themselves, are the only one true church.

All pastors who favor one-way communication as the style of life of
  their congregation.

From all these, let us loosen our allegiance,
And cry with intensity—
"Lord, of the prophets and of Jesus Christ,
From all these biting symbols deliver us."

III

Join then with me in everlasting repentance
Concerning these matters,
And in mutually affirming the troth of our lives:

Lord, thou hast been our dwelling place
  in all generations,
Before the mountains were brought forth,
  or ever thou hadst formed the earth and the world,
  from everlasting to everlasting thou art God (Psa. 90:1, 2).

Let thy work appear unto thy servants,
  and thy glory unto their children,
And let the beauty of the Lord our God be upon us:
  and establish thou the work of our hands upon us;
  yea, the work of our hands establish thou it (Psa. 90:16, 17).

NEWS

Fairness Doctrine Found Fair New Support for Radio-TV Curbs

In 1964 the Federal Communications Commission tried to bring some order to the chaos of religious and political programs. Many broadcasters had been more than free in their exercise of free speech on United States radio and television channels. A concern developed when persons and groups were repeatedly attacked and defamed without an opportunity to reply to the same audience.

The new rules laid down by the FCC now ask that persons or groups attacked may be given time to respond. The federal agency even requires that broadcast transcripts be submitted to those under fire.

These rules, labeled the "fairness doctrine," have been the source of much controversy in the radio-television industry. Most unhappy have been the free-wheeling broadcasters who have used charges and innuendoes so freely.

Some felt that the FCC rules might develop as a form of government censorship. Many stations felt that the requirements of the doctrine were unduly heavy.

Recently the doctrine received the support of the American Civil Liberties Union. This agency has been most active in supporting the rights of free expression by all persons regardless of their convictions. Recently in Livermore, Calif., the ACLU defended the action of a woman who defied a city ordinance forbidding the display on residential property of political signs backing Senator Goldwater. The group insists that the ordinance is unconstitutional.

In the case of the fairness doctrine, the ACLU finds it a way of increasing diversity of information and ideas on radio and television. The new regulations underscore the basic need of broadcasters to operate their publicly-granted licenses in the "public interest, convenience and necessity."

Said the Union: "Because of the limited number of channels which technically can be developed in the radio and TV spectrum, government regulation is necessary to avoid chaos. Government regulation always carries with it the responsibility of censorship, and the ACLU is especially sensitive to this danger. However, each FCC step toward actually increasing diversity—without interfering with program content—deserves the backing of civil libertarians eager to have the First Amendment utilized for the resolution of public issues."

The ACLU statement did question "certain procedural requirements" in the FCC's recent statements, notably the submission of broadcast transcripts by stations to persons or groups attacked. Although it did not take any position on such requirement, which has been scored by broadcasters as a heavy burden, the Union said that the Commission evaluates them in the light of their own experience and the practicalities of the broadcasting industry, especially in the context of the last election campaign, the ACLU said.

Answering the complaints of some broadcasters that the "fairness doctrine" would be used as a weapon of government censorship, the ACLU noted that the FCC has repeatedly said that its standards will be applied reasonably and in particular situations. "In addition much weight is to be given to the good faith judgment exercised by the licensee in each case. The Union agrees that in order to operate most effectively, the 'fairness doctrine' must and should be applied in this reasonable manner."

THE ACLU policy statement recognized that "when government action even approaches the area of content, dangers arise which may limit freedom of expression on the air. Particularly there is the danger that to avoid involvement with a government agency over interpretation of what is a controversial program, or where a dramatic or other non-discussion format presents an issue, the station management will simply remove the controversy from its programming. The fear is the station will play safe, thus depriving the public of needed exposure to the controversy. Such a fear of government involvement with programming on the part of the broadcaster is understandable. But the broadcaster does have a responsibility as a public licensee and a challenging opportunity to acquaint his audience with a variety of points of view—especially when individuals and organizations are under specific attack and thus the particular controversy is very sharp."

A CHURCH IS BORN AT GULFPORT

Fellowship Chapel is a new bright spot in the Christian witness at Gulfport, Mississippi.

It was first opened the latter part of October. An adult fellowship hour is held each Sunday afternoon from five to six o'clock. Invitations were sent to the parents of the children enrolled in the Bible classes and to persons with whom the Gulfport staff has worked closely. Ten people attend regularly, with sixteen the highest attendance.

The hour is used for meditation, discussion, sharing of concerns and problems, and prayer. After the service the fellowship continues with a coffee hour in the community library. A number have testified that this has been the best year in their lives because of a renewed relationship with God.

A second development in the Mennonite program at Gulfport is the community cleanup campaign. Community residents have been helped in cutting weeds and hauling trash. Equipment used was donated by four central Kansas churches. Mr. and Mrs. Walter Braun, volunteers from Kane, Manitoba, are in charge of the campaign. The community has responded favorably.

A year ago three additional lots next to the Community Center were purchased and enclosed with a fence. Recreational facilities added were a croquet court, volleyball court, badminton court, and two shuffleboard courts. The work was done mainly by General Conference volunteers.

With the Walter Brauns joining the unit, a Bible class for young people in grade seven was added, making a total of nineteen Bible classes. The attendance is about 200 children a week. Seven classes are taught by local people and the others by the Orlo Kaufmans and Harold Regiers, regular Gulfport staff, and the voluntary service workers.

The Sunday School Class of the Air, a radio program directed by Harold Regier, continues at 7:45. Both Negro and white Christians participate in this local ministry.

A total of 800 children attended four summer Bible schools. The largest enrollment was in the north Gulfport community with about 570 children attending. Most of the classes were taught by local Negro people and the remainder by the Gulfport workers. Forty-eight children between the ages of fourteen and eighteen attended the one retreat held last summer.

Other Gulfport projects included raising funds for the swimming pool and making a $250 scholarship available to a college student. Twenty children shared Mennonite homes in central Kansas in the Fresh Air Program this past summer. Approximately 400 books were added to the library, mainly donations from church groups.

The present voluntary service staff is: Edith Adrian, Rosemary, Alberta; Irvin and Lillian Enns, Inman, Kan.; and Marlene Penner, Morden, Man.; besides short-term volunteers, Walter and Marilyn Braun.

CAMPERS SET MEET FOR APRIL

Family camping will get some study when Mennonite camp leaders get together in western Pennsylvania next month. It will be the fourth annual meeting of the Mennonite Camping Association. President of the inter-Mennonite group is Dan Graber, Cassopolis, Mich.

Eugene Sease, director of Christian education for the Evangelical United Brethren Church, will lead the discussions on leadership training as well as the sections on family camping. James Leach, a Presbyterian pastor, will speak on camp site development and financing.

Dates for the meetings are April 2 to 4, Friday evening through Sunday noon. The place is Laurelville (Pa.) Camp. Reservations are being received by Joe Buzzard, secretary-treasurer, Mennonite Building, Scottdale, Pa.

IN THE RACE AGAINST DEATH SOME AID ARRIVES TOO LATE

Death is an impatient reaper and frequently wins the race.

A fire rages through a Korean village of thatched dwellings leaving 300 persons possessionless; two boys in Hong Kong head for rough and evil company because they cannot go to school on empty stomachs; in Haiti a mother frightened by the swollen and grotesque appearance of her infant son walks hours to reach the hospital at Grande Riviere du Nord—in these and countless other cases the Mennonite Central Committee's material aid program was directly involved in the struggle for survival.

Paxman John Slotter, Souderton, Pa., learned of the fire in the Korean village through newspaper accounts. A week after the misfortune, forty-nine homeless families received clothing, bedding, and Christmas bundles.

The boys in Hong Kong, aged ten and twelve, came to the attention of caseworkers who arranged their enrollment into a Christian school. Their tuition is paid by North American Mennonite sponsors. At the school they receive one nutritious meal five days a week supplied by the MCC school feeding program.

The anxious Haitian mother was told by a doctor at Grande Riviere du Nord that her baby would live and that he would not lose his sight as so many children do with this disease. She breathed a prayer of thanksgiving to God for His love and the hospital. The Mennonite Central Committee supplies workers, medical supplies, and equipment to two hospitals in Haiti.

The above illustrations reveal some of the faces behind the figures describing the activities of the material aid program in 1964.

The five clothing centers at Yarrow, Kitchener, Reedley, North Newton, and Ephrata, processed 402 tons of clothing; 40,505 Christmas bundles; 21,273 layette bundles; and 8,571 leprosy bundles during 1964. Contributions of Christmas, layette, and leprosy bundles jumped 14,000 over 1963.

A total of 265,433 cans of meat, lard, fruit, and vegetables were proc-

TREES ARE PLANTED on the hills of Algeria by the millions. The reforestation program sponsored by Protestants in Sweden, West Germany, Britain, and North America will enable eastern Algeria to live off its own forests in ten years. Black soil excavated from the ruins of Roman cities like Timgad is packed around the roots of each seedling planted on the barren uplands. The program is also a relief project in that poverty-stricken villagers are paid in American surplus food for planting trees at 110 different sites. The Christian Committee for Service in Algeria of which Mennonite Central Committee is a member sponsors the program.

cessed, the highest number on record for the canning project. The portable canner visited thirty communities in nine states, while stationary canner facilities were used in eight communities located in seven states.

Provincial relief committees in Alberta, Saskatchewan, and Manitoba donated funds to purchase two carloads of meat shipped to Hong Kong, Korea, and Vietnam.

Another function of the material aid program was the shipping of medical supplies and equipment to doctors and nurses in fifteen countries under its Medical Supply Service. In 1964 the Mennonite Central Committee received from Interchurch Medical Assistance, Inc. almost $200,000 worth of drugs and medicines at a cost of $2000 (membership fee).

Material aid director John Hostetler reported that 212 shipments valued at $2,363,395 and weighing 5712 tons were initiated in 1964 compared to 177 in 1963.

Wherever the Mennonite Central Committee is engaged in mass feeding, it attempts to phase out distributions as early as possible to give heads of households ample opportunity to provide for their own tables rather than making them dependent on the charity of others. Emphasis in the administration of material aid is placed on rehabilitative ventures, social cases, hospitals, orphanages, leper colonies, sanitariums, and schools where personal encounter is brought to bear.

Archie Graber, who is associated with the Congo Protestant Relief Agency, was driving home one day when an African traffic officer signalled to stop. When Graber asked what traffic law he had violated, the policeman said he wanted a Bible. "I drove to the side of the road and got him a New Testament from the back seat," related Graber. "He thanked me and went back to directing traffic." The above incident is an example of the ministry carried on by Christian relief workers as they relate deed and word.

ONTARIO REGROUPS FOR SERVICE

The first annual meeting of the Mennonite Central Committee of Ontario was held at Steinman Church near New Hamburg, Ont., on Jan. 30. The chairman of MCC—Ontario, H. H. Epp, is recuperating from illness in Arizona. In his absence the vice-chairman, J. B. Martin, was in charge of the three sessions. Upon the executive committee's recommendation, Wilson Hunsberger, Waterloo, was elected chairman for the coming year.

The four sections of MCC—Ontario are relief and immigration, peace and social concerns, welfare, and service.

Two representatives from the Mennonite Central Committee, Akron, Pa., addressed the assembly. They were Edgar Stoesz, director of voluntary service, and peace section executive secretary Edgar Metzler.

At the evening session the Conference of Historic Peace Churches was officially dissolved and their work turned over to the newly formed MCC—Ontario. Former chairman of the Conference of Historic Peace Churches E. J. Swalm was elected honorary chairman of the MCC—Ontario executive committee.

OAKLAWN TREATS 648

About two years ago, with sacrifice, high hopes, and much dedication, the Oaklawn Center opened its doors to receive its first patients.

The product of five years of planning, fund-raising, negotiation, and contracting, by ten Mennonite and one Brethren conference, the Center promised a medical ministry to people "with problems of living and feeling."

What have the passing months brought forth?

During the year, 648 patients were admitted to the Center in Elkhart, Ind., with 736 active cases being served, the additional ones having been admitted the previous year.

Of these 648 admissions, 178, or 27.5 percent, came from one of the sponsoring church conferences.

Most of these patients were admitted to the Center's outpatient program, but 167 of them were admitted to the day care Center where they spent an average of twenty and one-half days. The day care Center provides what is called "milieu" treatment. The aim is to set up an environment within which people can be helped to discover each other, to discover a new depth of emotional support and meaning in learning to understand, accept, and help each other in the process of helping themselves.

About 45 percent of the patients admitted during 1964 were referred to the Center by medical doctors. Clergymen referred 16 percent of the total, while the remainder came from various other sources.

By the end of its first full fiscal year, the Center had assembled a professional staff of ten persons, including two psychiatrists, two clinical psychologists, five psychiatric social workers, and a chaplain. All of these people are members of the sponsoring churches.

In addition, fifteen other persons work at the Center. These include six clinical persons on the day care Center staff and nine administrative, secretarial and operating people.

The Center's annual report tells of a variety of non-clinical activities: the "Community Home Program" providing lodging for patients from a distance; the Oaklawn Forum, being six "conversations on life" for 200 community leaders and staff; various special services to church and community, including workshops, seminars, consultations, addresses. The Center is one of four hospitals associated with Mennonite Mental Health Services, an agency of the Mennonite Central Committee.

The annual report shows that the Center had gross billings during 1964 of $234,500, and that it experienced an operating loss of $12,500.

The report shows that $238,000 remains to be raised to cover the cost of the Center's building.

SASKATOON HAS A NEW CHURCH SECOND GENERATION GROUP

The Mount Royal Mennonite Church, Saskatoon, was officially organized on the first Sunday in January. The congregation was sponsored by the Mayfair Church which itself had been developed by the First Mennonite Church of Saskatoon over twenty years ago.

Sixty-two members of the Mayfair Church were released at a special service to become members of the Mount Royal congregation. Peter G. Sawatzky, Mayfair pastor, and Paul Schroeder, chairman of the Saskatchewan conference, officiated at the services.

The Mount Royal work was begun on Saskatoon's west side on March 1, 1961. A building was erected and dedicated in 1963. Since January 1964 Waldemar Regier has been pastor of the congregation which is now self-supporting.

The Mayfair Church is also the sponsor of the Martensville Church in a settlement north of the city limits.

Experiments Can Dispel Apathy

Three long-time champions of nonviolence, the historic peace churches, took a joint look at the civil rights movement and their role in it.

In the main, the thirty representatives of the Church of the Brethren, the Friends, and the Mennonites meeting February 15-17 at Elgin, Ill., were gratified with the nonviolent character of the movement. They voiced their dismay, however, that progress in civil rights to date has been generally inconsequential, and that their own members have been too little involved in the movement.

"Most of us came to the consultation congratulating ourselves on the legislative progress of the nation," said Vern L. Miller, a Mennonite pastor in Cleveland, Ohio. "Then as we considered the tokenism, the quota systems, and the desegregation orders of courts which have been circumvented, we discerned that on almost every front there has been no permanent improvement in civil rights or in living conditions for Negro Americans."

The participants examined three fronts in detail—jobs, housing, and education. On the latter, Meyer Wienberg, a Chicago teacher and editor of *Integrated Education* magazine, charged that in the eleven years since the Supreme Court ruling on integration in schools, the quality of education for Negro children has not improved and in some cases has deteriorated. The reading level of sixth grade Negro children north and south, he said, is still two to three years behind that of the American average.

James Lawson, pastor of Centenary Methodist Church, Memphis, Tenn., called on the three church bodies to go beyond "being paper prophets and practitioners to world changing and world building."

"We must transcend our own parochialism" and "find ourselves possessed by a love which makes us free," he declared. "And we must confront other people with the meaning of this love. Confrontation calls for direct action, imaginative, dramatic, massive."

As to integration in education, Lawson contended that such direct action as disrupting school classes at times may be necessary. "It is better for my son to be out of school for a month, three months, even three years than to go for twelve years without ever having released the possibilities that are within him," the Negro pastor asserted.

On employment issues, the consultation heard Victor Obenhaus of Chicago Theological Seminary assess the implications of automation. "The issues are essentially philosophical and theological," he said, "for our concern centers on the kind of life made possible or necessary by the process of automation."

The social ethics professor pointed out that the new kinds of jobs being created by automation require a level of skill beyond the achievement of a large percentage of the work force. "We face a society in which extended hard work or clerical labor will be unlikely for an increasing number," he said.

"The unskilled worker is a surplus commodity wherever he goes," commented Edgar Stoesz of the Mennonite Central Committee, Akron, Pa.

The representatives reviewed also the matter of housing and as a beginning action projected a joint consultation of selected realtors and developers from within their memberships to focus on integrated housing. They also urged the establishment of fair housing councils and voluntary listing services in local communities.

On the one hand, the representatives lamented the fact that the church-

FAITH
AND
LIFE
BOOKSTORE

BERNE BOOKSTORE REOPENS

Eleven months after the Easter morning fire on Mar. 29, which destroyed the Berne bookstore, the new Faith and Life Bookstore was dedicated during the Sunday morning worship service at the First Mennonite Church, Berne, Ind., on Feb., 14.

Feb. 18-20, were the days of the grand opening. Over $500 worth of door prizes were given away during the three days. The grand prize was an Underwood Olivette portable typewriter. Other prizes included Bibles, books, a Bible concordance, a world globe, a Shaeffer desk set, and a movie camera. Walter Unrau, Newton, Kan., business manager of the Board of Education and Publication, attended the opening.

The new building of modern design is forty-four by seventy-five feet and has a stone front. Loans from the Mennonite Biblical Seminary annuity funds, and from the trust funds of the General Conference, financed the construction of the building. Loans will be liquidated from store operation profit and from contributions by the Board of Education and Publication.

The bookstore carries a new stock of church, Sunday school, office, and school supplies. Howard Culp is manager of the store.

es were Johnnys-come-lately in civil rights, inclined to prop up other forces rather than become pioneering forces themselves. On the other hand, they applauded the civil rights movement outside the church as "a sign of God's work erupting beyond ecclesiastical structures." These were the words of Warren Groff, Bethany Theological Seminary, Oak Brook, Ill. Still, the spirit of self-indictment prevailed.

"Our involvement is a curious thing," said Virgil Vogt of the Reba Place Fellowship, Evanston, Ill. "We go to the state capitol to urge welfare support for the inner city, but what support have we ourselves given to these people? We see involvement as sending a petition to Mayor Daley but not as moving a seminary from the inner city to the suburbs."

Chicago Theological Seminary president Howard Schomer warned of the danger of the church's seeking to interiorize its life within its own walls, within its own fellowship, apart from cultic or civic life. At the same time, he said, the civil rights movement may be endangered if it becomes obsessed with strategy and change—"simply in order to be relevant with the spinning wheel of revolution"—and thus alienated from core values.

"To be a peacemaker amid revolution today," Schomer said, "means moving back and forth 365 days a year between the spiritual community and the civic community."

In getting that shuttle movement into operation, the Elgin consultation on the peace churches and civil rights should be of help. "The test is always in the immediacy of the response, not in any claim of being a peace church *historically*," observed Paul Peachey, executive secretary, Church Peace Mission, Washington, D. C. "The fact that the civil rights act of 1964 was even necessary reflects on the long moral bankruptcy of the churches in this area."

Beyond seeing the urgency of setting their own houses in order by erasing the reticence and apathy within, the delegates urged their churches to enter into complex situations where the exact form of ministry may have to be found through experimentation.

One such undertaking was assumed over the past year by Ralph E. Smeltzer in Selma, Ala. In repeated visits the director of peace and social education for the Church of the Brethren sought to open communication and keep it going between the white and Negro communities, assuming a listening, mediating, counseling role.

"The capacity for peacemaking is not within ourselves," the delegates reminded themselves again and again. But if "the Christian faith has its deepest reality at the point of solidarity with the world for which Christ died," as Groff insisted, then the confrontation of the peace-loving Brethren, Friends, and Mennonites with the hard realities of politics and power has only scarcely begun.

Mennonites attending the consultation in addition to those mentioned above were: Peter J. Ediger and Ed Riddick, Chicago; Edgar Metzler and William T. Snyder, Akron, Pa.; Vern Preheim, Newton, Kan.; Wesley Prieb, Hillsboro, Kan.; Harry D. Wenger, Hesston, Kan.

MTS TOUR TO RUSSIA LED BY CANADIAN EDITOR

The Menno Travel Service summer tour to the Soviet Union will leave New York on Mon., July 26, and return on Aug. 31.

Frank H. Epp, editor of the *Canadian Mennonite* and author of *Mennonite Exodus,* will serve as the group's tour leader. As the tour progresses he will provide valuable background and current information.

The tour is designed to acquaint you with some of the customs, peoples, and traditions of Russia which do not reach you through regular news channels.

Few people realize that there are fifteen distinct nationalities and over seventy different languages found within the boundaries of the Soviet Union. For many years these areas have been closed to American tourists but now they offer comfortable facilities and a hospitable environment for American and Canadian visitors.

"There is absolutely no substitute for personal encounter to learn about a nation and its people," says Peace Section executive secretary Edgar Metzler. "My one-week visit to the Soviet Union in December was brief but most worthwhile. I would urge anyone to take advantage of the opportunity to visit this country with whom we must learn to live in mutual understanding if there is to be peace."

Included in the tour will be short visits to Paris, France; Berlin, Germany; Helsinki, Finland; and London.

WORDS AND DEEDS

Robert W. Miller, reporting on a visit to Nigeria in November, 1964, tells about the service of Mennonite teachers at Bishop Smith Teacher Training College, Illorin, Nigeria. "The principal is African. There are ten teachers, of whom the four TAP persons are the only whites. The principal and the TAP personnel seem to agree that this combination of African-white staff is a good experience for everyone. The TAP personnel provided the necessary additional staff so that the school could receive government approval for expansion. The school is now in the third year of a five-year program. This year it had 600 applicants and was able to take sixty." Miller is the director of relief for Mennonite Central Committee.

A dialogue with professing communists was the suggestion of a Canadian Mennonite study conference in January. Sponsored by the Conference of Mennonites in Canada, the group also suggested that the two Mennonite colleges in Winnipeg establish an institute of Russian studies.

A Communist Party member may now be a church member, at least, in Yugoslavia. At a recent meeting the Party, while maintaining its antireligious stand, deleted a paragraph in its rules which held that party membership was "incompatible with the practice of religion."

Warren Webster, a missionary in West Pakistan for the Conservative Baptists, said at the Inter-Varsity Missionary Convention, "Perhaps no one is more conscious of the church's failure in race relations than its missionaries, who for the most part work among nonwhite persons. We labor under a burden of inconsistency." He added, "The Bible does not draw lines on race but on belief. Church membership must be on the basis of faith, not race."

Drew Pearson notes with approval the 650 white residents of McComb, Miss., who signed a petition asking for law and order and equal treatment of Negroes. He felt that the list represented a good cross section of the town. He noted one lack: "One significant fact," he said, "is that only six ministers of the gospel signed the pledge, even though there are twenty-nine churches in McComb."

The Bethel Church, Pekin, Ill., sent two hand corn shellers to the Dominican Republic to be used by two

Illinois volunteers serving under an MCC assignment in that country. The workers are Bruce Sommer, Pekin, and Jay Springer, Hopedale.

Colin W. Williams, director of the National Council of Churches department of evangelism says: "There is a vital struggle in our church life. Evangelicals are afraid that social gospelers often stress social consequences and forget that first must come conversion. Undoubtedly the charge is sometimes justified. But, similarly, others are afraid that evangelicals often so concentrate on the moment of conversion that they allow converts to forget that Christ calls us to a radically new life in the world—a life of conversion from prejudice and from acquiescence to injustice and oppression. In other words, the fear is that evangelicals too often separate the moment of conversion — in the sense of recognition of what God has done for us—from the awareness of the new shape of life in Christ: the recognition of what God does in us. Surely the two points are necessary for true understanding of evangelism."

The Western District Conference has moved its office to the Conference-College Church Center on the Bethel College campus. The center is located on the first floor of Goerz Hall, and has been established to bring together the efforts of spiritual and conference renewal. The college's Bible instructor also has an office in the Church Center which is used for student and conference meetings. The district office was formerly located in the Krehbiel Building at 722 Main, Newton. The new mail address for the Western District Office is Box 26, North Newton, Kan. 67117.

William M. Dyal, Jr., is a former Baptist missionary. In an article, "Southern Baptists and the Christian World Mission," published in the *Review and Expositor*, he said: "For too long missions has been a sacred cow. That day has come to an end. No longer is the missionary simply thought of as some kind of spiritual cosmonaut, nor as simply top-drawer dedicated Christian. The cause of missions has suffered from this long period of rarefied atmosphere of unreality. We know that there is no hierarchy of ministry. There is no special virtue ascribed to those who bear the label 'missionary' and cross the oceans and continents. Their ministry is not an other-worldly calling, but an identifiable task within the life of the church. It is high time among Southern Baptists that we allowed our missionaries to rejoin the human race and to take their common place in the priesthood of all believers!"

Bethel Deaconess Hospital Association will meet on March 23 in First Church, Newton, Kan. There will be no charge for a fellowship dinner and program that will conclude the sessions at 6:30 p.m.

CHURCH RECORD

CALENDAR

Conferences

Apr. 22-25—Central District, Normal, Ill.

Apr. 29-May 2—Eastern District, Grace Church, Lansdale, Pa.

June 17-20 — Northern District, Bethany Church, Freeman, S. D.

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967—Mennonite World Conference, The Netherlands

Canadian

May 30—Rosthern (Sask.) Junior College, graduation.

Northern

Mar. 22-28 — Petter Memorial Church, Lame Deer, Mont., Vernon Duerksen, speaker.

Western

Mar. 20—Bethel College, North Newton, Kan., Hannah Roderick Lovell, Shakespearean players.

Mar. 23—Bethel College Church, North Newton, Kan., Women's Fellowship meeting, Warren Moore, speaker.

Mar. 26—Bethel College, North Newton, Kan., O. Hobart Mowrer, speaker.

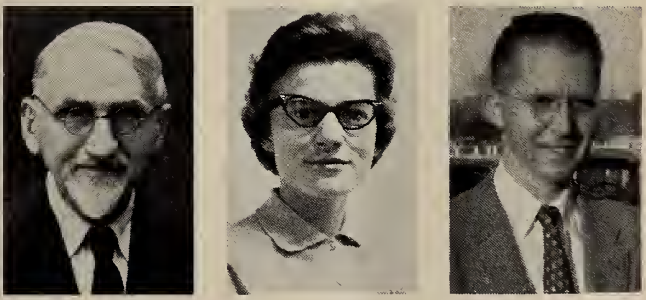
AUDIO-VISUALS

Three sets of new mission slides are now available.

The Conflict, a set of fifty-nine color slides with script and tape recording, is a fascinating story of inner conflict and spiritual victory for Lewis Alberto. It is the story of a "Colombian boy in his search for light, peace, and the will of God according to the gospel of Christ." The set was prepared by Gerald Stucky, missionary to Colombia.

Warriors with New Weapons, a set of 122 color slides with script, tells the story of the northern Cheyenne Indians. Instead of the bow and spear, Christian Cheyennes carry a new weapon, the sword of the spirit, the Word of God. The set was prepared by Malcolm Wenger, missionary to the Montana Indians.

Body and Soul, a set of 127 color slides with script and tape recording, is the story of the work at Mennonite Christian Hospital in the city of Hwalien on the east coast of the island of Taiwan. The story depicts the admittance of a patient, and the Christian care received at the hospital. Gordon L. Gering, a former Missions-PAX worker, narrates the story. Photography is by R. Lin and C. Lin, with music and sound by Overseas Radio, Inc.



Henry C. Bartel (Deaths); Margot Funk, Lyman Sprunger (Workers).

Slides may be obtained from the Audio Visual Library, Box 647, Newton, Kan. The rental fee is a freewill offering or a contribution.

BAPTISMS

Good Shepherd Church, Sioux Falls, S. D., on Feb. 14: Fred Wilcox, Stanley Miller, Carol Miller, Shelley Kunkel.

MARRIAGES

Larry Fritz and *Carol Kazar*, both of First Church, Wadsworth, Ohio, on Feb. 3.

DEATHS

Henry C. Bartel, Inman, Kan., a pioneer missionary to China was born in 1873 and died Feb. 20. He and his wife went to China in 1901 and in 1912 founded the China Mennonite Missionary Society, a work taken over in 1946 by the Mennonite Brethren Church.

Susan Boaz, St. John Church, Pandora, Ohio, was born May 23, 1895, and died Feb. 18.

Mrs. Joe Buller, Goltry, Okla., died Feb. 20, at the age of 72. She is survived by her husband, two sons, three daughters and her father, Karl Jantz of Enid who is 96.

Joseph C. Dirks, Friedensberg Church, Avon, S. D., was born Jan. 2, 1886, and died Feb. 25. He is survived by one brother and four sisters.

Arman Habegger, First Church, Berne, Ind., was born Dec. 16, 1890, and died Feb. 28. His wife, one daughter, and one son, Loris, survive.

Homer Hanni, First Church, Berne, Ind., was born Dec. 9, 1892, and died Feb. 17. He is survived by two daughters.

Mrs. Albert Nachtigal, First Church, Hutchinson, Kan., was born Oct. 29, 1919, and died Feb. 23. She is survived by her husband, one daughter and three sons.

John H. Warkentin, First Church, Geary, Okla., was born Jan. 17, 1869 in Russia, and died Feb. 22. Survivors are two sons and two daughters.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Gordon Brockmueller, U.S. Embassy, Algiers, Algeria [22]
Maurice K. Graber, 103 Second St., Woodridge, Va. 22191 [36]
Ervin Harms, Route 5, Star Route, Fairview, Okla. 73737 [99]
Murray Munyon, 104 Blackburn Blvd., Elk City, Okla. 73644 [204]
Norman M. Wismer, 233 S. Main St., Sellersville, Pa. 18960 [105]

WORKERS

Gerhard Buhr has resigned from the Bethel College faculty. In addition to basketball coaching duties, he has served as director of athletics and head of the physical education department, a position he has held for the past six years. He joined the faculty in 1955. Future plans are not yet definite, although he expects to remain in the teaching and coaching field.

Mr. and Mrs. Virgil Claassen, North Newton, have been appointed by the Mennonite Central Committee to do agricultural work in Crete, beginning this July. They will work in a Greek Orthodox school on Crete, and also do extension work with the local farmers. Their term begins June 15. For Claassen, a Bethel College graduate in economics and business administration this spring, this will be his second assignment. From 1958-60 he worked under MCC in Paraguay.

Margot Funk, Winnipeg, is a two-year volunteer who recently began service with the Mennonite Central Committee at the Albert Schweitzer Hospital in Haiti.

Henry Poettcker, president of Canadian Bible College, Winnipeg, will take a sabbatical leave during the next school year. David Schroeder will be acting president during this period. Poettcker is also vice president of the General Conference Mennonite Church.

The *Ray Reimers* have begun another term of work at Nobeoka, Japan, after several months of language study.

Richard Rempel, Newton, Kan., has been appointed instructor in mathematics at Bethel College. He replaces Paul Harms, assistant professor of mathematics and physics since 1961 who has resigned to do graduate study. Rempel will graduate from the University of Kansas this spring with his Master of Arts in mathematics. He is a 1963 graduate of Bethel College.

The Lyman Sprungers have been appointed by the General Conference Board of Missions to serve the Canton, Okla., Indian Church. They will begin their work in late spring. At the present time Mr. and Mrs. John P. Janzen, Newton, Kan., are serving the charge. Sprunger has been in the ministry since 1949, having served the Emmanuel Church, Doland, S. D.; the First Church, Caldwell, Idaho; and the last five years the Ebenfeld Church, Montezuma, Kan. Mrs. Sprunger is the daughter of Mr. and Mrs. John H. Ensz of Reedley, Calif. They have five children.

LETTERS

CRAVING FOR WORLDLY THINGS

To the Editor: In the Feb. 16 issue page 99 you have a picture which is to represent the baptism of Christ. We are greatly shocked that such a picture would get into a Christian paper. Have we Mennonites fallen so low as to present our Saviour as a practical nude? Has the devil gotten control of our thinking and printing? Where is morality? Where is true Christian concern for the lost?

We see but one way out of this mess and that is according to I John 1:9. If we confess our sin He is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness.

Therefore we urge you to make a clean cut confession through "The Mennonite" for using the money of the churches to print a picture that is a disgrace to our Saviour. May the Lord look down in mercy upon us and give us an urge to win lost souls instead of craving for worldly things, and pictures which degrade us more and more. *Mr. and Mrs. Geo. E. Kroeker, Rt. 1, Inman, Kansas*

COME HERE TO LIVE

To the Editor: Thank you for including our letter of February 16 in your March 2 issue (Letters, p. 139). Unfortunately, however, the punch line was omitted— the "Macedonian Call" as you stated (letters, February 22, 1965)— *"Come here to live"* (beginning of last sentence, paragraph 4). I'm afraid people will not know what to write to me about, and furthermore, will miss the basic point of the letter.

Hoping you can set the matter straight. *Ada and Harry Spaeth, 1500 W. 72 Place, Chicago, Ill. 60636*

A Camp Counselor Has a Rough Assignment

Jeri Engh

Catherine says "the most important job of a counselor is to put the welfare of her campers before her own."

Camp counseling isn't an excuse for summer relaxation (with or without pay)—it's hard work, but worth it!

A CAMP COUNSELOR has a rough assignment. He acts as parent, teacher, guide, friend, and spiritual mentor for the campers under his leadership.

"When you realize the immense responsibility you have, it's a little frightening," admits Catherine Turmo, from Wisconsin. "But I know of no way more exciting and more fun to really work, learn, see, create, and gain confidence, patience, and a better understanding within oneself."

"It seems paradoxical," says Maynard Atik, from Brooklyn, New York. He worked at Camp Koinonia, in northern New Jersey. "You learn so much as a counselor, yet you're in a position where you have to teach others exactly what you're learning yourself! It takes a balanced attitude of keeping yourself open to learn, and at the same time realizing you were given the job because you're a fairly mature individual with something of worth to give to your campers."

The main concern of the counselor is the growth of his campers. "If you're thinking about being a counselor," says John Stuck, sports instructor at Lutheran Memorial Camp in Ohio, "come to camp with the idea of working for the kids in promoting their spiritual life."

Carol Johnson, a sophomore at Augustana College in South Dakota, agrees. "It was wonderful to be able to talk to my campers and to share Christ with them. By coming together and discussing our various thoughts and ideas, I think we all grew in Christ."

Maynard warns that, "To do the job that's expected of you, you can't be set on winning any popularity contests. Gaining respect for what you do and what you believe in is far more important. You don't have to be a hard-nosed taskmaster, but you have to be firm in maintaining your own convictions—and the kids respect and like you for it in the long run. Campers can smell a counselor who's there to build up his own popularity, and they can sense when the counselor is there for his campers' betterment."

A prospective counselor should possess or have the ability to develop:

1. Understanding of the needs of children and young people.
2. Ability to stimulate and motivate enthusiastic camper participation.
3. Maturity to accept responsibility and hard work, "to chip in and help."
4. Love for the out-of-doors.

"Most important," says Pearl Hwa Chum Wong, from Decorah, Iowa, "you have to know your capacities—what you can or can't do."

"I learned to appreciate the great outdoors during my first summer as a counselor," one girl relates. "God's wonderful creation became much more meaningful as I lived and worked in the woods. We led Bible studies each morning, and afterwards I'd find a comfortable rock under the trees where I'd sit and think about the lesson for the day."

"You have to develop self-control," says another former counselor, from Camp Hillsboro, in New Hampshire. "You have to have a healthy and positive attitude for the benefit of your campers when you're sleeping in the rain, cooking in the rain, working in the rain, or in hot sticky weather infested with mosquitos or black flies. You get to know yourself in a hurry!"

One of the biggest problems a counselor confronts is the griping camper. "Many girls hadn't ever washed dishes before they came to camp, and some didn't take to it as quickly as others," says Carol.

Maynard had a few campers "who were constantly complaining. If it wasn't work, it was the food, or the weather, or the vast distances you had to walk to get anywhere (we had 1200 acres of camp!). It was a challenge to help these kids become accustomed to living in the out-of-doors, and give them a chance to enjoy camp."

Then there's "the 'hullabaloo' at 2:00 a.m.," says Catherine. "I lived in a cabin full of young girls—wow!"

Catherine, who was an arts and crafts director at camp, points out that hundreds of campers come to live together from all sorts of environments. "As a counselor, you're confronted with all the problems of a miniature society. Being able to see these problems, listen to them, laugh at them, learn from them and try to

A counselor's job

gives him very little leisure time,

even in the sun.

John has a

heart-to-heart talk

with one of his campers.

Pearl leads a group of campers

in choir practice for a

Sunday morning chapel.

solve them, is an incomparable experience."

"I think all counselors must go through some deep soul-searching," says one girl. "Being close to our campers in age, and in a situation where they know they probably won't ever see us again, campers will often let their hair down with us. We sometimes hear confidences even their own parents don't know about, and it's rough to know when to alert parents, or the camper's home pastor, or when not to."

All the counselors agree that their days at camp hold many wonderful memories. "I'll never forget one morning on a hiking trip," says Carol. "We found fresh blackberries along the way, and had fresh blackberry pancakes for breakfast the next morning."

"We had a special project one summer," Maynard recalls, "cutting a boundary road in a heavily wooded area, with axes, saws, and other hand tools. I'll always remember the sense of exhilaration when we had that road completed, and our feeling of fellowship on a job well done."

"The highlight of my summer of counseling," says Catherine, "was making friends with my campers and fellow counselors. It was a wonderful opportunity to be able to work with ten other college students toward a common goal. It helped me to understand the ways of getting to know people, and letting people get to know me."

"I think my various experiences at camp prepared me for the future," says one counselor. "I learned more than I will ever realize not only about camp skills, but human nature. I learned to accept new duties and responsibilities, and to look to God for help."

John says, "I grew in Christian attitude and character, due to the fine people I worked for and associated with at camp. I also gained eleven pounds!"

One of the biggest rewards of counseling, says another boy, are things like "the package of cookies from somebody's mother, or the letter you get from a camper after the summer's over."

Maynard sums up a counselor's life this way: "As a counselor I tried to help my campers toward a total Christian living experience at camp. I hope I succeeded, because I know that's what they gave to me!"

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*Supplemental reading for the Sunday school lesson of March 21.

COVER

Some symbols "bite and tear man's connection with man," but not all.

CONTRIBUTORS

J. Lawrence Burkhalder, 42 Frost St., Arlington, Mass., is a professor in the department of church at Harvard Divinity School. His article was first published by the Gospel Herald.

Jeri Engh, Lower Valley Creek Road, Lake Elmo, Minn., also wrote the evaluation of the Mennonite exhibit at the World's Fair, "It Reminds People About Jesus Christ" (Dec. 8). Photographs for her article are the work of her husband.

Ross Snyder is professor of religious education at Chicago Theological Seminary, Chicago 37. He is a specialist in the field of communication with youth. His meditation was presented to a National Council of Church youth workers meeting in Feb. 1963.

CREDITS

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THE MENNONITE

Editor: Maynard Shelly. Editorial assistant: Laraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

In January an airplane fell on Wichita, Kansas. Loaded with jet fuel, the military plane in its crash brought death and destruction to a Negro community in the state's largest city. It seemed a natural opportunity for Mennonite Disaster Service. The homes of some Negro families could be rebuilt. Such aid to minority groups has been given following floods and tornadoes in other places.

But the times are changing. And maybe we change even more. Building homes in a segregated neighborhood is a short-range good with long-range problems. Many Negroes are trying to break out of their restricted neighborhoods. Wichita isn't supposed to be segregated, but it is. We may be a hindrance to our brothers even if we build better houses in their poorer communities.

We must make the same observation about a similar project in Mississippi. In our February 16 issue we reported on the current Mennonite help being given to rebuild bombed Negro churches. Much about the project is worthy of praise. For one thing, it is an interracial project. Negro and white people don't often work together in the South. It is good to see Christians of all races giving a united witness in at least one area. A spokesman for the Mennonite Central Committee says, "It can be regarded as a landmark decision that the Mennonite Disaster Service Section has conscientiously chosen to participate in a program with Southern church people in an effort to heal . . . raw racial wounds."

It is certainly an expression of love and compassion. The Negroes of the South are poor. Technological change pinches them as much as racial discrimination. Says MCC, "Apart from the help of concerned Christians some of the burned churches could not be rebuilt. Destruction of a shelter for Christian worship and fellowship in Mississippi is as much a disaster as destruction of a home in Alaska by earthquake."

In many ways it is the Christian answer to hate and prejudice. "The burning of buildings is a symptom of a moral and spiritual illness that has poisoned human relations for generations."

All this is good. But the agony of all this is that these are still segregated churches. It is true that white Christians are contributing to the cause. But isn't this what so many white people have always wanted: separate churches for white people and colored?

Of course, it is a fine testimony to the bombers. By aiding the wronged Negroes we show that Christians do not retreat in the face of violence. But suppose that a white congregation would invite a Negro congregation to worship with them or in their building. Wouldn't this be an even stronger lesson to the segregationists?

It is painful to need to raise such questions about a landmark decision with such fair promise. It is doubly painful because of the possible financial backlash. The Mennonite Central Committee has dug deeply into its reserves to support this program. We suppose that the questions we have raised here could be asked about every other church program we support. We live in an imperfect world. Often the only good we can do is mixed with evil. Even so, it may be the best we can do.

We encourage our churches to support the Mississippi project. It has many limitations, but it may be the only thing we can do in this year. It may still be better to do the little that we can do, even though it is imperfect.

Viewed from another angle, of course, we could have no objection to building segregated churches. After all, this is an area in which we are specialists. We have been doing it in Kansas and all points north for years.

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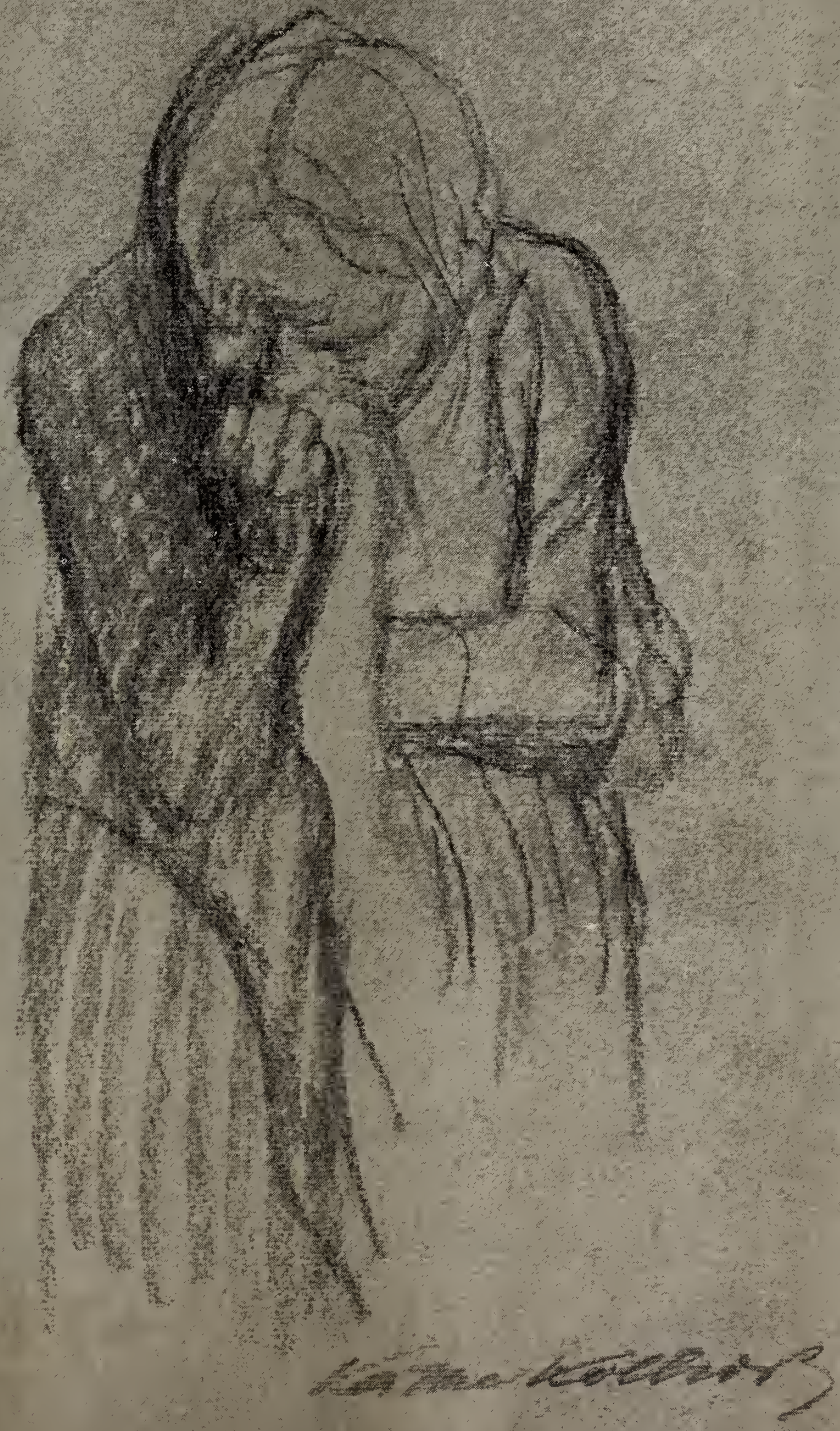

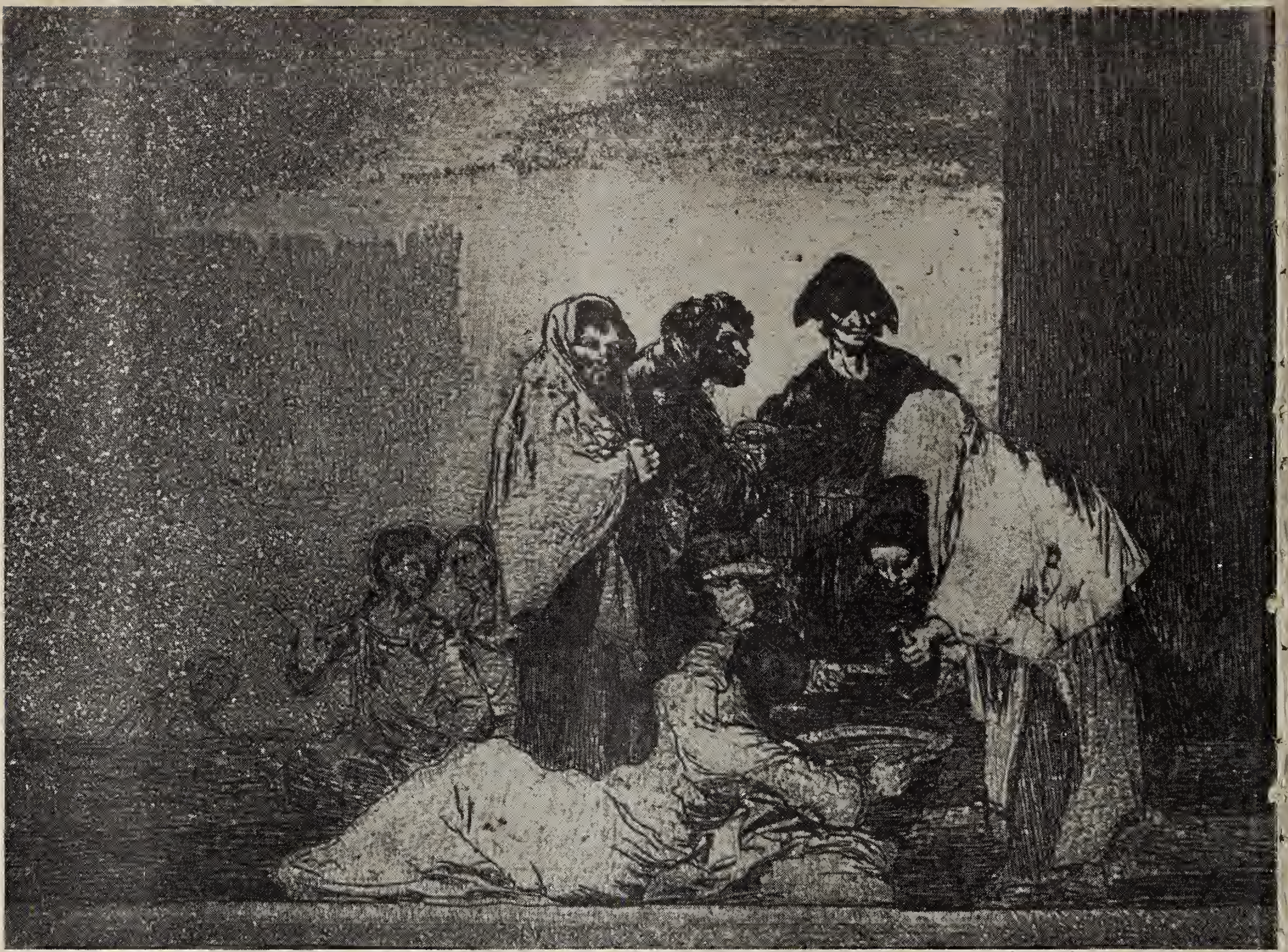

"Gracias a' la Almorta" from the Disasters of War by Francisco Goya: "We seem to be faced with this dilemma: either waging a diabolical war or surrender to an equally diabolical foe."

Can Our World Survive?

The only answer

to the dilemma of survival

is a Christian answer.

Russell L. Mast

In a single sentence Bertrand Russell epitomized the entire history of the world. "Since Adam and Eve ate the apple," he writes, "man has never refrained from any folly of which he was capable."

That startling judgment ought to make us ponder seriously man's condition in this modern world. For we have come to that point in the story of man where he has achieved his greatest mastery over the forces of nature. Yet he has never had greater concern about the sheer fact of his survival. He faces a horrible possibility. He might indeed commit the ultimate folly of which he is most certainly capable. For he has now within his own hands weapons of such destructive power, which, if used on a large scale, might easily mean the callapse of all that he has been at such pains to build up over the last two thousand years.

Man has learned to do nearly everything but survive. For where the nations of the world have stockpiled their nuclear weapons, the peace which is theirs is an uneasy peace. It is based on the mutual fear of annihilation. It holds together on a slender thread that might give way under the pressure of even the smallest circumstance.

Concerned as all of us are about

the issue of survival, we seem to be faced with this dilemma: either the waging of a diabolical war or surrender to an equally diabolical foe. Let's not blunt the sharpness of this dilemma by wishful thinking.

How shall we meet the dilemma of survival? Of course, the Christian faith has never regarded mere survival as an end in itself. Our main purpose is not to stay alive or save our own skins. Let the cross remind us of that.

The question is, "Does man have the right to choose by an act of his own will to put an end to the survival of his fellowman?"

Robert Maynard Hutchins reminds us, "If we do not survive, there is no use discussing what we are going to do with our lives."

The Christian faith gives us an alternative. It can give us a new perspective on the common life of the nations. It will help us to think beyond the ideological and national competitions that divide the world today. Jesus Christ is the Lord of all of life and therefore the Lord of the nations too. What new perspective does He give us?

A Larger Sovereignty

The Christian faith makes possible the perspective of a larger sovereignty. At the center of the universe is a living God. He not only created all things but He holds a supreme and absolute claim over our lives. That claim is most explicit in the Decalogue "Thou shalt have no other gods before me" (Exod. 20:3). Jesus reminds His disciples that it is impossible to serve God and mammon. The apostles in the book of Acts, when they were commanded not to teach in the name of Christ, said, "We ought to obey God rather than men" (Acts 5:29).

So elementary is this belief in God that it seems quite unnecessary to bring it up. After all, Western man has long since given up idol worship. Who of us still believes in more than one God? In belief, we are all monotheists. But the problem comes when we move from ideas to behavior. In theory we are, of course, monotheists; but in practice we are still polytheists. In the sovereignties which we acknowledge as supreme in our common life, we do set other gods before the God who created us. Truly the great issue of our time is the issue of sovereignty. The great question back of all others is, "Who is God?"

In our world today we have many gods. Many sovereignties stand against the sovereignty of the God who made us.

One is the absolute sovereignty which each nation accords to itself. The principle has never been stated in simpler and more vivid terms than it was stated by Mussolini: "The state! Nothing beyond, nothing above the state!" This is the principle by which all the nations of the world operate. Each regards itself as the center around which all else revolves. Each determines all its policies by nothing other than pure self-interest. And each is its own judge as to what is proper and right regarding its policies.

Each nation, if not in theory then certainly in practice, assumes the prerogative of God.

Such a situation in itself spells anarchy. But when these sovereignties are armed with nuclear weapons, that anarchy may lead us to the ultimate folly of collective suicide.

An English statesman was quoted as saying, "Every succeeding scientific discovery makes greater nonsense of old-time concepts of sovereignty. We have got somehow to take the sting out of nationalism."

No nation is God. No nation has the right to accord to itself absolute sovereignty.

Larger Law

The Christian faith also makes possible the perspective of a larger law. Christ's sovereignty over the life and behavior means also a claim to the quality of that life and behavior.

Jesus Christ is the Lord of all of life, and of the nations too. According to the Christian faith, all of life is set within a moral order under the sovereignty of God. According to the relentless law of the harvest, man reaps what he sows—he sows to the winds and he reaps the whirlwinds. God's moral law, even as God himself, is no respecter of persons. What He demands morally of one, He demands of all.

What do we see when we turn again to the world of nations? The nations of the world are virtually laws unto themselves. They do only that which is right in their own eyes.

The subject became a little threadbare on TV about the fabulous legend of Wyatt Earp, who made law and order prevail. But the era which these TV plays portray was one where a man had not yet learned to recognize the rule of law in his relationships. So if he had a grievance with another, he started to swing his fists, or he shot it out with him until one of them was left.

Once a state felt that it was autonomous, independent, and a law unto itself. Even as late as 1802, a certain Judge Todd of Kentucky said, "We in Kentucky resist every idea of having our cases decided by foreigners in Washington." He was referring to the Supreme Court of the United States. We like to think we have made some progress since then.

But this is where we are as far as the nations of the world are concerned. The dilemma of survival will continue to hold the nations in a cold war and an uneasy peace until a world law functions. International anarchy in the setting of nuclear power spells certain disaster. We must somehow look at international affairs through the perspective of a larger law. This perspective the Christian faith seeks to give us. It reminds us that the laws of God are equally binding on all men. Human laws have validity to the extent that they reflect these universal laws of God.

Larger Citizenship

The Christian faith makes possible the perspective of a larger citizenship. Citizenship refers to our membership in the state or nation. It comes to us either by birth or through naturalization. It gives us certain rights and privileges, but also certain duties.

Accompanying our citizenship is normally a sense of patriotism. This refers to a love for our country which is really native to the human heart, even as love for one's own family. Paul had an obvious pride in his Roman citizenship. He might well have echoed the words of another, "Breathes there a man with soul so dead/ Who never to himself hath said;/ 'This is my own, my native land'?" All this is as it should be.

But this same Paul also said, "Our citizenship is in heaven" (Phil. 3:20). Thus he was a citizen of two kingdoms at the same time: the earthly and the heavenly. His citizenship in the kingdom of heaven did not require him to renounce his ties to the Roman kingdom or empire. Nor did his Roman citizenship prevent his citizenship in the heavenly kingdom. Yet he recognized always the priority of God's claim upon him and put first his loyalty to God's kingdom. All of this gave him the perspective of a larger citizenship. It delivered him from the perils of smallness and provincialism as well as a narrow and false kind of patriotism.

Let's look again at our world of nations. In the setting of nuclear weapons their loyalties are too small and shrunken for the kind of world in which we are set. While still maintaining our national citizenship and our love for our own country, we need also to become world citizens. We need to move always toward larger and larger loyalties. This the Christian faith with its larger outlook and greater perspective helps us to do; to become world citizens under God.

Thinking of the perspective of a larger citizenship, Arthur Koestler remarked some years ago, "People don't mind if you betray humanity, but if you betray your club, you are considered a renegade."

This brings us to our final consideration.

Larger Victory

The Christian faith makes possible the perspective of a larger victory. In the arena of our modern world a cold war threatens to burst into white heat at a moment's notice. We are perched at the edge of a giant abyss of destruction. We have power enough in our hands to destroy ourselves completely and utterly. We are compelled by sheer necessity to think in new, and larger, and more Christian terms. The meager categories of the past are no longer adequate.

We must think far beyond national competitions and the power bloc rivalries. For what we face is far more than a national crisis, or even an international crisis. Ours is a human crisis, for we are about to decide the case for human survival. With such a stake the victory to be won is not the victory of one nation over another. The only victory that is possible is the victory of humanity under God.

Norman Cousins put the matter in the perspective of this larger victory: "If there is a conflict between the security of the sovereign state and the security of the human commonwealth, the human commonwealth comes first. If there is a conflict between the well-being of the nation and the well-being of mankind, the well-being of mankind comes first. If there is a conflict between the rights of the state and the rights of man, the rights of man come first." So, too, the Christian faith holds to the supreme value of the individual, for Jesus Christ tasted death for every human being.

Back in the days of silent movies, local theaters often presented continued features on Saturday afternoons. One episode concerned a certain outcast who was somewhere in a mountainous forest. Suddenly he found himself at the edge of a steep canyon where there was a drop of several hundred feet. Behind him was a forest fire, coming closer by the minute. The distance across the canyon to the other side was only ten feet. But he had never jumped ten feet before, and there was no way of knowing whether he could jump it now. In his position the only choice he had was to try. What happened was to be revealed, as you would expect, in next week's episode!

But this is something like the dilemma of our survival. With the perspective of a larger sovereignty, a larger law, a larger citizenship, and a larger victory, we are compelled to meet new demands, and do what we have never really done before. Can we do it? In our position we have no choice but to try. For the only answer to the dilemma of survival is a Christian answer.

I Am Only One Person

Marvin A. Johnson

I am only one person.
What can one person do?

Rosa Parks
Was just one person.
She said one word.
She said it on December 1, 1955.

One person
Said
One word.
She said it on a bus.
She said it to the bus driver
On the Cleveland Street Bus in
Montgomery.

The bus driver said,
"Stand up, nigger woman,
And give up your seat
To that white man!"

Rosa Parks,
One person,
Said one word.
The word was "No!"

One woman
Said one word
And a nation
Blushed!

One woman
Said one word
And a world
Talked!

One woman
Said one word
And the Supreme Court
Acted!

One woman
Said one word
And the buses were
Desegregated.

I am only one person,
What can one person do?

They put her in jail,
Because she didn't "know her place,"
Because she didn't "stay in her
place,"
Because she was an "uppity nigger."

It was a Thursday
When she said
That One Word.

On Monday morning
The buses ran.
The Negroes walked.
Each white man had two seats.
Empty seats.
Symbols of people,
Moved to walk,
Moved to march,
Moved to act
By the sound of
One woman's
One word,
"No!"

One woman
Said one word
And 17,000 people
Walked.

Vietnam Threatens World Peace

THINGS IN VIETNAM are getting worse. Since 1961 the United States has been trying to help South Vietnam defeat communist guerrillas. At the first of this year the U.S. had 23,000 Americans in that southeast Asian country. Most of them were special military advisers sent to train Vietnamese soldiers. Many were engaging in actual combat which has brought death to 1832 American soldiers. American planes bomb guerrilla supply lines in neighboring Laos. The American government is pouring $1.5 million dollars into Vietnam every day. The President has authority to send more.

Yet in spite of all this aid, the Viet Cong guerrillas control three-fourths of South Vietnam and one-half of its people. The government of South Vietnam has changed five times in the last fourteen months.

The conflict intensified in February when the United States began bombing North Vietnam targets. This was in retaliation for an assault by one hundred Viet Cong regulars on two military compounds. Thirty-two Americans were killed and considerable damage done. North Vietnam was attacked because it is the source of Viet Cong support. North Vietnam has a communist government.

In an analysis of the present situation, the Friends Committee on National Legislation has provided some information. Their answers to the following frequent questions are given below with other information added.

Why is the United States involved? "We are there," said the President in his State of the Union message, "because a friendly nation has asked us for help against communist aggression. Ten years ago our President pledged our help. . . . We will not break it now. Second, our own security is tied to the peace of Asia. . . . To ignore aggression now would only increase the danger of a much larger war. . . . What is at stake is the cause of freedom, and in that cause America will never be found wanting."

Before the present crisis, administration officials rejected either withdrawal or expansion of the war. Withdrawal, according to Secretary of State Rusk, would merely whet "the appetite" for aggression "proclaimed from Peking." Expansion of the war to Vietnam would be to start "down a trail, the end of which no one in any country could possibly see."

Are South Vietnamese rebels directed by North Vietnam? The administration's white paper on Vietnam attempted to prove that large quantities of weapons were supplied from North Vietnam and China. Other observers, using figures from the Pentagon, were able to show that 80 percent of Viet Cong arms were American weapons captured from the South Vietnamese. (See *I. F. Stone's Weekly*, Mar. 8.)

On Feb. 18, Walter Lippmann said: "The easy way to avoid the truth is to persuade ourselves that this is not really a civil war but . . . an invasion. . . . This has produced the argument that the way to stabilize South Vietnam is to wage war against North Vietnam."

Will bombing force North Vietnam to end its alleged aggression? The Pentagon is said to believe that spot bombing will have no effect. Only heavy raids against military and industrial targets can be adequate.

Even this extreme action is doubted by Senator Frank Church of Idaho. He said on Feb. 17, "We leveled and flattened North Korea, but we never broke the communist will to fight. . . . I have little confidence that such action would lead to the surrender by the North Vietnamese . . . or their pursuit of what they regard as an unfulfilled war for independence."

What do the South Vietnamese want? After twenty-five years of warfare, most of the villagers want to be left alone. (Before the present struggle, Vietnam as French Indochina was engaged in a long and bloody struggle to secure its independence from France.) The government is a hollow shell after a series of thirteen coups.

Does the United States have an obligation to stay in South Vietnam? Since neither the United States nor South Vietnam signed the Geneva Accords of 1954 (which ended the struggle with France), Senator Wayne Morse of Oregon says, "The United States cannot possibly justify supporting . . . South Vietnam on the ground that all we are seeking to do is to enforce the Geneva Accords."

What will happen if the United States withdraws? Many United States officials say that all southeast Asia will go communist and the balance of power will be shifted against the United States. These people see South Vietnam as the first in a long line of dominoes which would end up with Red China in control of everything up to Hawaii. "These assumptions," says the *Christian Century*, (Mar. 10) "ignore the fact that both North and South Vietnam—though they lie inevitably in a sphere of Red Chinese influence—fear and would resist Chinese imperialism now as they have done in the past. They ignore the fact that Russia is as much averse to seeing Red China consume southeast Asia as the United States is. They ignore the fact that the integrity of independent Vietnam states neutralized by political agreement would have the

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support of Asian and Western nations."

Senator George McGovern of South Dakota says that "only the people of southeast Asia can decide the political ideology under which they will live. Even if one were to admit the danger of anti-Western governments coming to power in some of the southeast Asian states, it does not necessarily follow that those governments would be puppets of Red China. . . . Neither does it follow that American withdrawal from Vietnam means the end of our military power in Asia. . . . Our real military power will remain in our naval air units offshore."

Would expanding the war "save" South Vietnam? Senator Church says, "We lost 157,000 dead and wounded in Korea. The fighting cost us $18 billion. But, in the end we had to go to the conference table. . . . There was no victory for us in Korea."

Should the United States negotiate now? Those who believe all southeast Asia will go communist if the United States pulls out its troops tend to join with the congressional leadership of the Republican Party in opposing negotiations. Administration officials and many legislators including Senator Frank Carlson of Kansas believe the United States must strengthen its military position before going to the conference table.

United Nations Secretary General U Thant and Pope Paul have both appealed for immediate negotiations. India, Burma, Cambodia, France, and Russia have called for talks.

The sentiment of many church and peace groups has been in favor of negotiations. The World Council of Churches has called attention to Thant's warnings that the present conflict may spread into a world war. In a message to President Johnson, the council said that "means must be found and found urgently, within or outside the United Nations, of shifting the quest for a solution away from the field of battle to the conference table."

In the same letter, the Council asked, "How can peace be maintained when one side supports wars of liberation and the other provides military support for the defense of freedom?"

The general board of the National Council of Churches urged the United States government "to engage in persistent efforts to negotiate a cease fire and a settlement of the war which will attempt to achieve the independence, freedom, and self-determination of the people of South Vietnam."

The National Council also called on the United States "to give bold and creative leadership to a broad international development program for the Mekong region and to continue full scale United States economic and technical assistance where necessary."

Critical of the National Council of Churches' position was Clyde W. Taylor, general director of the National Association of Evangelicals. In a telephone interview with the editor of *The Mennonite* he said that he did not feel it was proper for the church to tell the government what to do in a situation like this. The NAE has not adopted a statement. Its constituency has varying attitudes on war.

Taylor felt that it was a light matter for the National Council of Churches to encourage negotiations which might lead to withdrawal since its denominations had no missionaries in South Vietnam. He said it was only denominations connected with the NAE that had missionaries there, and these missions "would hate to see the United States pull out."

Agreeing that "you can't win in this mess," Taylor said that contacts with his constituency indicated that it was in favor of "what the government is doing" because of its strong anticommunist bias.

What are the results of the wider war? The rising tension in the Far East has delayed indefinitely the anticipated exchange of visits between United States and Soviet leaders. It has brought increased pressure to keep obsolete military reserve units. It has postponed indefinitely plans to end the military draft in the United States.

What can we do? Vern Preheim, associate secretary of the Board of Christian Service, suggests that support should be given to negotiation in letters to the President, legislators, and other government officials both in the United States and Canada.

Support may also be given to the Mennonite Central Committee, which as the only relief agency licensed in Vietnam is considering increasing its material aid to refugees and people in need in that country.

MINISTRIES IN MONTEVIDEO

Four churches in Montevideo represent the varied outreach of Mennonites in Uruguay.

The La Espada Church meets at the Seminario Biblico Evangelico, the inter-Mennonite seminary for South America. Attendance varies with the school season. The activities usually consist of a Sunday morning worship service attended by about forty persons and Sunday school classes with about thirty people. Every Saturday afternoon club activities are held for the children of the neighborhood. The church cooperated in the 1964 evangelistic campaign carried on by eleven evangelical churches by distributing 1000 tracts and as many Bible portions in the neighborhood.

The Maronas Church is a congregation in a poor section of Montevideo. A medical clinic was the beginning of this work. A Mexican seminary student is the pastor with B. Frank Byler, the supervisor. Four seminary students assist as Sunday school teachers. Classes meet every Sunday morning with fifty to seventy attending. A service is held every Sunday evening with about thirty attending. Other activities include a Bible study on Thursday evening and a clinic every Friday morning. A seminary student is in charge of the clinic. A family of believers lives on the premises and helps actively with the work.

The other two churches, La Paz and Sauce, are in suburbs of Montevideo. The La Paz Church is a Spanish congregation. Activities include Sunday morning Sunday school and Sunday evening service, midweek prayer meetings, and a weekly clinic program. Two evangelistic compaigns during 1964 gave opportunity for witness to clinic patients. Members of the church personally took a letter of invitation to all the people listed in the clinic files. During the campaign 500 gospel portions and 500 tracts were distributed. The church needs a building. Present plans are to buy a large house with space for the chapel, rooms for the clinic, and an apartment for the pastor.

The Sauce Church has an average attendance of about fifty for Sunday school classes and for Sunday evening services. The women have weekly meetings, and the church has Thursday evening Bible studies. For the evangelistic campaign the members distributed 1500 invitations, 1000 tracts, and about 500 gospel portions. A permanent pastor has been a help in stabilizing the work. Formerly seminary students conducted the services. The need is for an adequate building, for the Sunday school classes, and for the clinic program, and for a deepening of the spiritual life of the group.

near Lake Titicaca.

Neufeldt is working with a Bolivian agricultural school student in extension work along the lake. He describes the needs of the people living in the area. "The people here are poor and live on an overcrowded land. They live a life of tradition and superstition and have a fear of losing something when they are presented with a new idea. There are new crops and ideas in farming methods available which could change the outlook.

"Diseases are many. Tuberculosis is carried by 7 percent of the population. Typhus has approached the stage of being an epidemic many times. Bronchitis is a very serious disease among children. These are the most appalling of the diseases." Neufeldt is a member of the Hebron Church, Buhler, Kansas.

Capital Punishment Dies a Slow Death

Iowa recently joined the circle of states that have abolished capital punishment. Others include Alaska, Hawaii, Michigan, Rhode Island, Wisconsin, Minnesota, North Dakota, Maine, and Oregon. It appears that Indiana will be next to follow suit; a bill to abolish capital punishment passed both the Indiana House and the Senate. A Senate amendment remains to be cleared by the House. Gradually the list of states having abolished capital punishment increases.

Many states have pending legislation to eliminate capital punishment. This list includes Oklahoma, Ohio, California, New York, New Jersey, Massachusetts, and Tennessee. Missouri and Kansas have killed efforts to abolish capital punishment this year.

In at least sixteen states where capital punishment is legal, special committees are organized to work for the abolition of the death penalty. In other states individuals or other organizations work for this same goal.

During the past several years, bills to abolish capital punishment were introduced annually in Kansas House and Senate committees. A committee in the House killed this year's bill, but the vote was very close. Perhaps next year a bill will be reported to the Senate and House floors.

In actual practice capital punishment is dying a slow death. The number executed annually in the United States has steadily declined from the peak of 199 in 1935 to twenty-one executions in 1963 (figures for 1964 are not yet available). It is interesting to note that the twenty-one executions in 1963 took place in thirteen jurisdictions in the United States. Six states (Texas, New York, Ohio, Georgia, Mississippi, and Arizona) were responsible for two thirds of the total executions in 1963.

While the number executed steadily declines, a large number continue to be sentenced to death each year, which means that the number in "death row" increases each year. On December 31, 1963, there were 297 persons under the death sentence. This represents an increase of eighty-six in four years. Of those under the death sentence, 49 percent were held in California, Florida, Louisiana, New York, and Maryland. The median age of those 297 waiting execution was 30.3 years. Their ages range from seventeen to sixty-two. The medium lapse of time since receiving the death sentence was two years. One of the 297 has been waiting execution for over ten years.

In the struggle over capital punishment, most penologists and lawyers oppose the death penalty while most policemen favor retaining capital punishment. The principal argument centers on the question: Does capital punishment deter persons from such crimes as murder, or does it not?

Most studies indicate that there is no significant difference between the homicide rates of states that have the death penalty and those that do not. This indicates that capital punishment is not a deterrent. A more significant correlation is that of the state of our economy to the number of crimes. An economic recession results in increased unemployment and increased crime.

Many denominations have officially gone on record opposing capital punishment. A compilation of such statements is available from the Connecticut Friends Committee on Social Order. It includes statements from seventeen denominations as well as many local, state, and national councils of churches and other groups.

The General Conference Mennonite Church and the Mennonite General Conference (Old Mennonite) will consider a statement on capital punishment during their respective conference sessions in 1965.

PAX HELPS PEOPLE IN BOLIVIA

Harold D. Neufeldt, Inman, Kansas, works on the Alti-Plano, the high plateau of Bolivia. He has been assigned by Pax Services to a Methodist Mission in a little Aymara Indian pueblo of Ancoraimes. The village is ninety miles northwest of La Paz

PECULIAR CHRISTIAN NAMES

Names that Christians give each other and themselves are troublemakers. Most of them are catchwords of old controversies. Most of them are half-truths and understatements.

This is the opinion of Bernard C. Pawley, an Anglican priest who has written a booklet on interchurch relations. In the pamphlet titled, "Anglo-Roman Relations," the British church leader says:

"The present use of the word 'catholic' in connection only with that part of the universal church which is under the Roman obedience is totally misleading. The term can only rightly be applied to the whole body of Christians, as it is issued in the Creed.

"To speak of any baptized Christian as non-catholic is quite inadmissible. To speak of the Greek and Slavonic churches as 'orthodox' (in a sense in which that term cannot be applied to any other churches) is again misleading and out of date.

"To describe as 'protestant' a whole group of churches is to suggest that their whole reason for being is rooted in the controversies of the sixteenth century, as if they had had no history ever since."

Pawley goes on: "To speak of one section only of a church, or a whole group of churches, as 'evangelical' is to misapply a sacred word.

"For every church always and everywhere, if it is worthy of the name of Christ, must at least aspire to be at once, catholic, orthodox, protestant against error, and evangelical."

APPRENTICESHIP TO THE REAL

AN INTERVIEW WITH JEAN-PAUL SARTRE

In his latest book, Les Nots, **Jean-Paul Sartre wrote:** For well-nigh ten years (since 1954) I have been like a man awakening, recovering from a long-drawn-out, bittersweet madness, and who can never quite make things out.

In an interview with 'Le Monde's **Jacqueline Piatier, Sartre explained what he meant by the madness and the awakening.**

The madness? Having for forty years been a conscript of the absolute—that was my neurosis.

And the awakening? After all those years, that coming to an awareness of the multiplicity of tasks in life, among which writing enjoys no privileged status.

The universe continues to be obscure and bleak. We are all animals caught up in some cataclysm. . . . But I came to the sudden realization that the alienation, the exploitation of man by man, and the spectacle of people without sufficient food—all these pushed metaphysical evil, a luxury we can do without in comparison, into the background. Hunger is an evil pure and simple.

What I lacked, was a sense of reality. I have changed in the meantime. I have had a slow apprenticeship to the real. I have seen children dying of hunger. How can writing count in a hungry world? Like morals, writing needs to be universal.

A writer, therefore, must rally to the greatest number of his fellow humans, the two billion starving, if he is to reach out to, and be read by, all. Otherwise he is in the service of a privileged class and, like them, an exploiter. In order to reach that total public . . . [he would have] to give up writing for the time being and become an educator of the people, a task the Soviet writers have accepted. How, for example, in an African country where it is the trained cadres that are lacking, can an indigenous man educated in Europe not turn teacher to his fellows, even sacrificing his vocation as a writer? For such a man to prefer the alternative of staying in Europe and write novels would, in my view, be verging on treason. Despite an apparent contradiction, there is no difference between the service of the community and the claims of the writer's craft.

Until a writer can write for two billion hungry fellowmen, he will never be quite at ease with himself.

Do you advocate, then, that he should put his pen at the service of the oppressed?

Not at all. Nothing is worse than that, nothing so false, so naive. . . . Heroism is not something that flows off the end of your pen. What I say to the writer is: Do not be blind to the realities and the fundamental problems around. Hunger, the bomb, the alienation of man—what astounds me is that these things do not color all our writing!

MCC ANNUAL REPORT 1964

MENNONITE CENTRAL COMMITTEE 1964

This report is dedicated to all the men and women now serving with the Mennonite Central Committee who, from day to day, carry the witness of the church in relief, rehabilitation, service, peace, and mental health.

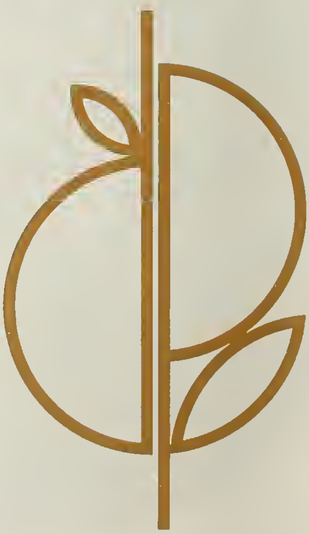
Every worker meets challenges in fulfilling his assignment and occasionally comes under periods of great stress. His best must be summoned forth in courage, Christian commitment, ingenuity, endurance, and common sense. The world is not easily swayed by empty words but it is impressed with the living sacrifice of a life dedicated to helping others without thought of personal gain.

Special mention could be made, for example, of volunteers like Paxman Daniel Gerber who was captured by the Viet Cong forces in May, 1962, while working at a leprosarium at Banmethout, Vietnam. Gerber, together with Dr. Eleanor Vietti and the Rev. Archie Mitchell of the Christian and Missionary Alliance, has been held since that time. They are believed to be performing medical services somewhere in Viet Cong territory.

William T. Snyder, Executive Secretary

MENNONITE CENTRAL COMMITTEE MEMBERS (during 1964): Ira J. Buckwalter, Lancaster Mennonite Conference; J. Winfield Fretz, General Conference; T. E. Friesen, Canadian Mennonite Relief Committee; Albert Gaeddert, General Conference; Andrew Gingerich, Conservative Mennonite Conference; Elam L. Kauffman, Beachy Amish Mennonite Church; Clayton Keener, Lancaster Mennonite Conference; John E. Lapp, Mennonite Church; J. B. Martin, Mennonite Church; Orie O. Miller, Executive Secretary Emeritus; Fred Nighswander, Conference of Historic Peace Churches; C. J. Rempel, Nonresistant Relief Organization; Sam J. Schmidt, Evangelical Mennonite Brethren; E. J. Swalm, Brethren in Christ; J. J. Thiessen, Canadian Mennonite Relief and Immigration Council; Harry D. Wenger (Arverd Wiggers, Alternate), Church of God in Christ, Mennonite; John Wiebe, Mennonite Brethren; Merlo Zimmerman, Evangelical Mennonite Church; associate members: Kenneth Geiger, United Missionary Church; Tillman Habegger, Missionary Church Association; George J. Rempel, Emmanuel Mennonite Church.

EXECUTIVE COMMITTEE (as of November 30, 1964): C. N. Hostetter, Jr., Chairman, Brethren in Christ; Robert S. Kreider, Vice-Chairman, General Conference; William T. Snyder, Executive Secretary, Member at Large; Atlee Beechy, Assistant Secretary, Mennonite Church; H. Ernest Bennett, Mennonite Church; Waldo Hiebert, Mennonite Brethren; David P. Neufeld, General Conference.



Cover: two half circles symbolize a divided world. They form a plant design—full leafed and abundant on one side, stunted and inadequate on the other. Designed by Joseph Alderfer.

Sketch by Kaethe Kollwitz

"Mother and Child."

The Church Is Servant to a Suffering World

Eight men were imprisoned in November, 1964, at Stanleyville by the Congo rebel soldiers under Christophe Gbenye—five men from the U.S. Consulate, Paxmen Jon Snyder and Eugene Bergman, and missionary doctor Paul Carlson. At first we knew very little, then we heard that Paul Carlson was sentenced to die on a false charge. The lives of these about whom many were concerned were in the hands of other men—men who did not fully know nor understand. We shuddered as unenlightened men seemed to care little for those whose lives they held in their hands. In the last few minutes of their captivity, one of them was ruthlessly shot down in the street.

In our world are many millions of hungry, half-fed people; multitudes who have fled or been driven from their homes; a great host who suffer from disease of body, mind, and emotion; great numbers who are hurt by hate, fear, and selfish discrimination. These many millions too are captives. And we hold their lives in our hands. Do we care enough? Ponder the plight of these needy people whose lives are held in the hands of the constituency of the Mennonite Central Committee.

The Hungry. Add 5 percent to the total amount of food consumed in the U.S. by less than 200 million people and you have the total amount that in 1964 was available to feed the 1.6 billion people in Asia. A city dweller in Canada consumes 4.66 pounds of food per day; in India a man must live on 1.23 pounds of food a day, 85 percent of which is rice, deficient in protein, fats, and vitamins.

We hold the lives of the hungry in our hands.

The Homeless. During 1964 Mennonite Central Committee workers ministered to those who had fled or been driven from their homes in Algeria, Burundi, Congo, Hong Kong, India, Jordan, Korea, Laos, Nepal, and Vietnam. We hold the lives of many homeless in our hands.

The Sick. The sick are found everywhere. In our own affluent society many who suffer from mental and emotional illness need more than that which money can buy. In the poverty-stricken areas at home and abroad they suffer and die because they cannot help themselves. We hold the lives of many sick in our hands.

The Rejected and Oppressed. Those who suffer from racial discrimination, those who suffer from oppression and neglect, victims of hate—the lives of many of these too are held in our hands.

We who profess to have chosen "The Way of the Cross" believe our Lord and Saviour Jesus Christ sets the example for life, love, and service. He gave all. He gave His life to save the lives of others. What does He say to us today?

C. N. Hostetter, Jr.
Chairman
Mennonite Central Committee

A high proportion of the world's children are obliged to suck tobacco leaves or lick lumps of clay because it is not their day to eat. —Sukhatme, UNFAO

Their Lives Are in Our Hands

ESTHER EBY GLASS

The Oriental greets his friend with the words: "How is your stomach? Have you eaten your rice?"

Too often, in these refugee-weary days, the answer can only be: "We have eaten nothing today, or yesterday, or the day before. Our stomachs are empty, we are hungry and cold, and no one cares."

North American Christians, remembering Christ's care for the hungry and the poor, may well change the ancient greeting to ask:

"How is my brother's stomach? Has he eaten his rice?

"How is my brother's health? Has he had medical care?

"How is my brother's mind? Has he learned to read?

"How is my mentally ill brother? Has he been given understanding and help?

"How is my brother's heart? Has he known Jesus Christ?"

If our fellowmen are in need, if we can supply that need, then we are responsible to help because **their lives are in our hands.**

Water Is Coming!

The people of Grande Riviere du Nord, Haiti, lacked a pure water supply in their village. The majority drank river water which tended to make them sick. But a few people carried clean water over a considerable distance from a hillside spring. Why not pipe the pure water into the village for all to use?

Voluntary Service workers discussed the idea with the people and the village officials. The consensus was that it would be wiser to carry cement uphill for several days than to carry water downhill for a whole lifetime; that it would be more economical to purchase pipe than to buy medicine to counteract the effects of river water.

The job took three weeks, 500 man-days, and $500. First there was a three-day bucket brigade to remove mud and debris from the spring. Then followed days of digging, pouring concrete, building a fountain, and laying pipe.

"Dlo vini! dlo vini (water is coming)!" shouted the children in glee after the last pipe connection was completed. Today Grande Riviere has a fountain running at the rate of eleven gallons per minute. The villagers gained a new self-respect from utilizing opportunities within their reach. Now other Haitian communities are interested in a similar project.

Our Church Was Bombed

"They bombed our church." The Choctaw Indian who spoke the words was not a church member, but he appreciated the Nanih Wayia Mennonite Chapel, and resented its destruction by explosives planted under the floor.

The church was target 23 for Mississippi bombers; a nearby Negro church was number 24.

In four short years the pastor, Nevin Bender, had established this 22-member congregation among the Choctaws. The newly organized congregation had built this chapel themselves with some help from sister churches.

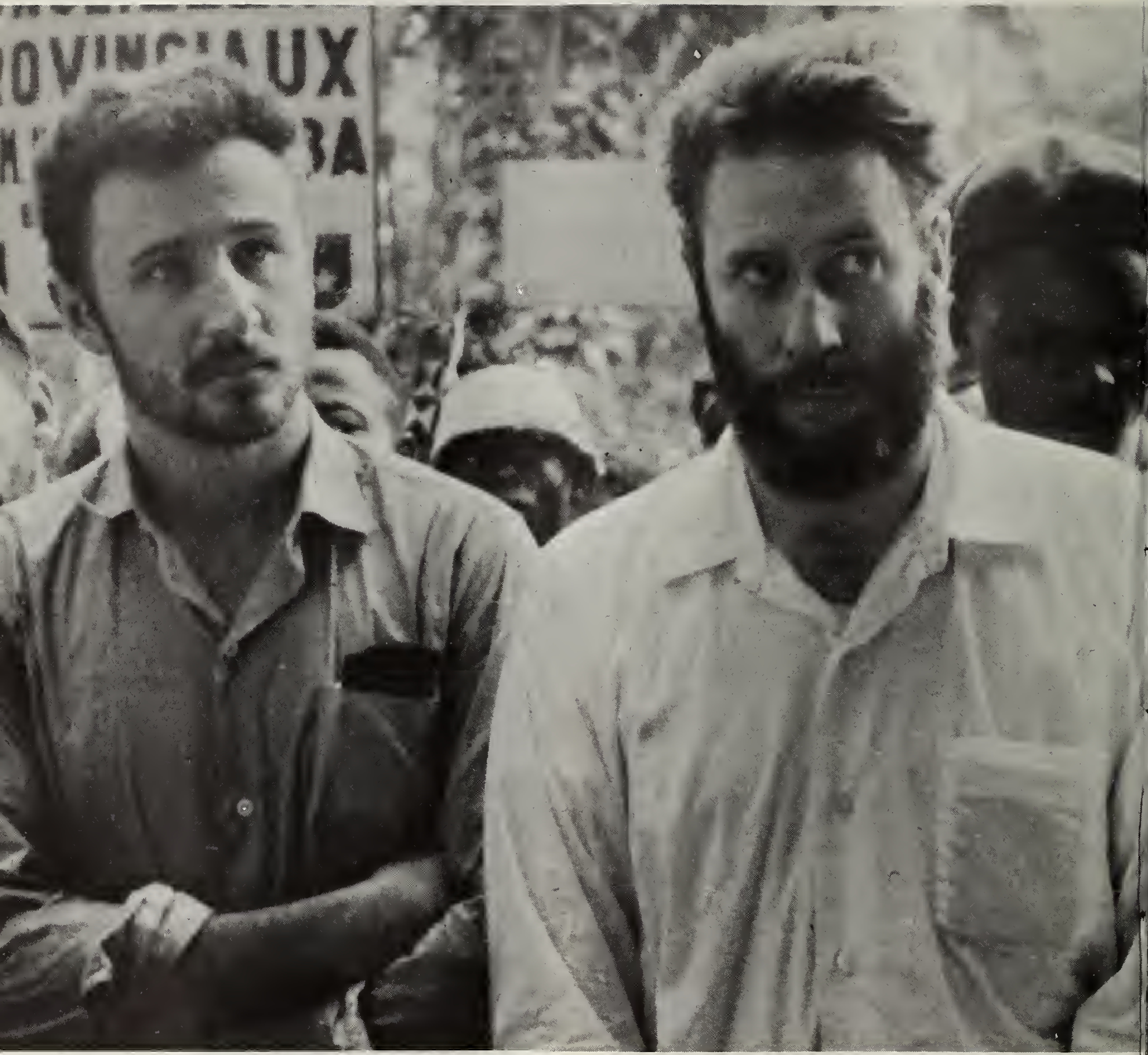
Now it lay in ruins.

The Indians were hurt but not discouraged. They began to clean up the rubble. Mennonite Disaster Service craftsmen from five states and as many Mennonite conference groups joined them to rebuild their church. Twenty-one days after the blast, the wreckage was replaced by a new chapel.

Since December 9, 1964, the MDS organization has supplied volunteers to assist in the restoration of burned or damaged Negro churches in Mississippi. Theirs is not a protest of any kind but a positive action on the part of Christian laymen to counter violence with conciliatory measures.

Abandoned Babies Have Canadian Mother

Canadian nurse Esther Thiessen last May was cited Orphans' Mother of the Year by the Korean



From left: Carlson, Snyder, and Hoyt. *LIFE photo*

Paxmen Jon Snyder and Eugene Bergman were among the rebel-held prisoners in Stanleyville, October 27-November 24. They were serving at the new Protestant University of Stanleyville. On November 18 the five-man American Consulate, Dr. Carlson, and the Paxmen were taken to Lumumba Monument where a mob screamed for their execution. They were not killed but returned to prison. Both Snyder and Bergman were in the final street massacre on November 24 but miraculously escaped without injury.

Youth Leader's Association.

Miss Thiessen serves in the Seoul Children's Relief Hospital, where police bring an average of ten abandoned babies every day. She is engaged in caring for these deserted children.

Her characteristic reaction to the citation was to donate the cash award to the hospital to purchase stationery for student orphans, saying she disliked being cited above other devoted nurses.

The Seoul Children's Relief Hospital housed one hundred children when Miss Thiessen began her service there five years ago. A new wing, completed in April, 1964, now houses the Abandoned Babies Home, and over three hundred babies are cared for there.

Some babies are only two or three days old and still have their umbilical cords attached. Others are ill, malnourished, physically handicapped, or mentally retarded. About 35 percent of the children appear well-nourished and cared for, but are too young to know the names and addresses of their parents. The most simple answer to their desertion is that the parents are no longer able to feed them.

MCC workers in Korea have carried on a variety of projects: family counseling, widows' self-help programs, and institutional child-care. Always they are faced with the basic problem—hunger.

Another Korea worker wrote: "I looked at my friends. Each had experienced severe hunger in childhood. Each was struggling for a little something to eat, and besides, they had other family members to feed. And I had to take a pill so as not to eat too much!

"Not only my own friends, but most every citizen of this city of 760,000 is faced daily with the problem of where the daily bread will come from. . . . When the problems get too severe there are suicides, murders, abandoned babies, and desertions. What father wants to come home empty-handed to a household of hungry children?"

Fellowship with Russian Baptists

A significant event of 1964 was the visit of a delegation of four Russian Baptist churchmen from the Soviet Union. They came by invitation of the Baptist World Alliance, and visited Mennonites and Baptists in this country.

The purpose of their visit was to have fellowship with Christians from the Soviet Union and to enable the Baptists and the Mennonites to learn more about each other. Many Mennonites in the Soviet Union are worshiping with Baptist congregations.

The delegation, accompanied by the Peace Section executive secretary, visited eight Mennonite communities. They spoke or preached in Mountain Lake, Chicago, Evanston, Goshen, Bluffton, Scottdale, Lancaster County, and Blooming Glen.

Mennonites met them with mixed feelings, although record crowds turned out to hear them speak. In eastern Pennsylvania and Ohio placard-bearing pickets, inspired by pressure groups, showed up at several places to protest the Russians' presence.

The visit helped many to see the difficulties encountered by Russian Christians. Not at liberty to conduct formal Christian education classes, their objectives as believers are rebuffed by the atheistic propaganda of the Communist party.

If for no other reason, the visit was worthwhile in the lessons it should have taught us that the Christian church transcends national differences and political systems.

Medical Team Goes to the End of the Earth

In Kusuri, an isolated village on one of Indonesia's out-of-the-way islands, medical workers discovered many kaskado sufferers. It is a scaly, itchy disease covering the whole body with a fungus growth. Almost everyone in one end of the village was afflicted, old and young alike.

Others had yaws, which covers the body with ugly sores, eventually entering the bones to cause crippling and deformities. Amazed to discover that one injection of penicillin usually cured the dreadful malady, the people said over and over, regardless of their ailment, "Doctor, just give me an injection."

The American doctor and nurse work out of Tobelo, a town so remote that it has been called "the end of the earth" by relief workers. But to reach Kusuri they traveled with natives and two local pastors six miles beyond "the end of the earth." They jumped streams, waded through knee-deep mud, and scaled steep jungle paths, catching precarious footholds on protruding roots or holding on to overhanging vines and branches.

Undismayed by the mud and their sore feet, but moved by the desperate needs of the people for medical and material aid, they planned a return trip as soon as they received griseofulvin drugs, known to be useful in treating kaskado. A supply of the drug was donated by a Mennonite youth group.

The Mennonite doctor and nurses have supervised the government hospital at Tobelo. MCC has been supplementing government supplies of medicine and equipment. From the time of their arrival community confidence in the hospital has gradually increased. The workers are training local personnel to help in the hospital, and are trying to prepare them to take over the responsibility of the hospital in time.

The usefulness and the future of the hospital and the health of the people of the Tobelo community extending to such remote villages as Kusuri has rested in the hands of Mennonite Central Committee personnel, but in a larger sense, it rests in the hands of the churches that sent them.

Supervising the MCC chicken project at Calcutta, India, a Paxman frequently has opportunity to describe the production and care of chickens to prospective poultry farmers.

Volunteers Serve as Foster Parents

William came to Wiltwyck, a school for emotionally disturbed boys, at an early age. Many of the boys at Wiltwyck, like William, are neither orphans nor delinquents, but have emotional difficulties.

At the age of twelve William was regarded as being ready to leave Wiltwyck and was sent to a halfway house in Manhattan, where he lived for two years. Then he returned to Wiltwyck to work during the summer helping with various jobs.

In the fall there was no place for William in the halfway house, and there seemed nothing for him to do but return to his home. The Voluntary Service workers at Wiltwyck felt certain he was not yet ready to go home at fifteen. They decided to help him, and served in a sort of guardian capacity.

The Wiltwyck School supports him financially, but he lives in the unit home and attends high school in a nearby town. Had he returned home his education would likely have ended. Now he

Below: The Indian Settlement program in the Paraguayan Chaco is assisting hunting and fishing tribespeople to become independent agriculturalists.

Standard Oil Company

is making progress in school and has become an excellent basketball player. He has prospects for further education and an athletic career.

The Voluntary Service unit feels that William has deepened their understanding of the racial situation. He has been a good influence on younger boys at Wiltwyck.

William's case demonstrates how volunteers go beyond the line of routine work to show interest for the lives committed to their care.

Woman's Dream Realized Through Credit Union Loan

The Haitian woman dreamed of owning an electric sewing machine to improve her means of livelihood. But to borrow money in Haiti means paying up to 100 percent interest. If you borrow ten dollars, you repay twenty dollars.

The Voluntary Service unit at Grande Riviere du Nord opened a credit union to help people save money by depositing it with them, and to lend money at the rate of one percent per month.

The Haitian woman's dream came true. She deposited her money until she had a balance of one hundred dollars. Then she borrowed forty dollars, and bought her machine. With the one percent interest rate she can easily repay her loan. She was one of 28 people who deposited money in the early months after the credit union was started.

Floods Inundate Central Vietnam

Typhoons Iris and Joan flung their raging floodwaters against the Vietnam coastline in November, 1964, wiping out small villages, killing seven thousand people, and ruining property and crops that affected three million Vietnamese.

As the sole Protestant relief agency in Vietnam, the Mennonite Central Committee served as the channel for relief funds from church groups to aid the thousands rendered homeless.

In response to a cable from its Vietnam representative, over three thousand blankets from the 1964 blanket drive, beef, and lightweight clothing were sent by MCC to relieve the evacuees.

Transporting relief goods to the affected area was difficult. Railroads and many highways were impassable. Landing fields were too soft to accommodate planes. The supplies were moved by little rented boats and three-wheeled scooters running a shuttle service across flooded areas.

Vietnam director Paul Longacre reported: "While it was still raining and confusion abounded everywhere I observed many families salvaging their personal effects, washing their beds and straw mats in the subsiding waters, and shoveling out the mud that had settled in their houses. Recurring disasters do not seem to daunt them even though it will take a long struggle to regain three pigs, a water buffalo, and one-quarter acre of rice paddy."

The presence of MCC in Vietnam made possible immediate help to flood victims during the hard cleaning-up and recovery period, when the scarcity of food, clothing, and bedding was acute.

A blanket or coat against the cold and a can of beef often meant the difference between life and death in those crucial days.

Appalachia—on Our Doorstep but on the Outskirts of Hope

"They live on the outskirts of hope," President Lyndon Johnson has said of the people of Appalachia. This mountain area stretches six hundred miles through parts of ten states. Its eight million people live far below the average American levels of education, income, and available medical facilities.

The Voluntary Service department is exploring ways of assisting these mountain neighbors, seeking to work in cooperation with the Mennonite groups already active there.

The first significant step has been the sending of medical teams to the Appalachian Regional Hospitals. Surveys showed that these hospitals are urgently needed in an area where, even if they are all kept open, there is still insufficient hospital care available.

The United Presbyterian Church U.S.A. served as the agent which made possible the purchase of these hospitals. But due to the difficulty in getting staff members for operation, the request came to MCC for medical personnel.

While this has opened the first area of MCC service in the region, it is hoped that a diversified program in the fields of agriculture, education, handicrafts, and community development may follow.

Community Mental Health Center Chosen as Model

Community health centers are now being developed as a modern approach to problems of mental illness. Emphasis in this type of program is placed on prevention and early treatment within the family and community where the illness has developed.

Otto D. Klassen, MD, medical director of Oaklawn Psychiatric Center, Elkhart, Ind., says: "If we are to make gains in understanding the disturbed we must treat them within the community—within the context of all those relationships which are most meaningful to the patient. If we are to take a responsible attitude toward the larger implications of his illness, we must take in his family as well. Psychiatric treatment should be family-centered treatment, and thus also community centered. We must help the disturbed maintain his responsibility successfully, within a home, within a family, and within a community."

The idea is new and institutions are only beginning to shape their programs to provide community services.

Prairie View Hospital, Newton, Kans., was one of ten U.S. hospitals throughout the country described in a book on community health centers published by the Joint Information Services of psychiatric and mental health associations. The chapter on Prairie View ends with these words:

"This excellent small hospital, having made a good beginning, should within a reasonably short time develop into an outstanding comprehensive community treatment center."

Oaklawn Psychiatric Center, Elkhart, Indiana, is one of four clinical centers sponsored by the Mennonite Mental Health Services. The three others are: Brook Lane Farm Hospital, Hagerstown, Maryland; Kings View Hospital, Reedley, California; and Prairie View Hospital, Newton, Kansas.

National Institutes of Health photo

At the jubilee celebration of the Brethren in Christ mission work in India, Edgar Metzler, left center, speaks on the ministry of reconciliation. Missionary Arthur Pye is translating into Hindi.

Churches of India Invite Peace Missioner

Responding to a request from the churches of the Mennonite Christian Service Fellowship of India (MCSFI) that the American brotherhood help them promote more actively the Biblical teaching on peace in their constituencies, the Peace Section sent their executive secretary, Edgar Metzler, to assist in this effort from mid-September to mid-December.

The major portion of Metzler's time was devoted to visiting the five groups composing the MCSFI: Brethren in Christ, General Conference Mennonite, Mennonite Brethren, Mennonite General Conference, and the United Missionary Church.

Events of the past two years since the Chinese invasion of India have prompted questions among Indian Christians regarding the role of the church in society and the relationship to government and to military service.

The six questions most frequently discussed in Metzler's sessions with students and church leaders on the subject of peace were: What about Red China? How will a nonresistant stand be interpreted by government and public opinion? How can a Christian participate in the life of the nation when there is so much non-Christian influence? Does the Bible really teach nonresistant love? How can an unpopular truth be taught to people not ready for it? Is army service legitimate for economic reasons?

P. J. Malagar, director of MCSFI, says that the peace missioner's visit has brought to the attention of the Anabaptist-Mennonite oriented churches their responsibilities in the areas of peace education, peace witness and service, and peace questions related to the contemporary scene in India.

Whose Hand Will Shape African Education?

"I am an American Mennonite in the Republic of Congo teaching French to Angolan refugees in an American Baptist Mission Secondary School whose director is a Canadian," says one of the sixty Teachers Abroad Program (TAP) personnel serving in African countries in 1964-65.

This is the third year of TAP operation. Twenty-three new teachers began assignments in the fall of 1964, and it is hoped that 35 more will be

serving in the program in the fall of 1965.

The teachers are scattered through six African countries: Kenya, Nigeria, Tanzania, Republic of Congo, Zambia, and Malawi. They teach in nearly every department, including mathematics, science, history, languages, domestic science, and many others.

The headmaster of a Malawi Secondary School has said: "We are aiming at building up in the country a nonracial community, and in the school itself a part of the Christian family. We have seen at this school members of your program fitting in splendidly with these two ideals. Let us please have many more. The time is short and the task is urgent."

The educational life of Africa is expanding at jet-age speed. It will be shaped by many hands. For Christian educators it is the opportunity of the century. A Mennonite mission board secretary reports that the Mennonite church has become widely known throughout East Africa through the Teachers Abroad Program which is making a significant contribution to the Christian schools of these countries.

Creek Named for Mennonite Workmen

The earthquake and tidal wave which hit Alaska and surrounding islands on Good Friday morning left a trail of death, devastation, and homeless refugees.

A group of Mennonite Disaster Service men were among the volunteer crews helping to clean up the wreckage and to reconstruct.

Their work was the rebuilding of an Aleut Indian village destroyed on Afognak Island. Twenty-three of the 38 houses had been swept away by the tidal wave; the remaining houses were endangered by the high tides as the island had sunk five or six feet.

The Indian village was to be relocated on higher ground, twelve miles inland on Kodiak Island. On a cold windy day the MDS men beached and cut a trail with a chain saw to the site selected for the rebuilding project. A plan was mapped out for the town by a surveyor from the Bureau of Indian Affairs.

The scene was covered with timber and underbrush which the Aleuts and the MDS men cleared together, working side by side.

After four months of labor by three teams, each working approximately six weeks, the MDS men had completed seven houses, and had 36 more partially or nearly completed. The Bureau of Indian Affairs sent in carpenters to help the Indians finish the work before the snow came.

The Aleuts were extremely friendly and appreciative of all efforts made on their behalf. The disaster had rendered them penniless as none of them carried insurance on their property. They found it hard to comprehend why anyone would help them without financial remuneration.

In appreciation for the work done by the MDS volunteers they named a stream "Mennonite Creek."

To minister to lives placed in our hands, the Mennonite Central Committee, representing Mennonite and Brethren in Christ congregations, has over seven hundred workers rendering service in the name of Christ. You will find them in crowded cities and isolated villages scattered around the world, from Haiti to the Republic of Congo, from Jordan to Vietnam, and from Hong Kong to Appalachia.

This report shared some of their experiences in the year 1964, as they faced danger, disaster, and even death, to bring food to the starving, medical aid to the suffering, learning to the uneducated, treatment to the mentally ill, and hope to the depressed.

SUMMARY OF 1964 OVERSEAS ACTIVITY

COUNTRY	No. of Workers	Total	Cash	Material Aid Total	Clothing[1]	Food[1]	Government Surplus[1]	Special Projects[1 2]
Algeria	25	$ 448,549.30	$ 18,032.45	$ 430,516.85	$370,299.50	$ 2,310.00	—	$ 57,907.35
Austria	—	7,689.74	7,689.74	—	—	—	—	—
Bolivia	13	18,918.22	18,918.22	—	—	—	—	—
Brazil	4	5,264.61	5,264.61	—	—	—	—	—
Burundi	2	55,904.49	3,480.49	52,424.00	9,999.00	10,000.00	—	32,425.00
Congo	35	176,351.49	51,774.74	124,576.75	61,241.50	36,096.75	—	27,238.50
Germany[3]	12	51,889.05	51,889.05	—	—	—	—	—
Greece	13	22,003.84	21,635.72	368.12	—	—	—	368.12
Haiti & Dominican Republic[4]	19	50,812.77	32,272.52	18,540.25	593.00	4,518.00	—	13,429.25
Holland	—	950.40	950.40	—	—	—	—	—
Hong Kong	4	336,986.83	49,431.33	287,555.50	56,802.50	99,632.50	—	131,120.50
India	8	49,854.27	34,222.67	15,631.60	2,110.50	—	—	13,521.10
Indonesia	19	100,528.62	52,194.98	48,333.64	2,325.00	33,665.60	—	12,343.04
Japan	—	3,855.43	3,855.43	—	—	—	—	—
Jordan	11	282,105.98	66,510.28	215,595.70	65,035.00	19,181.30	86,808.00	44,571.40
Kenya	16	16,397.13	16,157.13	240.00	—	—	—	240.00
Korea	11	295,492.63	79,343.88	216,148.75	82,649.50	60,469.25	—	73,030.00
Laos	—	29,903.81	1,412.31	28,491.50	20,241.50	8,250.00	—	—
Malawi	4	5,155.27	5,155.27	—	—	—	—	—
Mexico[4]	7	8,735.71	8,735.71	—	—	—	—	—
Morocco	4	4,432.63	4,432.63	—	—	—	—	—
Nepal	4	2,830.68	2,830.68	—	—	—	—	—
Nigeria	13	13,607.57	13,607.57	—	—	—	—	—
Pakistan	4	1,794.25	1,794.25	—	—	—	—	—
Paraguay	15	223,939.47	112,098.92	111,840.55	8,896.50	—	23,210.50	79,733.55
Switzerland[5]	7	8,427.27	8,427.27	—	—	—	—	—
Taiwan	—	41,753.30	—	41,753.30	548.00	24,015.00	—	17,190.30
Tanzania	12	19,771.35	19,771.35	—	—	—	—	—
Uruguay	—	1,502.96	1,502.96	—	—	—	—	—
Vietnam	6	497,278.74	21,439.23	475,839.51	32,753.50	42,059.40	352,628.16	48,398.45
Zambia	5	5,560.74	5,560.74	—	—	—	—	—
Miscellaneous	4	9,580.11	4,470.11	5,110.00	5,110,00	—	—	—
Indirect Expense		150,389.59	150,389.59	—	—	—	—	—
Administrative Expense		185,078.07	185,078.07	—	—	—	—	—
Loan Repayments and Interest		74,505.08	74,505.08	—	—	—	—	—
Totals	277	$3,207,801.40	$1,134,835.38	$2,072,966.02	$718,605.00	$340,197.80	$462,646.66	$551,516.56

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[1] Conservative market value.

[2] Christmas, layette, and leprosy bundles; school, medical, and self-help supplies; soap.

[3] The cash item of $51,889.05 includes administrative costs for the entire Europe-North Africa program, nonreimbursable freight on material aid, and East-West services in behalf of Mennonites in Eastern Europe.

[4] Administered by Voluntary Service.

[5] Includes MCC's cooperative share in the Agape-Verlag publishing program.

Note: Totals in this summary do not coincide with disbursement figures in the Financial Summary on the back page because this summary covers the total expenditures of the Foreign Relief and Services and International Education programs and the overseas portions of the Peace Section and Voluntary Service programs.

Photo by Kenneth Thompson

Laymen with construction skills assisted in the restoration of Negro churches in the South and performed disaster service in the Alaska earthquake zone in 1964.

FINANCIAL SUMMARY

For the Year Ended November 30, 1964

WE RECEIVED		
Gifts of cash	$1,626,440.96	
Gifts of clothing, bedding, food, supplies, etc., from churches and individuals	1,610,319.36	
Gifts of food items from the United States Government	462,646.66	
Receipts of the four mental hospitals and Ailsa Craig Boys Farm	1,774,845.89	
Other Income (Note 1)	462,931.66	$5,937,184.53
WE SPENT		
Foreign Relief and Service	$3,141,716.52	
Voluntary Service	174,315.54	
Peace Section	59,501.68	
Mennonite Disaster Service	33,245.47	
Mennonite Mental Health Services	17,413.06	
Mental Hospitals and Ailsa Craig Boys Farm Operations	1,805,268.04	
Other Expenditures (Note 2)	94,905.24	$5,326,365.55
Gross Receipts over Expenditures		$610,818.98
Change in Funds Expended or Held for Specific Purposes		$638,634.33
Net Expenditures over Receipts		$27,815.35*
Available Fund Deficits December 1, 1963		$115,896.36*
Available Fund Deficits November 30, 1964		$143,711.71*

Note 1: Material Aid repayments, trainee repayments, teacher abroad salaries, voluntary service personnel earnings, and headquarters housekeeping and housing income are included in this amount.

Note 2: Certain categories of interest expense and depreciation as well as headquarters housekeeping and housing expenses are included in this amount.

*Indicates Red

Gifts to the Board of Christian Service, General Conference Mennonite Church, Box 647, Newton, Kansas, help maintain the work of the MCC—relief services, peace witness, and the varied ministries of help and healing. This work of love counts you in. Give generously.

Printed in the U.S.A. 265 mb 77M

NEWS

CHAIN LETTER FOR THE PIOUS AN OLD WOLF IN SHEEP SKIN

The old chain letter is making the rounds again. This time it is stalking Mennonites in South Dakota and Kansas. But now it is a lot more deadly since it has put on Sunday clothes. This sheep's clothing covers a wolf.

The unwary are asked to buy a list of ten names and a $25 United States savings bond for $37.50. This bond is sent to the person whose name is at the top of the list. The top name is then crossed off and the buyer adds his own name to the bottom of the list. He makes two copies of the list which he in turn sells with a $25 savings bond for $37.50 each.

If no one breaks the chain, a person receives $38,400 (or $51,200 if the bonds are kept to maturity) when his name eventually makes the top. The letter is called an "Investment Group."

Of course, it is illegal to send chain letters through the United States mail. The letter admits this and suggests that the list and the letter be handed on. Bonds, of course, can be sent through the mail.

The most seductive part of the scheme is the inclusion of testimonies from ministers who thank the Lord (and the chain letter) for answering their prayers with thousands of dollars. The ministers named are identified with the Assembly of God, Pilgrim Holiness, and Baptist churches.

"I have received forty bonds in a period of time and it really works if people will push it. I am glad I got in on it," says someone in Michigan City, Ind.

"This thing really works," says a minister of an Assembly of God Church in San Jose, Calif. "My family has received a little over $3000 in bonds, but I have found that it must be kept in the hands of Christian people to work and produce."

"This is our ninth week and we are way over the thirty-seven mark; five came in the mail today. Praise the Lord," is the testimony of a Pilgrim Holiness minister in Walkerton, Ind.

A man in New Carlisle, Ind., says, "I know of a Wheaton College professor who has received eighteen bonds in the last two weeks. This program started several years ago among the Assembly of God churches. A group of Christian lawyers drew up the plan. It is entirely legal."

Added to this is the warning, "Above all, keep this in the hands of Christian people who will faithfully tithe their income."

One of the supporters notes: "My first contact with the Investment Group was two years ago, but the results were not very good, because I sold to my neighbors who sold not to the right people. The letters stopped. My experience has shown me that this program works best among teachers and preachers. . . . The life of it is to put it into the hands of Christians who will move it along. It must move to live and produce."

The reason for sending only to Christians seems to be that non-Christians see through the scheme.

This chain letter and all others like it defy both mathematics and ethics.

It is impossible for the chain to continue, for should it be followed out, eventually no one would remain to be sold. If the first person in the chain sold his list to two people in two weeks, and they in two more weeks sold to four, at the end of fourteen months over two billion people would be in the chain. By this time the chain would be broken. By then one million people would have received $38,400 and a billion people would have lost nothing and received nothing. But each of the last group of a billion would have lost $37.50.

This, of course, is the ethical problem. A few are able to benefit because many have lost $37.50 each. The desire to gain from the loss of others is not considered a Christian virtue.

The government has wisely banned chain letters from the mails. The chain letter is usually a fraud. Even if it is promoted by honest people it is easily defrauded in the process.

Why send the bond to the person on the top of the list? Why not keep it yourself? Why buy a list from someone else? Why not make up many lists and put your own name (or the name of a friend) at the top? After all, isn't this the way all lists must have started?

The religious appeal of this particular Investment Group is still an appeal to greed. People should not be taken in by a fraud even when covered with pious words.

BETHEL MATH TEAM SCORES HIGH

A mathematics team from Bethel College finished fourteenth in the nation in a recent contest. It was the twenty-fifth annual national William O. Putman mathematical competition.

It is one of the highest finishes ever of a Kansas team. Bethel College has participated in the competition for the last seven years.

Teams from 192 United States and Canadian colleges entered the contest. Only one liberal arts college entered in the contest placed higher than Bethel. That was Oberlin College of Oberlin, Ohio, which ranked twelfth.

Other teams ranked above Bethel included: California Institute of Technology; Massachusetts Institute of Technology; Harvard University; Case Institute of Technology of Cleveland, Ohio; University of California at Berkeley; Michigan State University; Princeton University; University of California at Davis; University of Pennsylvania; University of Waterloo, Ontario, Canada; University of Illinois; Illinois Institute of Technology.

Arnold Wedel, head of the Bethel mathematics department said, "It is very likely no other Kansas team has ranked as high in the contest's twenty-five year history."

Members of the winning team were: Kenneth Graber, Bluffton, Ohio; Donald Quiring, Las Vegas, Nev.; and Elias Toubassi, Jaffa, Israel.

Competing individually were: Robert Pankratz, Cassoday, Kan.; Silas Law, Hong Kong; and Gary Lyndaker, Lowville, N.Y.

WORDS AND DEEDS

The Woodlawn Church, Chicago, contributed $248 to the rebuilding of bombed and burned churches in Mississippi. Half of the money was sent directly to the Committee of Concern as an expression of confidence in this interracial ministry in the South. The other half was sent to Mennonite Disaster Service which cooperates with the Committee of Concern in this rebuilding project.

Bethel College is offering a program of study in its Bible and religion division leading to a minor in churchmanship. The study is planned "to help students relate to, and work in, the church following their academic careers, regardless of profession or occupation." Students who elect this minor will be required to take thirty hours of work in this division, including a special churchmanship seminar.

The Gospel Church, Mountain Lake, Minn., will sponsor a homecoming service on July 4.

A Family Relations Workshop is one of the features of an institute of summer studies to be held at the Earlham (Ind.) School of Religion this year. It "will provide an opportunity for ministers, their wives, and families to join together in study, play, fellowship, and worship from the standpoint of their own needs rather than the needs of others whom they serve." The institute also offers work in preaching and counseling.

A. J. Muste, veteran peace leader, says that Americans should grant other nations the right to their own revolutions—"just as we had to ours in the Revolutionary War." He also found American self-righteousness a barrier to world peace. "By our self-righteousness, I mean our feeling that we have never sought anything but peace, that our intervention and building of a nuclear arsenal was in the interest of peace, that it is always the 'others' who are disturbers, aggressors, and troublemakers, no matter how many miles away from home we may be."

Joint classes at Mennonite Biblical Seminary, Elkhart, Ind., with Goshen College Biblical Seminary have increased to three full days. The associated program began in 1958 with two half-days of conjoint classes. The two student bodies worship together on Tuesday, Thursday, and Friday of each week when they have classes together.

Bluffton College is enlisting the aid of its constituent churches in a self-study that it is making for the North Central Association. On March 13 representatives of northern Indiana churches met at Goshen with college faculty members. During the two-year study workshops will be held in all regions of the college's service area.

Augustin Cardinal Bea is the president of the Vatican Secretariat for Promoting Christian Unity. On Feb. 18 he became the first Roman Catholic cardinal to visit the headquarters of the World Council of Churches in Geneva. He spoke of the "sincere and decided ecumenical will on the part of the Roman Catholic Church" to explore together with Protestants the possibilities of dialogue and collaboration. The World Council has proposed joint "working groups' with the Roman Catholic Church.

CHURCH RECORD

CALENDAR

Conferences

Apr. 22-26—Central District, Normal, Ill.

Apr. 29-May 2—Eastern District, Lansdale, Pa.

May 13-16—Pacific District, Monroe, Wash.

June 17-20 — Northern District, Bethany Church, Freeman, S. D.

July 2-6 — Canadian Conference, Clearbrook, B. C.

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967 — Mennonite World Conference, The Netherlands.

Canadian

May 9—Canadian Mennonite Bible College, graduation.

May 30—Rosthern (Sask.) Junior College, graduation.

Central

Apr. 4-8 — Bethel Church, Pekin, Ill., pre-Easter services, Walter Gering, speaker.

Apr. 5-6—Bluffton College, Bluffton, O., Eugene Jemison, folk singer.

Northern

Mar. 22-28 — Petter Memorial Church, Lame Deer, Mont., Vernon Duerksen, speaker.

Mar. 28—Bethel Church, Mountain Lake, Minn., seventy-fifth anniversary, Albert Penner, H. A. Fast, Jacob T. Friesen, speakers.

Mar. 29-Apr. 1—Bethel Church, Mountain Lake, Minn., pre-Easter services, Jacob Friesen, speaker.

Apr. 6-8—First Church, Mountain Lake, Minn., pre-Easter services, Russell L. Mast, speaker.

Western

Mar. 23—Bethel College Church, North Newton, Kan., Women's Fellowship Meeting, Warren Moore, speaker.

Mar. 26—Bethel College, North Newton, Kan., O. Hobart Mowrer, speaker.

Apr. 4—First Church, Pretty Prairie, Kan., Arthur Thiessen, speaker.

MARRIAGES

Virgil Glen Bergman, Willow Creek Church, Paso Robles, Calif., and *Merlene Louise Iversen,* Trinity Lutheran Church, Shandon, Calif., on Feb. 12.

Clifford D. Foth, First Church, Hillsboro, Kan., and *Phyllis Ann Unruh,* West Zion Church, Moundridge, Kan., on Feb. 27.

John W. Rubin, La Jolla, Calif., and *Irene E. Dovel,* Carlock (Ill.) Church.

DEATHS

Mary Schirmer Baumgartner died on Mar. 5 in Tucson, Ariz., at the age of 82. She was one of the earlier General Conference missionaries, doing pioneer mission work in Arizona among the Hopi Indians for twenty-three years. She adopted several Indian children. Daniel Schirmer, missionary to the Indians of Montana and Arizona for thirty years, was her adopted son. His mother died after his birth. The father offered him to Mary Schirmer so that he would not have to bury the child with his mother as the Indian custom was at that time. She was born on Mar. 22, 1882, in Basel, Switzerland. She came to the Whitewater, Kan., community with her family. Following her service in Arizona, she was married to Abe Baumgartner of Aberdeen, Ida., who preceded her in death.

Jacob J. Flickinger, First Church, Burrton, Kan., was born July 7, 1898 in Pertty Prairie, Kan., and died Mar. 3. He is survived by his wife, one daughter and six sons.

Omer J. Hostetler, Topeka (Ind.) Church, died Feb. 19, at the age of fifty-three. He is survived by his wife and three sons.

Johnathan Kaufman, Salem-Zion Church, Freeman, S. D., was born Oct. 15, 1884, and died Mar. 2.

Mrs. Henry C. Peters, Bethel Church, Mountain Lake, Minn., died Feb. 25. She is survived by eleven children.

Clarence Smith, Bergtal Church, Pawnee Rock, Kan., was born May 10, 1889 and died Feb. 28.

Adina Wasnak, Carlock (Ill.) Church, was born Mar. 14, 1888, and died Mar. 1.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Peter Fast, Box 521, Steinbach, Man.
Marvin Flickinger, 913 Westridge Dr., Newton, Kan. 67114 [19]
Ruth Frankenfield, 1323 South 9 St., Goshen, Ind. 46526 [52]
Levi H. Goossen, 905 Westridge Dr., Newton, Kan. 67114
Loren Pauls, 1918 Manhattan Avenue, Palo Alto, Calif. 84303 [33]
Neil Ratzlaff, E. E. M.M., Kibunzi via Leopoldville, Congo [21]
J. C. Schmidt, 2214 Blain Ave., Saskatoon [134]
James E. Stucky, 4000 Booth St., Kansas City, Kan. 66103 [19]
Alvin Thiessen, Pacific Lutheran University, Tacoma, Wash. 98444
Ernest A. Wiebe, 933 Murphy, Joplin, Mo. 64801 [27]

MINISTERS

E. Stanley Bohn, pastor of the Rainbow Boulevard Church, Kansas City, Kan., was awarded the B'nai B'rith Rabin award on Mar. 4 for outstanding service in interfaith and interracial relations.

Paul Mora was installed as associate pastor of the Second Church, Philadelphia, on Feb. 28.

Peter Quiring, Creighton, Neb., is serving as pastor of the Friedensberg Church, Avon, S. D. He was installed on Feb. 14.

WORKERS

Horton Flaming, vocational guidance counselor at the Augusta, Kan., high school, counseled the 1-W men at Denver, Colo., on Mar. 12-15. He is formerly from Reedley, Calif., and a graduate of Bethel College.

Robert W. Hartzler, administrator of the Oaklawn Psychiatric Center, Elkhart, Ind., received Family Counselling Service's annual award given to an Elkhart County resident who, in the judgment of its directors, has served usefully for a number of years in the local area.

Siegfried Klaassen of Colony Gartental, Uruguay, arrived in Santa Cruz, Bolivia, in January to begin a one-year assignment under the Christian service program of the South American Mennonite churches. He is assisting in the agricultural extension work of the Cuatro Ojitos colony located fifty-five miles north of Santa Cruz. His other team members in Bolivia are Paxmen and fellow Uruguayan Wolfram Driedger, the first South American Mennonite Christian service worker to join the Mennonite Central Committee's staff in the new colonizing areas.

Warren Moore, General Conference race secretary, and *Ed Riddick,* member of the General Conference peace and social concerns committee, and member of the Woodlawn Church in Chicago, participated in the effort for a freedom march from Selma to Montgomery, Ala., on Mar. 9. They went in response to the appeal to church leaders to show their concern in the effort to gain equality of voting privileges.

LETTERS

SENSITIVE AND POWERFUL

DEAR EDITOR: I agree with K. E. Kroeker who wrote in the March 9 issue that this is an age when men are "looking and longing for the real things, in quest of their many problems." But I would ask him to reconsider the painting by Rouault of John baptizing Jesus as one man's honest conviction resulting from his own search for "real things."

Rouault was looking at the world in the aftermath of World War I and he was painfully aware of man's capacity for cruelty and hate. His own self-honesty would not permit him to paint a "nice, good picture" as Mrs. Detwiler would have preferred.

Rouault was not necessarily trying to please those who might look at his painting. His motives might have even been to surprise or irritate the viewer. But the fact remains that out of the degradation he saw in the world around him, he was able to create a sensitive and powerful painting.

Some people may read *The Mennonite* who are also aware of degradation and injustice—such as a Black Muslim, a civil rights worker, a slum dweller, or any sensitive and realistic person. They would understand what Rouault was trying to say. *Mary I. Smucker, 130 College View, Bluffton, Ohio.*

SILENCE ON RETARDED

TO THE EDITOR: Thank you for your article "A First Look at the Mentally Retarded" in the Feb. 23 issue of *The Mennonite.* The earlier article reporting the Workshop on Mentally Retarded kind of left me up in the air. I am glad to see you have adopted a statement on what came out of the workshop.

As a parent of a retarded child (who is now an adult in her chronological age) I agree that the first and most important matter is the one of education within the brotherhood on mental retardation. This includes many parents of retarded children also.

When the Mennonite Mental Health Service took a census in the Eastern District Conference a few years ago they were surprised to learn how many retarded there were in the Conference. It was not surprising to me because the percentage of retarded to the population would hold in our membership the same as in the general public. The thing that concerns me however, is the absolute silence on the part of the parents of retarded children in our churches. When that excellent idea of Dr. Goshen's was published in *The Mennonite* some months ago [Nov. 12, 1963] I was dismayed at the small response to the article. As I have spent most of my life in the printing and publishing business I know that a seven percent reply to an idea put in print is considered excellent, but to the best of my knowledge this article elicited only about two or three letters at the most and I am sure your circulation is much larger than that reply would indicate. *Holmes H. J. Raudenbush, 3015 French St., Erie, Pa.*

COME HOME

Elmer F. Suderman

ALLEN STRODER OPENED the back door of the white bungalow on the corner. He stepped on the concrete porch which his mother had carefully swept before the heat of the day. The porch was shaded, but the concrete was still hot on his bare feet. It was still a half hour before supper. He looked toward the front of the house and across the street where some of his friends were sitting, doing nothing

He hesitated for a little while. Then he called to his mother, "I'll be back soon. I'm going across the street to see what Julian and Charles are doing."

He tiptoed across the driveway leading to the white double garage just beside and a little back of the house. The dirt which had a color like the new baseball glove he used to play catch with his eight-year-old brother looked cleaner since he had hoed out the few weeds which had been growing there. Wishing that the neighbors would hoe their weeds but knowing that they never would, he carefully picked his way across a section of their sandbur patch, trying to avoid stepping on any burs. He made a wide circle around a nest of busy red ants. The heat never bothered the ants.

Standing on one foot, he stopped to pick out a sandbur which had fortunately lodged in his calloused heel where it didn't hurt as much as it would have in the more tender skin of the ball of his foot, or in the toes, or between the toes, where it hurt most of all. Crossing the street, he avoided the soft tar between the cracks in the pavement until he reached the other side. Here he cautiously tested with his big toe some of the tar which was in the slight shade of the Chinese elm tree. He found it hot but deliciously soft: The shade had cooled it enough to keep it from burning his toes. He broke one of the tar bubbles which had formed in the heat. For a little while he felt the putty-like softness yielding to the pressure of his big toe. He removed his toe; the imprint remained in the tar.

Sitting down near the rest of the boys underneath one of the Chinese elms which had been planted between the curb and the sidewalk, he could almost look through the shriveling, yellow leaves which offered only a little protection from the sun. A little to the left, where the Bermuda grass had never taken root, there were cracks, almost large enough to lose a marble in, zigzagging across the hard, bare, red ground. The wind blowing through the thin grass and across the hot streets and sidewalks, smelled scorched.

The street was quiet except for the hum of the gnats and the buzz of the katydids. The boys were quiet too. Allen had not even bothered to say "hi" as he sat down. He joined the boys as in a desultory way they occasionally shot a marble aimlessly across the grass. In the Oklahoma sky a lazy hawk, with his wings spread wide, hung motionless. Beyond the hawk a cloud bank was forming in the west and obscured some of the sun.

"Hope it rains," Julian said.

Allen hoped so too, but he had mixed feelings about the prospect of a thunder shower. A shower meant that a cool breeze would replace, at least for the night, the breathless, brilliant heat.

In all his thirteen years he had never liked thunder showers, especially in August when they could be violent. He looked anxiously between the houses at the fierce clouds coming up to meet the sun. Generally he liked to see the sun set, but not when the clouds were as menacing as they were tonight.

Charles and Julian were talking about Hoot Gibson and the possible ways he might outsmart the rustlers in the movie they were to see at the Royal Theater that night. Allen did not listen. He was absently looking at the sky and listening to his conscience, red-tinted like the sky, sing the song he had heard last night and would likely hear again tonight at the revival at the Southfield Mennonite Church in the country: *Come home, come home,/ Ye who are weary come home:/ Earnestly, tenderly, Jesus is calling/ Calling, O sinner, come home.*

His mother had softly hummed the tune all day. She had been unusually silent. But her looks had made it clear that she had hoped that at this year's revival he would be among those who accepted Christ at the altar. But so far he had not gone to the altar, though it hadn't been easy to resist his mother's pleas; and this was Friday, the last night of the revival.

The Reverend Mister Gadert, the evangelist, who had come from Kansas, was a short sunburned man, with a square expressionless face, and a quiet monotonous voice. He wore a simple black suit and plain black tie. He looked uncomfortable in his Sunday clothes. Allen had been fascinated by his large nose. In his quiet way the preacher had persisted in the call to repentance. He allowed no noise, no shouting, no unusual displays like those he had seen at the holy roller church which he had once attended, with his father, who had gone simply out of curiosity. At the holy roller revival the preacher—a woman— and the church members had all yelled, each one trying to outshout the others, until Allen was confused and frightened and ashamed. He was glad when they could go home and forget the revival. He was glad that Mennonites did not like this kind of noise and confusion.

"Let things be done decently and in order," had been his father's comment after they had come home. And his father, quoting the Bible again, had said, "In church a woman should keep silent."

Reverend Gadert simply leaned over the old, darkly varnished pulpit and spoke quietly, sometimes hesitatingly, as if he were having difficulty remembering what he was going to say next. Last night he had preached about the second coming of Christ.

"Jesus is coming soon," he had said. "Soon. All the signs point to His coming. And we rejoice in this great truth. We will see Him 'coming in the clouds with great power and glory.' He will gather us 'from the four winds, from the ends of the earth to the ends of the heaven.' But we must watch and pray 'lest He come suddenly and find us asleep.' What a great day that will be when He comes. We will no longer be on this sinful earth. We will be lifted up to eat the Lord's Supper with Him in the sky.

"But, oh, sinner, what a terrible day it will be for you to be left alone here on earth with all your friends and loved ones gone. What a terrible tribulation there will be here on earth after the rapture of the saints when Satan will be released to rule the earth. But this reign will not last long. At the end of seven years God's hosts and Satan's will fight a terrible battle at Armageddon, and God will overcome Satan, and he will be thrown into a lake of fire and all his followers with him.

"Sinner, do you want to be here when Satan rules unhindered by God? Do you want to be in the battle of Armageddon and be thrown into hell? You will be if you are not saved. No one knows the day that Jesus will come, not even the angels in heaven, but we believe that it will be soon; we pray that it will be soon. Sinner, don't you want to be ready?"

Allen's attention had never wavered when the preacher described the last days. His father often read for morning devotions the chapter in Matthew in which these signs are described, and Allen knew them all: the wars and rumors of wars, the coming of famines, earthquakes, false prophets, the darkening of the sun, the failure of the moon to give its light, and the stars falling from the heavens. He had trembled at the pictures of these events in the church papers. He had unpleasant dreams about them.

"I hope there will be no signs in this storm," Allen thought as he watched the clouds. He did not want to go to heaven, especially in the way the preacher had described—by being lifted into the sky to meet Christ. The loss of solid support he had felt on the few elevator rides he had in the buildings in Enid was frightful enough. He knew he was supposed to look forward to the meeting in the air, and sometimes he tried, but he could never feel secure eating the Lord's Supper in the heavens, and he didn't like the cloudy, unreal look of the people floating in the air around Christ in the pictures he had seen.

The end of the sermon had finally come, and the Reverend Mister Gadert had walked out from behind the pulpit and appealed to those who were not yet saved: "Won't you come to Jesus? Come just as you are, sinful, weary, heavy of heart. He can save you. He will save you if you let him. He will wash you in his blood. Come now. Tonight. Before it is too late. Don't put it off any longer. Jesus is coming soon. Don't you want to go with him when he comes?

"Oh, sinner, Jesus is pleading, Jesus is asking, 'Who, who will come?' Who? Won't you listen to his tender voice tonight, right now? While we sing a verse of 'Pass Me Not, O Gentle Savior' won't you raise your hand?"

YOUTH

Pass me not, O gentle Savior/ Hear my humble cry;/ While on others Thou art calling,/ Do not pass me by.

One hand had been raised, and they sang another stanza and repeated the chorus:

Savior, Savior,/ hear my humble cry/ While on others Thou are calling,/ Do not pass me by.

Other hands had gone up and the preacher asked those who had raised their hand to come to the front pew. Sitting in his usual place on the aisle near the back door, Allen had to stand to allow those in the same pew with him who had raised their hand to get past him to take their place at the mourners' bench. It would have been simple to walk down the aisle of the little church—but the aisle had looked unusually long that night—with the others, simpler almost than to step back into his place. His best friend, George, had gone, had touched him on his arm as he walked up to the front, had whispered to Allen to follow.

People around him had been watching, some even turning around when he slipped back into his pew. The hymn had come to an end, and the Reverend Mister Gadert had said; "We are glad that some have come. Our labors have not been in vain. But perhaps there are still others who ought to come. We will sing another hymn in order to give everyone a chance."

In spite of Allen's effort not to listen, every word of the familiar song had seemed aimed directly at him. *Why should we tarry/ When Jesus is pleading,/ Pleading for you and for me?/ Why should we linger/ And heed not his mercies/ Mercies for you and for me?*

Across the center aisle which divided the men from the women, he had seen his older, married sisters singing with a pleading look. He had started to wipe away the perspiration from his forehead but had changed his mind, afraid that someone might see that he was uncomfortable. His face had been red and his ears hot. His eyes had caught the plain black hat of his mother. Her head was bowed. He had imagined that she had tears in her eyes.

The congregation had reached the chorus: *Come home, come home/ Ye who are weary, come home;/ Earnestly, tenderly, Jesus is calling,/ Calling, O sinner, come home.*

He had to grip the pew firmly to resist the almost overwhelming urge to join his friends at the mourners' bench. He crossed his legs and noticed that the penny his mother had given him for washing the dishes had fallen into his pants cuff. He had been unable to find it when the collection plate had been passed. He had reached down to put it back into his pocket, but it had dropped and rolled away. It had disappeared under the pew in front of him. But this time the congregation had finished singing the chorus of the invitation hymn, and the preacher was praying the closing prayer, and Allen had gone out of the church quickly and into the car to wait. The ride home into town had been a quiet one.

The heat shimmered from the sidewalk; "hot as hell" someone had called it this morning as he walked to town to buy a bottle of milk for his mother.

"I don't know why I didn't go to the mourner's bench," Allen thought. "I want to be a Christian. I want to be ready when Christ comes." Yet, somehow, he didn't want to be forced into anything, and he was just a little suspicious of revivals. It didn't seem quite fair to force him into a position in which he had little choice. And too often conversion made little difference in the lives of his friends; they still told smutty stories, and sometimes they even sneaked off to go to a movie. Some of the people he knew had been converted every year for the last four years.

"I wish there was some other way to become a Christian."

Hearing the deep mumble of thunder, Allen looked up and saw that the sky had become dark. Sheet lightning flashed sharply.

"I was wrong last night. I should have walked down the aisle with George."

He must now face last night's question all over again; only now it was God himself, not the preacher, calling him to come home. God's voice was directly aimed at him, just as the preacher's had been last night and would be again tonight, especially tonight. In the Chinese elm trees the earnest voice of the katydid buzzed without interruption. Allen had completely forgotten about the other boys who were comparing Hoot Gibson and Tom Mix. Instead he heard in the far-off distance the turtle dove cooing its muted, mournful "Who? Who?"

He inaudibly hummed snatches of the invitation hymn: *Softly and tenderly Jesus is calling,/ Calling for you and for me.*

A gust of wind was chasing little dust clouds across the pavement. The sheet lightning gave way to streaks splitting the sky, sometimes forming a huge question mark as they plunged toward the earth.

"I think I will go home and get ready for church," Allen said aloud, but he didn't go, for the storm held him. He sat, chin cupped in his hands, thinking: "I am a sinner, a poor, lost, lonely, homeless sinner. I would be left behind if Jesus came now in those dark clouds."

His conscience told him that "all men have sinned and come short of the glory of God." He didn't know exactly why he was a sinner, but the preacher had said it; the Bible said it; his mother occasionally reminded him of it; the sky was saying it.

Come home,/ Ye who are weary, come home.

But was there a home for him: "Where can I find this home? Surely it isn't here under the lightning, in this world which God can and probably will destroy very soon. And I wouldn't feel at home in the sky. Where can I find a home?"

The sky was getting darker rapidly now and displaying sharp, intensely bright, brilliant lines of light which shattered the sky. "As the lightning comes from the east and shines as far as the west, so will the coming of the son of man be."

"I am a sinner," Allen thought. "I should have gone to the altar." The signs in the sky spoke more clearly than any preacher's words of Christ's coming. "I'm not ready. It would be best, I guess, if tonight—right now—I accepted the invitation of the preacher and accepted Christ as my savior."

"Race you around the block," Allen said to the others, trying to forget his sin and trying, too, to turn away the look of the angry God in the lightning. But no one paid any attention, and Allen did not move. It was too hot to run.

"I'll go to the altar tonight. Maybe if I go I can have a light in my eye and testify of the great burden which has fallen from my shoulders and of the deep peace which has possessed my soul. Then I won't be afraid of the lightning which speaks of Christ's coming."

But he was afraid, afraid of the God of the clouds, afraid of the elevator waiting to take him to heaven. He was suspicious of a God who would condemn him and not tell him what his sin was.

"Boys, you will have to come home now if you want to go to the movie."

Julian and Charles slowly got up, picked up their marbles, and started to go home.

As he was leaving Julian turned to Allen and asked, "Why don't you stay home from church tonight and go with us to the movie? It will be exciting."

When Allen didn't answer, he followed his brother Charles inside.

Allen wanted to go home too, but he felt that he didn't have the strength to walk across the street. The great cloudy, lightning-filled sky which even the trees and the houses could not hide was ready to swallow him.

"Am I really a sinner? If Christ came in the clouds would he leave me behind? I've never been to a movie, except at a John Deere tractor show, and they can't be bad, even though they are shown in the Royal Theatre, because they are free and even Reverend Penner goes to see them. But I don't think Reverend Gadert would go. I've sometimes wanted to go with Julian to see Tom Mix or Hoot Gibson. But not often. And I never have. I've been good. Why would Jesus leave me if he came?"

The sullen sky was coming closer. The thunder sounded loud and metallic.

"I can't escape from God. He knows even what I am thinking."

He shot a taw at a marble on the hard ground. He missed and it rolled into one of the cracks in the ground. He didn't move.

Earnestly, tenderly, Jesus is calling,/
Calling, O sinner come home!

The song would not be forced out of his mind.

"Why doesn't God leave me alone?" Gathering up all his strength, he made one more effort to resist the invitation.

"I won't go."

He hit the dry grass with his bare hand. A soft cloud of dust rose from the grass. It did not immediately settled back.

"I don't have to go, if I don't want to, even on the last night."

The sky was split end to end by a shattering blow of lightning; the thunder followed almost immediately. Allen jumped to his feet. Had the thunder announced Christ's coming? Expectantly he listened for the trumpet of the angels.

"Son, it's time to come home now."

The voice seemed insistent and imperative, like the thunder, though it was mild enough. On the ground he could see the taw and the other marble lying in the dirt. He didn't bother to pick them up.

"I'm coming," he said, and he ran home to his mother as the thunder jarred the earth again.

A Conversation With My Cat

Shut up, Cat! Be thankful that at least you are a cat. You may be hungry and you may be cold, but at least you are lucky enough to be a cat. If you are icky-pook and obnoxious, someone can kill you with a big fat bullet without a pang of remorse. Because you are only a cat, you will never give anyone a guilt complex for hating you. Be thankful for that.

Now, please stop that terrible yowling. What? You say you are a symbol of a need? What do you mean, Cat? You say you are neurotic, you are hungry, and you are cold? Yes, Cat, we can see that. And these are the problems of the world, you say? Yes, Cat. But, Cat, we can't help you for fear our motives might be wrong. Our food would be as clay upon your tongue, our warmth, as a singeing iron to your fur, and our sympathy, as a sigh of cold November air upon your skinny soul. We would consciously be giving our kindness—you down there and we up here. You think *you* have problems, Cat. Be thankful you are only a cat. *Elaine Klaassen.*

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*Supplemental reading for the Sunday school lesson of Mar. 28.

COVER

"Woman Weeping" by Kaethe Kollwitz. "Does man have the right to choose by an act of his own will to put an end to the survival of his fellowman?"

CONTRIBUTORS

Russell L. Mast, North Newton, Kan., is pastor of the Bethel College Mennonite Church. His article is adapted from a sermon, "The Dilemma of Survival" preached there on Nov. 11, 1962.

Marvin A. Johnson, 10 Nott Terrace, Schenectady, N. Y. 12308, is a Lutheran minister specializing in religious research.

Jean-Paul Sartre is the French author and philosopher who was offered the Nobel Prize for Literature but refused it. His comments are reprinted from FFHC News, a publication of the United Nations' Food and Agricultural Organization, Rome.

Elmer F. Suderman, 801 SW 5 St., Richmond, Ind. 47374 is on a year's leave of absence from the faculty of Gustavus Adolphus College, St. Peter, Minn., to serve as visiting professor of English at Earlham College. His story was first published in Autumn 1964 issue of "Discourse: A Review of the Liberal Arts."

Elaine Claassen, 107 N. Lincoln, Hillsboro, Kan., is a junior at Bethel College.

CREDITS

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THE MENNONITE

Editor: Maynard Shelly. Editorial assistant: Laraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Consulting editors: Claude F. Bayer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Carson St., Pasadena, Calif.

WHAT IS so rare as a press release that tries to impress church people? I could hardly believe my eyes when I read one from General Motors. The mighty corporation is trying to boost its exhibit at the World's Fair. The person who wrote it wanted to con church editors into using a picture of Futurama in their papers. So he penned a little dispatch to warm pious hearts. My blood ran cold. Ready for a shiver?

"Urban renewal projects, underway or contemplated in cities from coast-to-coast, are causing members of many downtown parishes to wonder how their churches will appear when surrounded by buildings of striking new design. The General Motors exhibit at the New York World's Fair offers a preview along the Futurama ride (below), predicting *that man will change the face of his cities but not the form of his churches;* that with its traditions and its faith preserved, there is new beauty and strength in the city of tomorrow!" (Italics supplied so that you can find my text.)

If someone had set out to mock much that is wrong in the church today, he couldn't have written a funnier piece. When I saw the picture I thought it an intentional satire. After reading the sponsor's commercial I discover that the writer takes himself and us seriously.

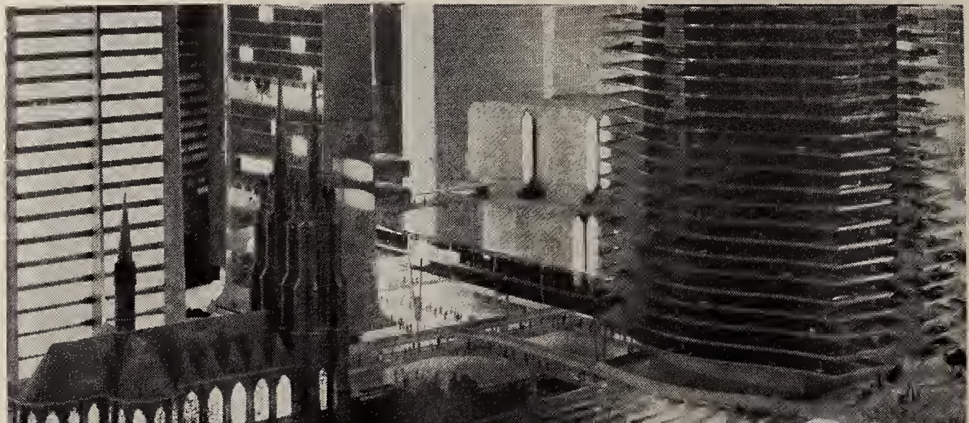
Yes, the gospel is unchanging. And "Jesus Christ is the same yesterday and today and forever" (Heb. 13:8). But to insist that the *form* of the church is unchanging is idolatry after the fashion of Aaron's golden calf.

Odd that General Motors should want to harden the church into the mold of the Middle Ages that gave us the Gothic cathedral. Does that mean that they allowed the church to change for the first thousand years, but since then nothing? The Gothic church set down in the futuristic forms of tomorrow looks like a museum piece. And that's it. The world is happy to honor the church as a museum that preserves the best religious experiences of the past.

We don't expect any better treatment from the world. But I fear that the writers in the advertising offices are only reflecting what most people want the church to be—yesterday's refuge from today.

The church will change. No, we don't want to believe it, but the hard belief may be more orthodox than the easy assumption. The *form* of the church is always in the process of change. The church is rooted in history, but it dare not be imprisoned by history. The church must not be tied to the form of a building. or even to a building at all.

God calls us out as He called Abraham from Ur. We will go not knowing where, but we will follow God.



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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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ADVERTISEMENT
THE MASTER TAILOR

Send You

An Advertisement

Stanley Schmidt

Let's start at the beginning.

One day man chose to make his own suit when he decided what God had given him wasn't what he wanted (Gen. 3:7).

On that day the Master Tailor set up a Shop specializing in the cleaning, pressing, and altering of men's suits.

It was a peculiar kind of Shop. The walls were all bare, except for a large cupboard on one of the walls. In one corner stood two large drums of gasoline, several kegs of nails, and a box of matches. Out in back of the Shop were some trees.

Ever since the day the Shop went into operation, the Master Tailor has sent his carrier-boys into the neighborhoods of the world with advertisements. They tell of the special cleaning, pressing, and altering services available free at the Shop. It seems that men's suits would get dirty and wrinkled and outmoded very quickly. Each man has only one suit, and some people noticed that this suit even had some dirt on it when it was supposedly new.

Accompanying each of the carrier boys was the Associate of the Master Tailor. The Associate would argue and plead with the people to allow Him to take their suits to the Shop to be cleaned, pressed, and altered. (No one but the Associate brought men's suits to the Shop.) The feeble arguments of the carrier-boys never convinced anyone, but they were necessary to carry the advertisement-handbills (Rom. 10:18).

Many men speculated about what went on in the Shop. Although they never had their suits cleaned, pressed, and altered at the Shop, they felt that the work done was probably comparable to the many tailor shops that had sprung up more recently in the neighborhood. At times they even thought the work might be inferior since it was being offered free, whereas the local shops were asking for advance payment before they would clean anyone's suit.

(It so happens that all the suit-cleaning bills at the Master Tailor's Shop have been paid for in advance at an exhorbitant price by another party — but this is another story.)

Suit Cleaning

Gradually three speculations began to evolve. One dealt with the Shop's method of cleaning, one with pressing, and one with altering.

Traditional, worldly suit cleaning in the "church" is probably the most popular concept of the speculators. (The speculators misname the Shop the "church." The Shop is the place where the suits are cleaned. The church are the people who wear the suits back from the Shop.)

One of the speculators argues: "The church is offering to clean some imaginary dirt out of a suit that most men don't even know they are wearing. How irrelevant to modern life!

"The church even claims it can get out 100 percent of this dirt, which even our best cleaners can't do with regular clothes. But who cares whether the church can do a better cleaning job? It's much more important to be thinking about how you can pull up your grades to enter law school, or make the extra buck for the mortgage, even though you may get dirty.

"And so what if you get dirty? Even if your pockets are full of dirt, no one ever sees it but yourself, and you don't have to tell anyone. With all the help of Freud and company you should be able to convince yourself that you're not really dirty."

Suit Pressing

The traditional, worldly concept of suit pressing in the church: "All of us get the blues once in a while, some of us more often than others. All the church ever tries to do is to give some moral encouragement by pressing men's suits to make them look neater.

"Each day we dig a deeper rut to tread in, through an endless circle. Work-worry-work-worry. The church pats us on the shoulder straightening out a minor crease and says: 'Onward

Suit to the Master Tailor

with valor and courage in your little rut. Just resolve to go forward doing your best' in your circular rut, till it's six feet deep and then lie down."

If you really want to get out of the rut, the speculators say, take up a new hobby, take a vacation. The best thing to do is to ignore your serious wrinkles and they won't bother you so much.

Suit Alteration

The traditional worldly concept of suit alteration in the church is the third speculation by those who have never had their suits altered in the Shop: "Actually the church mainly wants to see how many suits it can alter. It isn't too much interested in radical alteration of the pockets and the buttons. All that is needed is to put a little gold cross in every suit's lapel and hang a little button on the front shirt pocket reading: 'I go to church every Sunday,' and the church will be quite happy.

"The church looks out over the world and sees so many suits that don't have these buttons and crosses. So the church sends men to Africa and Asia with boxes of crosses and buttons.

"If someone in the church puts on more buttons reading, 'I am a member of a committee,' then he is elevated to the rank of Pious Churchman. With seven or more buttons his rank becomes Super-Pious Churchman."

In spite of these speculations, the carrier-boys still continue delivering the advertisement-handbills. The Associate still pleads with whoever will listen to allow Him to take their suits to be cleaned, pressed, and altered.

Fast Service

Occasionally someone consents despite the suspicious statement that the whole job is done free. The suit is rushed to the Shop and three seconds later the Associate returns the renewed suit to its owner. The owner is surprised at the quick service. At most of the local shops the tailors spend a lifetime trying to iron out all the moral wrinkles, and they never really succeed and their customers have to step into their coffins with a suit that still has a lot of wrinkles in it.

The owner's surprise at the speed is soon overshadowed by his amazement at the workmanship—not a wrinkle, not a spot. The suit is so dazzlingly white that the owner can't even steadily look at it.

As the Associate begins to describe all the new features of the suit to the owner, the owner becomes overjoyed and out of gratitude offers everything he has to the Master Tailor: his spare time, his job time, his money, his wife, and children—anything he has, he wants to give to Him. (This reaction of the owner, we are told is typical.)

The owner asks the Associate, "What can I do to show my gratitude?"

He replies, "Pledge to Him one object. Pledge to Him yourself, mind, body, and soul for time and eternity. Come and receive this agreement by being buried in water" (Rom. 6:4).

Many have wondered exactly what does go on inside the Master Tailor's Shop that makes His work so far superior to the work done by the traditional, worldly tailor shops. Much of the actual processes are a mystery, but we will relate what we know.

Cremates, Pierces, and Annihilates

There is one standard process at the Shop for all suits. No matter whether it is the ragged dirty suit of a skid row bum or the light blue suit of a virgin mother soiled with straw. The Master Tailor grasps the suit at the collar and tears it in two.

"I knew it was rotten material," He says to himself, as He nails the shreds to the trees in the back of the Shop.

Then He soaks the rags in gasoline and burns them to ashes (Ps. 39:11).

Then inside the Shop the Tailor takes from the cupboard marked with a large red X, a new, pure white suit. It looks almost like a robe. This is given to the Associate to bring to the owner of the old suit.

Instead of being pressed to make the creases straight, the old suit was pierced with holes. The old suit would never have held a straight crease; it had a permanent wrinkle.

Instead of being cleaned, it had to be cremated in recognition of its real value (Is. 64:6).

Instead of being slightly altered, it was annihilated. An entirely new suit design was necessary (John 3:3).

We can now see that the traditional worldly views of the Master Tailor's methods are completely in error. Where the world says He cleans, presses, and alters suits, in reality, He cremates, pierces, and annihilates them.

The result of one method is the half cleaned and pressed, slightly altered, same old suit. The other yields a dazzling white robe.

The above is an advertisement from the Master Tailor's Shop. Stand back and look at your suit. If you have been fooled into accepting inferior cleaning and pressing, the Associate stands ready.

A. W. Tozer

THE EVILS OF A BAD DISPOSITION

Few hindrances to the cause of Christ are as effective as a bad disposition on the part of God's people. It is hardly too much to say that an evil disposition manifested by an evangelical does the church more harm in the end than anything that modernists and unbelievers can ever do. A bad disposition has been called "the voice of the virtuous." The woman who would not gamble or smoke or attend places of worldly amusements may yet manifest a churlish temper and keep her family in terror with her acid tongue. A man who will fight for the faith once delivered to the saints may be so hard to live with that his family actually wishes him gone, and feels little real sorrow when he finally shuffles off this mortal coil to go, as he had fondly believed, to dwell with the saints in the peace of heaven forever. The slick habit of blaming the devil for conditions in the average church is too smooth to escape suspicion. That explanation explains too much. We do not underestimate the ability of the devil to raise trouble, nor do we believe that he has softened up in his attitude toward the followers of Christ. But his power is secifically limited. It is extremely doubtful whether he has any real power unless we give it to him. At least we know that he could not get to Job without special permission from God, and it is hard to conceive that God took better care of Job than He does of the rest of us.

It is time we Christians stop trying to excuse our unchristlike dispositions and frankly admit our failure to live as we should.

Chrysostom once preached a great sermon to show that nothing can harm a Christian who does not harm himself. Over the humble and obedient soul the devil has no power. He can harm us only when we, by unscriptural and unchristlike ways, play into his hands. And we play into his hands whenever and as long as we harbor unjudged and uncleansed evil within us.

Dispositional sins are fully as injurious to the Christian cause as the more overt acts of wickedness. These sins are as many as the various facets of human nature. Just so there may be no misunderstanding let us list a few of them: Sensitiveness, irritability, churlishness, faultfinding, peevishness, temper, resentfulness, cruelty, uncharitable attitudes; and of course there are many more. These kill the spirit of the church and slow down any progress which the gospel may be making in the community. Many a soul who had been secretly longing to find Christ has been turned away, and embittered by manifestations of ugly dispositional flaws in the lives of the very persons who were trying to win them.

Deliverance from inward sins would seem to be a spiritual necessity. In the face of the havoc wrought by dispositional sins among religious people, we do not see how sincere men can deny that necessity. Unsaintly saints are the tragedy of Christianity. People of the world usually must pass through the circle of disciples to reach Christ, and if they find those disciples severe and sharp-tongued they can hardly be blamed if they sigh and turn away from Him.

All this is more than a theory. Unholy tempers among professed saints constitute a plague and a pestilence. The low state of religion in our day is largely due to the lack of public confidence in religious people.

It is time we Christians stop trying to excuse our unchristlike dispositions and frankly admit our failure to live as we should. Wesley said that we will not injure the cause of holiness by admitting our sins, but that we are sure to do so by denying them. Inward evil has a remedy. In Christ is power that can enable the worst of us to live lives of purity and love. We have but to seek it and to lay hold of it in faith. God will not disappoint us.

United States Pushes Vietnam into Chinese Grip

American action in South Vietnam is driving North Vietnam into the arms of the Chinese. This is the opinion of a leading Asian churchman.

D. T. Niles, Jaffna, Ceylon, says that the policies of the United States in southeast Asia have completely destroyed the chances for North Vietnam to remain independent of China. The American attitude also prevents Russia from developing a flexible Asian policy.

Niles is the general secretary of the East Asia Christian Conference, an association of churches which represents most church groups in southeast Asia and Australasia. He says that the leader of North Vietnam is a national hero who has the respect of most people in Asia. They agree with him in his aim to build a communist state outside the control of China.

The only way that the United States can keep Vietnam from becoming a communist state is to make it a virtual colony of the United States. Niles says that "to expect the countries of Asia to accept such a situation for long is to expect too much."

In a speech at Geneva, Niles analyzed the various answers given to the question, "What is the United States seeking by its present policy in Vietnam?" Following are his criticisms of the program represented by various answers to this question.

It says that it is seeking to make North Vietnam leave South Vietnam alone.

The basic difficulty here is that North Vietnam and South Vietnam together comprise one country and the people in both parts want the country unified again. The situation in Vietnam is quite different from either the situation in Korea or in Germany. It is a basic miscalculation to think that a foreign power can prevail over the will of the common people to seek the unification of their own country. Nor is it possible for a foreign power to decide how the people of the country can achieve their desire.

It says that it is seeking to contain the influence of the People's Republic of China in Asia.

The fundamental miscalculation here is a double one. First, the United States cannot stay in Asia for ever. The peoples of Asia must make their own adjustments among themselves.

Secondly, the social, political, and economic conditions of the countries in Asia are such that they cannot formulate their policies in terms of a simply negative approach to communism. Before the patterns of parliamentary democracy emerged in the West, western countries had already dealt with the problems of feudalism, class-communalism, and national self-government. To put it vividly, some of the things which Henry VIII did in England are happening in Asia only now. All this means that the government of the United States cannot expect a sympathetic understanding of what they are attempting in Vietnam from the peoples of Asia. To say that the government of South Vietnam approves of the policy of the United States is to say precisely nothing. It is not yet clear whom that government represents. As far as one can see, it simply represents those in whose hands military power at the moment resides.

It says that it is seeking a way to negotiate a settlement in Vietnam which will not be a sellout to the Communists.

Should we begin from the fact that most people in Asia think of the leader of North Vietnam as a national hero and agree with him in his aim to build in Vietnam a Communist state, but outside the control of China, then one begins to wonder what kind of a negotiated settlement the United States is aiming at. By its present policies and actions the United States has almost completely destroyed the chances of North Vietnam maintaining its independence from China. It has also destroyed, or almost completely destroyed the possibilities of a flexible policy for Russia in Asia. All that has happened is that the hands of China have been tremendously strengthened. If then there is to be a negotiated settlement which is not a sellout to the communists, the only way of achieving it is to make South Vietnam a colonial dependency of the United States, but dress such a dependency up in terms of treaties and parallels that have to be guaranteed by foreign power. To expect the countries of Asia to accept such a situation for long is to expect too much.

It says that should the United States pull out of Vietnam now, it would betray other countries in Asia which look to its presence in Asia for their own stability.

This consideration is important. But how can the countries of Asia, which look to the United States for economic aid as well as political stability, really depend on the United States if it creates the impression that, in the last analysis, it will use its overwhelming military power to protect what are primarily its own immediate interests? The history of American aid in the countries of Asia is a checkered history. It is of paramount importance that an image of the United States as a powerful country with mature political judgment should be built up in Asia. It is not necessary for a country such as the United States even to think of answering the challenge that it is only a paper tiger.

It says that sooner or later there has to be a confrontation between the People's Republic of China and the United States in Vietnam.

Here we ask only one question. Is human life in Asia cheap?

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 67114

Senior Volunteers Sought
Variety of Skills Needed

"Senior voluntary service is still in its beginning stages," says Henry A. Fast, "but we hope the program may develop into an operation that will offer a good variety of opportunities so as to utilize a wide variety of skills and experience."

Fast has been associated with the Mennonite voluntary service programs since their inception in 1946. From the beginning priority has been given to younger workers so that to a large extent voluntary service has been youth service. On the other hand, a service program for older persons has not been promoted aggressively either by the Mennonite Central Committee or by its member Mennonite groups. As a result only occasionally have senior people worked in existing service programs.

However, a growing number of middle-aged and retired persons have been attracted to the practical way church programs permit the expression of Christian concern for those in need of help. They have been hoping that opportunities for service might also be made available to them.

This week Fast announced approximately twenty-five service opportunities for senior voluntary service workers. These are:

1. National Institutes of Health, Washington D.C. Several older volunteers are needed in cancer, arthritis, and metabolic diseases research. This deals mainly with studies of body glands and their secretions and excretions.

2. Receiving Home for Delinquents, Washington, D. C. A couple is needed to represent the father-mother relationship.

3. District of Columbia Village, a rehabilitation center for older citizens. One or two qualified couples to serve in individualized or small group ministries and one person to serve as assistant to the chaplain.

4. District of Columbia Training Center. This is a welfare service for mothers and children of broken homes and of unwed situations. One or two women needed to serve as caseworkers or as tutors of English.

5. Brook Lane Farm Hospital, Hagerstown, Md. A couple; man should have some interest and skill in carpentry and painting. In spring he would help in care of grounds and garden. Wife to serve in housekeeping department especially if she has sewing skills.

6. Oaklawn Psychiatric Center, Elkhart, Ind. An older person is needed to help in providing transportation where needed for outpatients. (Person from general Elkhart vicinity would be ideal.)

7. MCC Headquarters, Akron, Pa. A couple—the man to serve in maintenance capacity; the wife to serve as hostess.

8. Bethel Home for the Aged, Newton, Kan. Man to help in furniture repair and other services.

9. Mennonite Home for Aged, Rittman, Ohio. Need a maintenance man and nurse aide or kitchen aide.

10. World's Fair, N. Y. A person qualified to serve as an attendant at the Mennonite exhibit for two, four or six months. The fair will be open Apr. 21-Oct. 17. If a couple, the wife could probably help in a Mennonite center in the neighborhood.

11. Virginia Mennonite Home, Inc., Harrisonburg, Va.—home for aged and nursing. A couple—the man would serve as general handyman, do maintenance, help in laundry, dishwashing, errands, and orderly work; the woman would act as nurse aide, do cleaning, laundry, and help in kitchen. Couple is preferred but could use either a single man or woman.

Those chosen for service will be persons of middle-age and beyond who are reasonably healthy both physically and mentally. They must be persons of Christian character with a capacity to adjust to new or even difficult situations and people.

Generally, the senior volunteer will look after travel costs to and from place of assignment, medical expenses, clothing, and other personal items. The Mennonite Central Committee will be responsible for room and board and will pay a $15 monthly cash allowance to each volunteer. All inquiries about senior volunteer opportunities should be directed to: Henry A. Fast, Box 125, North Newton, Kan. 67117.

MCC Invited Back to Crete
Endorsed by Orthodox Bishop

Greek Orthodox Bishop Irineos has invited the Mennonite Central Committee back to the island of Crete to assist in a program that he hopes will teach agriculture to young Cretans, as well as provide a nutritional diet of vegetable and poultry foods for 600 children in his diocese's boarding schools.

The Diocese of Kissamos and Selinon comprises the western tip of the island. Shepherds and farmers inhabit its 350 villages. Under cultivation are small orchards of olive trees and also some vineyards.

It is unlikely that Crete will become industrialized in the near future therefore the need to teach modern methods of agriculture is genuine.

Paxman Roger Beck, Archbold, Ohio, and Bill Nice, Souderton, Pa. left the Mennonite service unit at Aridea, Greece, on the first of February to begin their new assignment on Crete. Mr. and Mrs. Virgil Claassen, Newton, Kan., will go to Crete this summer.

Beck and Nice made an earlier trip in December to look over 125 acres of available land for the project, and to discuss the undertaking with Bishop Irineos. They also met Psilikes, a Cretan research agriculturalist with whom they will cooperate in production planning. The Bishop is furnishing seeds, fertilizers, chemicals, tractors, land, two agricultural workers, and 50,000 drachmas for buildings which presently were nonexistent.

Production of food is the initial

concern of the new venture. The project requires a farm shop and facilities for vegetable, fruit, poultry, meat, and dairy products.

Poultry likely will be the main source of meat production because broilers are the most efficient converter of feed into animal and animal products. A program for hog production is envisioned since Crete's mild climate permits the building of low cost shelters. Beef will not be considered unless a dairy is established, because of prohibitive costs of feed. It may even prove advantageous to use sheep and goats instead of cows.

The Mennonite Central Committee's first project in Crete grew out of the Bishop's interest in the PAX program in northern Greece. In 1961 he invited MCC to Kastelli, the chief city in the Diocese of Kissamos and Selinon, to operate a technical school for students seeking experience in basic mechanical and electrical skills.

When he first approached MCC workers four years ago, Bishop Irineos cited the bad experiences his people had had with foreign peoples and their religions and the difficulty they had believing that there were Christians other than the Greek Orthodox. He thought the best way for his parishioners to know and accept other Christians would be to have several Protestants living and working with them.

At the conclusion of MCC's assistance to the Kastelli Technical School last summer, the Bishop wrote: "The technical training school has been much appreciated and has become independent. I would like to express my complete satisfaction in regard to everything you have done in the past, and further express the hope of continued cooperation for the love among people and to the praise of God."

CLASS TO MEET AT ESTES PARK

Bluffton College students will study history this summer before it has a chance to age.

Students enrolled in a summer Mennonite history class will have an option to attend the sessions of the General Conference Mennonite Church at Estes Park, Colo. The conference is in session from July 10 to 17. The three-week summer course begins on June 28.

The class will spend the first two weeks surveying the history of the Mennonites from 1525 to the present. During the third week the class will use its background of study to evaluate the conference sessions. The class will meet periodically at Estes Park with their instructor, William Keeney. Students will submit a written analysis of events to fulfill the requirements of the course.

ESTES PARK FOR 1500 ROOM FOR YOU AND A FEW MORE

By March 10 about 900 adults, 200 high school and college age youth, and 400 children had registered for the General Conference sessions on July 10-17 at the YMCA Association Camp near Estes Park, Col. Some registrations are received daily. Others have indicated their intention of registering at a later date.

While facilities at the camp are adequate, the camp staff will reserve only the facilities that our conference needs. Beyond that facilities will be open to individual families and smaller groups not related to the conference. Wm. L. Friesen, General Conference registrar, Box 647, Newton, Kan. 67114, needs to know in time to be able to make adequate provision for the conference group. The estimate will be revised about Apr. 15. He also needs to have information for those who will lodge elsewhere to plan the children's program adequately.

Delegate certificates listing the names of the people representing each church should be mailed to the General Conference office by May 15.

1-W WORKSHOP SCHEDULED

A 1-W Workshop for unit leaders and pastors who serve as sponsors has been planned for Apr. 7-9 at the YMCA Hotel in Denver, Colo.

Norman Kraus, head of the Bible department at Goshen College, will give lectures on the theme, "The Role of the Church in Today's World."

The speaker for the Thursday evening banquet is Milo Lude, head football coach at Colorado State University and a member of the Fellowship of Christian Athletes.

CANADIANS AND STEWARDSHIP

Canadian Mennonites will meet in Clearbrook, British Columbia this year. Stewardship will be the theme for their annual meeting, July 2 to 6. Five lectures on the subject will be given by C. J. Dyck, Elkhart, Ind., the author of a stewardship study, "They Gave Themselves."

A ministers' conference meeting at the same time will study communication of the gospel and the role of the minister in community affairs.

Moderator of the conference is H. P. Epp, St. Catharines, Ont. Roy Vogt, Winnipeg, is secretary. The staff of the conference is headed up by David P. Neufeld, Winnipeg, executive secretary.

WORDS AND DEEDS

Newspapermen, broadcasters, and church publicists met in Geneva recently. Many of them signed a statement that said: "The churches . . . must regard communication through the mass media as an essential, not an optional function. They must conduct their activities openly so that the world may know not only the ultimate decisions reached and declarations of policy, but how these decisions were reached. Churches must be willing to open their group and plenary discussions to representatives of the mass media. Closed sessions should be reserved only for matters of personnel and administration."

Rabbi Roy A. Rosenberg, Temple Emanu-El, Honolulu, defended the Billy Graham Crusade in Hawaii against critics who accused the evangelist of preaching a "happiness religion and reinforced religious prejudices" and "sidestepping social reforms." Said Rosenberg, "The criticism raises a basic religious question: Should religious institutions be transformed into secular societies whose primary function would be the debate of social and political issues? Or should religion retain its character of the way of life, teaching man about his God, the relationship of man to God, and as a corollary, the relationship of man to man?" He warned against the danger of churches losing their theology while concentrating on a social or political issue. Though not agreeing with Graham's theology, Rosenberg said he respects Graham because "he has a theology, and a religion without theology is irrelevant."

Help break the terrible silence of the decent is the challenge of the National Committee on Tithing in Investment, 1964 Connecticut Ave., NW, Washington, D.C. 20009. The group wants individuals and nonprofit institutions to earmark ten percent of their available investment capital to finance nonsegregated housing. One of the sponsors of the movement is Donald Fraser, U.S. Congressman from Minnesota. He says, "The tithing in investment movement can be part of the great social revolution now taking place. Not all of us can go to Mississippi to register voters, but we can act boldly to end the insufferable restrictions in housing."

The Canadian Bible Society has opened a bookstore in the French-speaking commercial district of Montreal. It is the society's first venture in providing service exclusively for French-speaking Canadians.

In Maine, Roman Catholic priests have been given permission by the Portland diocese to join local ministerial associations.

Iowa churches gave strong support to a bill just passed by the state legislature to abolish capital punishment.

Twenty-three student nurses were capped at Mennonite Hospital, Bloomington, Ill., on Feb. 21.

The Southern Baptist Press Association which includes editors of Baptist weeklies and mission journals, has called on "each Southern Baptist to take immediate steps to assist all citizens to attain full privileges of United States citizenship."

Children's choir directors may attend a seminar at Augustana College, Rock Island, Ill., from June 14 to 18. The program is being sponsored by the Choristers Guild, 440 Northlake Center, Dallas, Tex. 75238.

The British and Foreign Bible Society after twelve years of work has completed a translation of the New Testament into modern Russian. Russian scholars associated with the St. Sergius Academy in Paris did the translating.

DISCUSSION

Concerns for General Conference

This space will be open each week to those who wish to discuss concerns that they think should be examined by General Conference when it meets at Estes Park, Colorado, July 10 to 17. We invite you to contribute your concerns whether you will be a delegate or not. Material should be sent to the Editor, The Mennonite, *Box 647, Newton, Kansas, 67114 and marked for Discussion.*

RECONCILIATION NEEDED

This is an appropriate time for our General Conference Triennium. We need to look at issues together, and challenge ourselves anew to face them squarely.

When asked to give reactions, as well as to share opinions, on vital issues that should come before our conference, some of the following seemed very vital:

1. To clarify for ourselves again (which we need to keep doing) our biblical and theological base from which we move to be "in the world, yet not of the world."

2. How do we work at church renewal? We can, and we do, get into some deep ruts. We need to be guided by the Spirit, rather than by traditions, the letter of the law, or by fear of what others will think.

3. Are we in the General Conference ready to become an active peace church? When attending a state pastor's convention recently, it was thrilling to hear Dr. Paul Robinson of Bethany Seminary say to the Minnesota pastors: "We need to become as active for peace as we were in support of war." What our church has believed for more than four centuries, others are beginning to respond to with vigor. Not only so, it looks like God is raising up others to carry these themes through, since we are losing out. Officially we are not weakening, but on the level of the local congregation we are losing ground.

4. Closely allied with the practice of peace and love, is the practice of reconcilation. In a day when so many relationships are broken, there is a great need for reconciliation to be incarnated in the followers of Jesus Christ. By conviction and by temperament we should be offering our services in the areas where reconciliation is so sorely needed.

These are a few suggestions of issues that we should consider as a conference of churches. Perhaps you have others to suggest? It looks like there should be a very fruitful program next summer at Estes. *Albert Gaeddert, Bethel Church, Mountain Lake, Minn.*

WE MUST INCREASE

When Ruth returned from Moab to Bethlehem, she went to the barley field of her kinsman to pick up the left-over heads of barley missed by the reapers. Boaz discovers who Ruth is and orders his reapers to leave extra heads on the ground for her to pick up. As a result Ruth harvested far more grain than she ordinarily would have. But what she obtained were still gleanings.

What is the general attitude of the General Conference Mennonite Church to city churches? Is it still one of continued study? Is it still one of experimentation? Are we waiting to see if our city churches are going to succeed? Financially do our city churches still receive only the gleanings?

The cry comes, "What about the need of our foreign mission program?" Yes, I know there is a need. I remember too well receiving letters from the Board of Missions stating our field budget would be cut 10 percent for the year. But let us face the facts. Our conference is not growing numerically. Yet every year we put up the mission budget. It is my prayer that we will keep on doing this every year. However this will mean that those Christians who are now giving tithes and offerings will have to give more, or Christians that have never yet contributed will have to begin. But it would appear that at some time in the future a saturation point would be reached.

Is it not possible to increase our mission budget by putting up more city churches, so we can gain more members, who in turn will contribute to our mission program? There will be a time-lag before this would be a reality in some new city churches, but the future years should prove this reasoning correct.

Let us look for a moment at our support of our colleges. Here again is a crying need, one that seemingly defies solution. Yet, we as a conference have given great amounts of money to our colleges. But over the last twenty-five years a good number of our Mennonite graduates have gone to cities or communities where there were no Mennonite churches. They attend other churches and support other denominational programs. This in itself is not bad, but it does hurt the growth of our own programs, and ultimately the school from which they graduated. Why have we not had the vision to have our graduates start Mennonite churches, or send someone to help them? Or why have we not gone into some cities and built churches for the inflow of young people? Have we been assuming that someone else in the conference would take up the slack of lost contributions from these professional people? Someone will say, "You are too mercenary." Possibly; but how do you propose to send out new missionaries? How do you propose to increase giving to the need of literature around the world? It takes *dollars.*

For some reason there are people who object to increasing membership. They say that numbers are not important. They say that bigger numbers are a wrong motive for building new churches, or for going to the city to start new churches. I agree *if* increase in numbers is *all* that we are interested in, then our motive is wrong. However, when our Conference grows from 52,799 to 52,800 one more person has become involved in the work of the church. And it is hoped that the church will be helping this one person to grow in the Christian life, to know what it is to be a follower of Christ, to realize the obligations of Christian stewardship. Multiply this by 100 or multiply this by 10,000. How can anyone say that numerical growth is unimportant?

I am fully aware that in our separate districts we are grappling with this issue firsthand. We have built churches in the city and we are planning to build more. When I say church, I refer to a body of people called together for the purpose of worship, discipleship, and witness. However, it is my impression that a number of people in our church support our district programs with their gleanings. Let us face the facts. If we want to increase the total program of the General Conference Mennonite Church, we must increase the numerical growth of our city churches both in their size and number. It will take more than gleanings. *Donavin Diller, First Church, 2102 W. Glenn Drive, Phoenix, Ariz.*

CHURCH RECORD

CALENDAR

Conference

Apr. 22-26—Central District, Normal, Ill.

Apr. 29-May 2—Eastern District, Landsdale, Pa.

May 13-16—Pacific District, Monroe, Wash.

June 17-20 — Northern District, Freeman, S.D.

July 2-6 — Canadian Conference, Clearbrook, B. C.

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967 — Mennonite World Conference, The Netherlands.

Canadian

Apr. 10 — Canadian Mennonite Bible College Passion Program.

May 9—Canadian Mennonite Bible College, graduation.

May 30—Rosthern (Sask.) Junior College, graduation.

Central

Apr. 4-8 — Bethel Church, Pekin, Ill. Walter Gering, speaker.

Apr. 5-6—Bluffton, Ohio, Eugene Jemison, folk singer.

Apr. 11-14—First Church, Bluffton, Ohio, Orlando Waltner, speaker.

Eastern

Apr. 11-14—Grace Church, Landsdale, Pa., Norman Grubb, speaker.

Northern

Mar. 20-Apr. 1 — Bethel Church, Mountain Lake, Minn., Jacob Friesen, speaker.

Apr. 6-8—First Church, Mountain Lake, Minn., Russell L. Mast, speaker.

Apr. 11-18 — New Hutterthal Church, Bridgewater, S. D., Vernon Duerksen, speaker.

Pacific

Apr. 11-16 — First Church, Paso Robles, Calif., Lester Janzen, speaker.

Western

Apr. 4-9 — First Church, Pretty Prairie, Kan., Arthur Thiessen, speaker.

Apr. -9 — Bethel Church, Inman, Kan., evangelistic meetings.

Apr. 11-13—Hebron Church, Buhler, Kan., Russell L. Mast, speaker.

Apr. 11-16 — First Church, Random, Kan., Menno Ediger, speaker.

Apr. 2 — First Church, Pretty Prairie, Kan., Biblical Seminary Choir.

DEATHS

Winifred Core (Mrs. Roger), St. John Church, Pandora, Ohio, was born Feb. 15, 1933, and died Mar. 2.

Marlene Kay Harms, daughter of Mr. and Mrs. Clayton Harms, Grace Hill Church, Whitewater, Kan., was born July 16, 1963, and died Feb. 13.

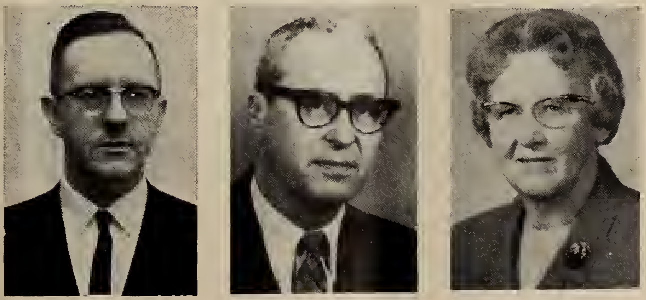
Michelle Jenine Nickel, daughter of Mr. and Mrs. Allen Nickel, Grace Hill Church, Whitewater, Kan., was born, and died on Feb. 24.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

J. D. Adrian, Clearbrook, B. C.

Mrs. Celina Amstutz, 2816 Royal



Ross Bender,
James Bixel,
Ada Lapp,
(Workers).

Drive, Owensboro, Ky. 42301 [35]
Stephen M. Franz, 28 Bell Circle, Silver Bay Minn. 55614 [31]
Mrs. E. T. Harris, 201 Elm St., Midwest City, Okla. 74354 [3]
William Neufeld, Route 3, Box 58, Medford, Okla. 73759 [28]
Mrs. John W. Rubin, 5536 Linda Rosa, LaJolla, Calif. 92037 [258]
Franklin A. White, 490 Macready St., Monroe, Ohio 45050 [29]

PUBLISHED

The Mennonite Church in Taiwan 1954-1964 is a sixty-four page booklet published by the Board of Missions, Box 647, Newton, Kan., describing the program of the mission in that country. The book is illustrated with 143 pictures.

WORKERS

Ross T. Bender, Goshen, Ind., was installed as dean of Goshen College Biblical Seminary and Mennonite Biblical Seminary on March 22.

James W. Bixel, Bluffton, Ohio, will spend July and August in Europe on a summer sabbatical from Bluffton College where he has been professor of piano and music theory since 1960. He'll study the Mozart opera in Austria and visit a music festival in Italy.

Frank H. Epp, Winnipeg, has been appointed to the board of directors of Menno Travel Service, Akron, Pa., an inter-Mennonite travel agency. He is the editor of the *Canadian Mennonite.*

Ada Lapp, Bluffton College professor of elementary education, will study education and life in the Far East during a summer sabbatical during July and August. She will visit Japan, Okinawa, Formosa, Hong Kong, Thailand, Malaya, and the Philippines.

WANTED: VOLUNTEERS

You are invited for voluntary service this summer if you are skilled as an accountant, maintenance worker, farmer, secretary, nurse aide, or elementary teacher. Two- and three-year assignments are offered in Taiwan; Japan; Gulfport, Miss., Oraibi, Ariz.; Chicago, Ill.; Rosthern, Sask.

Service is a life-time investment, not just a spare-time occupation. Write today to the Board of Christian Service, Box 647, Newton, Kan. 67114, for information and applications.

LETTERS

ASIANS COOL TO U. S. WAR

To the Editor: "He that oppresseth the poor to increase his riches. . . shall surely come to want" (Prov. 22:16).

The voice of doom and modern day prophets usually leave me cold. As a matter of fact, their words are often dead within a short span of time. Nevertheless, (it must be some inherent force in man to continue to prognosticate) I have a desire to express some thoughts on South Vietnam from our station in Asia.

I have heard few Asian voices praise the United States for its present policy in Southern Asia. I sense that in their innermost being many of them hope America will be crushed in the Orient. How can this be? Why would the free peoples of Asia wish for the withdrawal of U.S. support? After all we are keeping these people free by building bases, employing men and arms, giving of our well thought out advice for them free of charge, and if this is not enough, we are also digging into our pockets for money to do more of the same in the future.

Now this does not leave much doubt in my mind that we as Americans really want to help these people keep their freedom. In fact, I have read that the United States seeks no wider war, (although we have started one) that we seek no territorial gain, (except we are sure our freedom is the best kind for them) and that we do not want to rule over these people (overlooking the fact that this is precisely what we are doing).

I seriously doubt if it were possible to hold a general election in all of South Vietnam that a majority of people would support the present civil government. I think we can rest assured that while little government of the people" there might be in that country at the present time, it is being "held together" at the request (demand?) of the American government.

I wish to raise two questions: In our modern world of self-determination are we justified to continue on under the existing circumstances? If so, where shall it lead us in the next decade? And (although this is of no value to the "peasant" suffering now in South Vietnam) is it really in the best interest of the American nation?

Finally, if it is true that man lives by example, then I submit that we have set the wrong one in Asia! Please allow me to cite examples of what we hear and read in this half of the world:

The Americans, of course, live in the most luxurious hotels, own the biggest villas, frequent the nicest restaurants (bars), drive the most expensive cars, and generally display the power and pride of being American citizens. Meanwhile the average Vietnamese looks on with revulsion welling up inside as we enjoy the many things they can never dream of experiencing.

Then there was the professional football player sent to Vietnam to in his own words, "Teach those 'gooks' how to play the American game." After two weeks he gave up, explaining, "They simply didn't have the size for it." In the meantime he busies himself teaching them soccer, a game they obviously know more about than he, as it is the major sport of Asia.

Also we read the story of a South Vietnam soldier who defected to the North, along with his family of thirteen, because he was fed up with taking orders from all United States soldiers regardless of their rank.

There is, however, one heart-warming report of a young army couple who spent their spare time going from village to village in one area building schools for the children. Later the Viet Cong took control of this area and burned some of the schools. But the schools were rebuilt, and the American couple unharmed, because the Viet Cong had enough sense to know killing them would have turned the wrath of the villagers against them rather than on the "Capitalist West."

Can you imagine what might have

happened in South Vietnam had the government sent the same number of Peace Corps workers into this area, rather than the military advisors it has sent? Or better still, what might have happened had the General Conference Mennonite Church sent many Paxworkers into this area to help build roads, schools, and hospitals. (Something which the "Red Menace" has been doing in North Vietnam right along.)

At any rate, I believe, we as Mennonites could better accept three hundred Paxworkers dying for the cause of right, than know that more than this number of American soldiers have died for we know not what. *Carl D. Liechty, Siefu-So Apartments, Minami Machi 11-1 Miyazaki City, Japan.*

EXCHANGE MEMBERSHIPS

To the Editor: Your February, 16 editorial with the thesis, "A congregation is both a mission field and a mission station," prompts this letter. One suggestion to implement this comes to my mind.

Why not have an exchange membership program? Colleges do. But congregations would not have to look toward Wuppertal or Spelman. They may only have to glance across the street. Why shouldn't two congregations each choose a mature couple to become fraternal members of each other's congregation for one year? They would become a vital part of the life of the congregation with full privileges and responsibilities. When returning again to their respective churches new appreciations and insights could be shared.

This could occur on several levels: inter-Mennonite (I hope this isn't the toughest), interdenominational, and interracial. Call it "Operation Understanding" if you like. I would prefer to call it "A Mission Venture." We have much to learn from other traditions and we have something to share as well. Much talk about unity and interdenominational and interracial understanding needs to reach practical congregational levels. *Harold Regier, Route 1, Box 382, Gulfport, Miss.*

MICHELANGELO MORE NUDE

To the Editor: I would like to defend *The Mennonite*. While reading the letters published in the last several issues of *The Mennonite*, I have noticed complaints being aired about the picture on page 99 of the February 16 issue.

I would like to remind the readers that one of the most famous religious paintings in the world, Michelangelo's work on the ceiling of the Sistine Chapel in the Vatican, displays considerably more nudity than the disputed picture in *The Mennonite*. Furthermore, I am sure that neither Michelangelo, George Rouault, nor *The Mennonite* were attempting to be obscene.

Jesus Christ was God *and man*. As a man He possessed the same type of body which performed the same functions as our bodies do today. To deny this is to deny the truth of Christ. The *near* nude picture seen in *The Mennonite* is much more realistic than the all too typical picture of Christ in the spotless white robe.

I hope the editors of *The Mennonite* never apologize for presenting truth. *Dean A. Gugler, Box 233, North Newton, Kan. 67117*

STRETCH YOUR EYES

To the Editor: There is no question that art can "be found wanting" among Mennonites. As a person who is involved in art and attempts to get others involved in art experiences I am deeply depressed by recent letters. I for one do not care to be the type of General Conference Mennonite that certain people might have me to be. In all love to these individuals I would like to say that the statements in the March 9 issue on the Rouault painting and the other references to "pictures and cartoons" are made by uninformed individuals who have distorted thoughts and make inaccurate judgments.

Rouault's painting (actually it was an etching) of St. John baptizing Jesus reveals the deep religious intent of the artist. Although he was a Catholic he was reacting to conditions that existed in the twentieth century when he writes "My ambition is to be able some day to paint a Christ so moving that those who see Him will be converted. "It seems that Mrs. Kroeker and Mrs. Detwiler are concerned about the same goal as Rouault but they obviously do not speak the same kind of language. At this point I would like to refer all the readers of *The Mennonite* to a recent book, *Miserere*, by George Rouault, published in 1963 by the Boston Book and Art Shop. It can be a deep religious experience to look at the other fifty-seven printed plates by Rouault.

I am further depressed at the reference to "sexual appeal" and "utter beatnik material." It seems to me again to indicate a need for Mennonites to have their eyes stretched. There is nothing sexy or beatnik in Rouault's figures except nakedness and beards. Personally I fail to get excited. To me a very provincial and visual illiterate trend is indicated by these concerns. I would appeal to readers of *The Mennonite* to read and look more broadly in order that new truths may be revealed. *Darvin Luginbuhl, Bluffton College, Bluffton, Ohio*

UTTER SUBMISSION TO GOD

To the Editor: I had expected to have someone take the other side of the picture controversy, but since the last number also has a letter criticizing, I'll try to point out what it seems to me the critics have overlooked. While I don't particularly care for the picture, still I can't help but notice the expression of utter submission on the face of Christ, and it seems to me that is what the artist wanted to bring out, Christ's absolute willingness to do the Father's will. As for the nudity, as long as I can remember seeing pictures of the crucifixion of Jesus, Jesus was always pictured as practically nude, but I have never heard anyone criticize those pictures. The difference is that those pictures were seventeenth to nineteenth century ways of depicting nudity, and this picture was twentieth century. We were used to the one and not the other. As for beautiful pictures of Christ, we must remember that art does not necessarily depict beauty, but rather truth. And the passage in Isaiah depicts Jesus as one so despised that people hid their faces from him. Personally I think that would apply only to the time when he was on the cross. Otherwise I think Jesus must have been a very attractive person. But certainly artists have scriptural authority for depicting Jesus not always as beautiful. *Marie J. Regier, 4606 Woodlawn Ave., Chicago, Ill. 60653*

MORE ROUAULT

To the Editor: Please continue to use the art of one of my favorite artists, Rouault. Many of us find *The Mennonite* worthwhile and educational and would be disappointed to have you return to a more conventional or sentimental art. May we have an article (again?) on the function of the artist and the responsibility of the viewer in a Christian society. *Leo R. Goertz, 6340 Ash, Prairie Village, Kan. 66208*

Unbalanced Budget

The Bethlehem-Estes triennium is nearly over, so it is time to review what has been accomplished since August, 1962, as far as the budget goal is concerned. At Bethlehem, General Conference Mennonite Men planned to raise $15,000 for various projects. The specific projects were adapted by the laymen's council which consists of the executive committee and the district chairmen. The adopted projects were as follows:

MDS, National Office	$4500.00
Paraguay Indian Resettlement	3000.00
Mexico Public Health	2000.00
Boys League	1500.00
Vocational trainee, S. A.	1000.00
Bibles & Christian literature	1000.00
East Harlem summer program	500.00
Administrative	1500.00
	$15,000.00

As of Dec. 31, total receipts from the various districts were $8,256.31, which is $6,743.69 short of the goal. It appears at this time that the budget will not be reached by conference time.

Four projects have thus far been fully completed. Heinrich Wiens of Fernheim, Paraguay, completed a period of training in Credit Union operation in Canada and returned to his homeland. Don and Elivera Schierling served in the New York East Harlem Protestant Parish last summer. The Boys League manuals have been printed and distributed. The Bibles and Christian literature project goals were met by the payment of $500 to both the Korba, reading room at Korba, MP, India, and to Christian literature needs in Latin America.

The following chart illustrates the completed and partially completed projects:

Bibles and Christian liter.	$1075.00
Vocational trainee from S. A.	1000.00
East Harlem N. Y. Parish	500.00
Boys League	1000.00
MDS	2500.00
Mexico Public Health	1100.00
Paraguay Indian Resettlement	900.00
Administrative	181.31
	$8256.31

The executive committee has kept the administrative cost at a minimum. This includes some travel, postage, and conference expenses.

Five thousand dollars would complete the three incompleted service projects—MDS, $2000; Mexico Public Health, $900; and Paraguay Indian Resettlement, $2100.

Can Mennonite Men meet their commitment by the time they assemble at Estes?

SERVICE AT SEMINARY

This report was written by Olin Schmidt of Buhler Kan. The Schmidts have left their farm and home in central Kansas to help in the construction of the chapel at Mennonite Biblical Seminary on a voluntary basis. They have committed themselves with several other families for this important task. This indeed is an example and inspiration for other laymen to follow.

Voluntary service has long been experienced by our young people, with some rewarding results. Yet how few of us adults have given ourselves to the opportunity to have this same experience.

About eighteen months ago a challenge came to us. We had often spoken to our youth and encouraged them to enter this type of service, and had somehow, longed for the opportunity that would enable us also to be involved in voluntary service.

We have had a number of opportunities to serve in short-term projects, such as in MDS help a sick or unfortunate neighbor for two or three days, or even help in the construction of a mission church for a week at a time, but there was something even a little more challenging: to pick up family and belongings, and leave for a nine month or longer period. This was our opportunity.

After some consideration and discussion, we decided to help in the construction of a chapel at the Mennonite Biblical Seminary, working with several other families. This has brought some new highlights in our life. Let me say that we have found there are many truly Christian friends in the world, not only in Elkhart, but also in our home communities. Since we are farmers, some work had to be done while we were away from home. The members of our family and the church brotherhood volunteered to do our farm work. This makes voluntary service work a combined venture in which, I am sure, we are the ones who gained the most. This experience has also created a deeper interest in the Mennonite Biblical Seminary, for our own local community, and for ourselves.

The work at the project has brought to me new challenges in that we, with others, are building the house of the Lord for our seminary. The work is good daily exercise, and very enjoyable, since we are rubbing shoulders with our Christian friends in our daily work. Another new experience for us is talking and living together in a seminary community with Christian teachers and students. This Christian sharing in both the school and church will be remembered and deeply appreciated. Here we discuss some of our real Christian concerns. Here we observe how our church leaders study and wrestle to understand the Word of God and how it relates to all humanity. We have found this a very meaningful and blessed way to serve in the "name of Christ." We shall always be thankful for this opportunity, and pray that He will continue to bless the work here as it continues to serve our larger Christian community.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

THE KEYS
TO
THE CAR

The most important element of safe driving lies in the brain and actions of the person at the wheel.

Willard and Elma Waltner

The shiny, blue sedan slid to a smooth stop at the curb. Doug rolled down the window on his side.

"Hey, there, Bob, Sue. Want to ride along? Dad needs some stuff from Bayville and he was too busy to go. Said I should take the car."

"You mean drive over there by yourself?" Bob asked, as Sue slipped into the seat beside Doug and he slid in beside her. "I didn't know you had your license."

"Yep. Today I am a man!" Doug grinned. "It's my birthday. State law says I'm old enough to drive now. Got my license just this morning. Passed the tests with flying colors, too. Got all the written questions right and the fellow who gave me my driving test said, 'You sure know your stuff, young fellow. Just see that you apply it.' Who wouldn't

YOUTH

with him right there? No more worrying about having our driving education instructor picking flaws, though I must say he was a good teacher. That license in my billfold proves I'm qualified."

"Man, I envy you. No more grownups on your neck all the time telling you how to drive. I still have two months to go before I'm old enough," Bob lamented. "Even then, I don't know what will happen. My dad's mighty fussy about our car. He keeps quoting what he read somewhere 'Drivers under twenty are involved in 11 percent of the fatalities and 14 percent of all auto accidents, though this group makes up only 8 percent of all drivers. Teenage drivers have an accident involvement rate two and one half times higher than the rate for adult drivers.' He's said it so many times I know it by heart. Statistics! I'm sick of 'em."

"Oh, grownups don't give us credit for any sense at all," Sue pouted. "I'm learning to drive, too, and my folks are worse than our school instructor. 'Watch out for that car! You're driving too fast. For goodness' sake, keep your eye on the road!' I'll sure be glad when I get my license."

The city was behind them now. Billowy clouds scudded across the blue sky, making patterns of sunshine and shadow-chasing each other across the greening landscape. It was one of those first warm spring days that makes you glad to be alive. Doug's hands, sure on the wheel, guided the big car smoothly off the freeway onto the two-lane road to

Bayville. He had been only half listening to Bob and Sue. He was remembering his dad's words as he had handed over the keys to the family car with a comradely smile and the request that Doug go for the repair parts he needed.

"Since you've passed your driver's tests, you're legally qualified to drive alone. Fine. That will make it nice for me. I won't always have to waste time running errands when I'm needed at the shop. Just one thing to remember always, that driving is more than mechanics. It's an attitude.

Bob's voice broke into his thoughts.

"I've always wondered how fast the horses under the hood of your dad's big car could run. Why don't we find out. Come on, Doug, step on it. There's no state patrol on this road."

Doug shook his head. "Speed limit is sixty. I'm right up there now."

"Oh, nobody will know. Let's just see how fast it will go and then slow right down again," Sue begged.

Doug kept his eyes on the road and said nothing, but the speedometer needle stayed just below sixty.

"Did Daddy tell Sonny-boy not to drive too fast?" The sneer in Bob's voice goaded Doug and a wave of red gradually crept up his neck. His hands gripped the wheel tighter.

Slowly the needle crept higher. Seventy, seventy-five. The monster of steel and rubber skimmed along like a live thing. Doug felt a thrill of power at being in control of the marvelous machine. The needle crept higher and higher. The road ahead was a roller coaster series of dips and rises. Swooping over them was an exhilarating sensation.

Sue's scream, Bob's shout of "Look out!" and Doug's instinctive shift to the brake were simultaneous. The load of hay pulled by a farm tractor had been hidden from view by the rise. The farmer was just about to turn into his driveway and had swung over the center line to make the turn, but Doug knew he'd never make it before the speeding car covered the intervening distance.

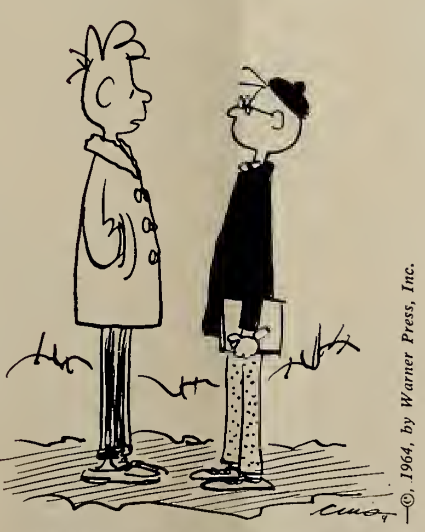
The big car swerved as his hands froze on the wheel. The tires squealed. Doug felt a sidewise pull as the outside front tire hit the soft shoulder. Then, miraculously, the car was back on the road and slowing to a stop back in the proper lane beyond the load of hay.

For long minutes the three sat. Sue sobbed hysterically, her face in her hands. Bob's face was white, his eyes staring straight ahead as if he was still seeing the load ahead, seemingly rushing backwards to meet them.

Slowly Doug turned to face his companions. His voice shook, "Now I know what Dad meant when he said, 'Driving is an attitude.' My attitude was all wrong. Thank goodness, I have a second chance. I won't fail again."

Doug was one of the fortunate few who get a second chance. You can be one of the many who don't, so why flub your first chance? Today, cars are built stronger and safer and easier to drive than ever before. The manufacturers have built into them everything needed to get you there and back—except a brain. The most important element of safe driving, the brain, must be supplied by the person whose hands are on the wheel and whose feet govern the gas and brake pedals.

When you are responsible for the actions of the horses under the hood, they will be an efficient work team, or uncontrolled broncs, depending on your choice. Prove that you really are what your driver's license implies: A responsible driver, concerned not only with your own safety but with that of your passengers and all other drivers on the road.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"Our discussion group misses you, Fred . . . When you're not there, we don't have anyone to leap on as soon as he opens his mouth!"

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*Supplemental reading for the Sunday school lesson of Apr. 4.

COVER

"The Mighty One, God the Lord,/ speaks and summons the earth/ from the rising of the sun to its setting" (Psa. 50:1).

CONTRIBUTORS

Stanley Schmidt is a senior in mathematics at the University of California, Berkeley, and a member of the editorial board of the "Daily Californian." His parable appeared first in "Frontiers," a publication of the Lutheran Student Association.

A. W. Tozer wrote his article for the "Alliance Weekly" of March 3, 1951, a weekly of which he was the editor for thirteen years until the time of his death in 1963. He also served the Christian and Missionary Alliance as pastor in Chicago and Toronto.

Willard Waltner, Hurley, S. D., provides the photographs, and his sister Elma writes.

CREDITS

Cover, Alfred Siemens; 221, 222, Willard Waltner.

THE MENNONITE

Editor: Maynard Shelly. Editorial assistant: Laraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

Last year was an election year in the United States. It was a noisy year. This year is an election year for the Mennonite church. Predictions are that, as usual, it will be a quiet affair. Voting for church leaders follows a tradition of modesty and restraint. In fact, restraint is so strong that it borders on secrecy. Nominees are not announced until the opening day of conference or until minutes before the balloting. It is possible that one thousand delegates will be asked to vote for persons known only to a few. None of the candidates will be discussed except for whispered questions as the ballots are collected.

Once again the church will have avoided a potentially embarrassing affair. But will the best interests of the church be served?

Discussions about people can soon become sticky. Our opinions of others are often based on feelings rather than facts. And anything that deals with emotion can easily become stormy. Therefore it seems best to avoid a public study of personalities. But aren't Christian people mature enough to be trusted with a task like this?

Twenty-five people will need to be elected by the General Conference Mennonite Church when it meets in Estes Park, Colorado, this summer. Few decisions made by our delegates will be more important. These twenty-five will shape the future of the church, for they will make many of the decisions that must be made month after month. Are we giving enough attention to the choice of these people?

The nominating committee is already at work. It is consulting many people for suggestions. We know that the committee will give us a slate of qualified people from which to choose. When we choose between two or more good people, it isn't possible to make a mistake, is it?

This is largely true, but even here a nominating committee may not be able to name the two best persons for an office. Its hands are often tied. Take one example. The pattern of renaming a person to an office after his first term expires is a strong one. Usually this is wise, but not always. In its search for the best people, a nominating committee may find others better qualified. But they can hardly pass over the incumbent without offending him or his friends.

The nominating committee also needs to reckon with sectional problems. It tries to reflect the varying convictions of the conference. Thus the nominating committee is often forced to pass on to the delegate body the job of finding the best man.

But if the delegates can do little more than flip a coin between two people they do not know, we have made no progress since the day when we chose by lot.

Perhaps we have already passed the time when changes could be made in our procedures for this year's elections. We commend the nominating committees of the past for the improvements they have made in their work. Perhaps they have done as much as they can to strengthen their mission. It may be up to other groups to take action.

We would favor earlier announcement of candidates for conference offices. Information on each candidate might be made available not only to church papers, but to the secular news media also. It would not seem improper for each candidate to be asked to state for publication his concerns for the particular office to which he might be elected. This would begin to provide guidance for those of us who need to vote. Estes Park Concerns—I.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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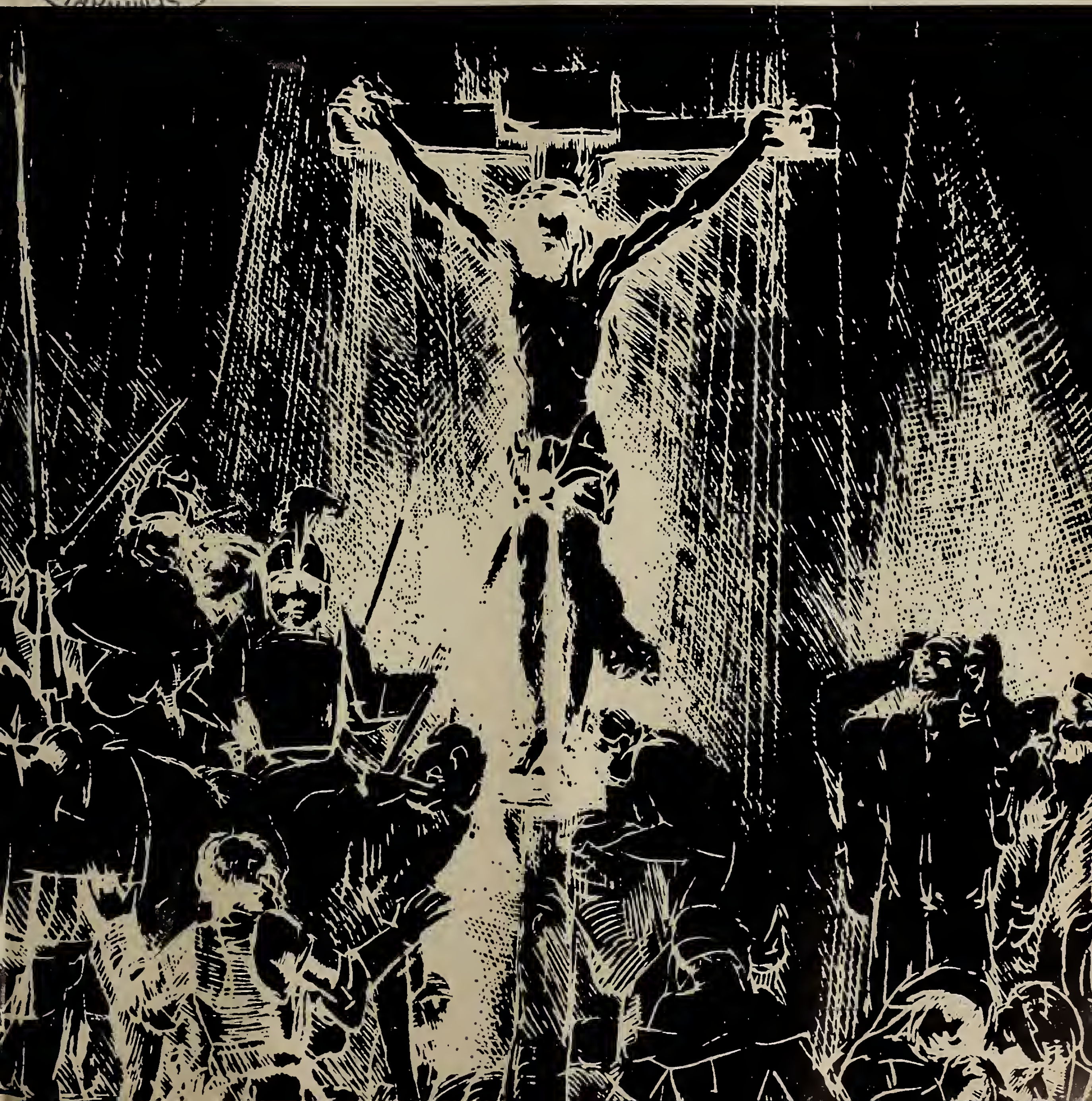


CHRIST THE PRINCE OF PEACE

This doctrine of the cross is sheer folly to those on their way to ruin, but to us who are on the way to salvation it is the power of God.

Robert Kreider

IN CENTRAL AFRICA a church of Scotland missionary told me of an experience in the so-called emergency of 1960. Nyasaland nationalism and British colonialism erupted into conflict. The British declared martial law. Troops poured into Nyasaland. White residents were ordered evacuated.

When these orders came to Livingstonia in northern Nyasaland a group of white and black Christians met to pray and seek God's will. A military plane was scheduled to arrive in a few hours to airlift the white residents to safety. In a clearing they were to spell out with white stones instructions as to time and place for their air rescue. Their message to the military plane had only three letters and three numerals: EPH 2:14.

This is the verse that says: "For he is our peace. Gentiles and Jews, he has made the two one, and in his own body of flesh and blood has broken down the enmity which stood like a dividing wall between them: for he annulled the law with its rules and regulations, so as to create out of the two one single new humanity in himself, thereby making peace" (Eph. 2:14, 15).

White and black brothers stayed at Livingstonia and outlasted the emergency. Deeds and reconciliation such as this have given the gospel a new status of affection in the hearts of the people of Nyasaland. Peace and the gospel—they are one.

In Kenya in East Africa I heard stories of a wonderful revival in the church. Up in the Kikuyu country, the scene of the Mau Mau violence and counter violence, the church in the 1950s experienced suffering and a great winnowing, leaving only a loyal remnant. In this remnant church African and European brothers in Christ have had their faith tested in the fire of persecution, and have emerged committed essentially to a nonresistant expression of the Christian life.

Hear the word of a group of Anglican brethren from Kenya who met several years ago for two days to reflect on what God has spoken to them in their prolonged endurance of terror and violence: "In our view church workers who are set apart for the gospel of Christ should not at any time bear or use arms. We would emphasize the duty of the church in constant prayer for all men."

Here is a nonresistant church—a first century church. It is a church emerging victorious from the catacombs. Surely the gospel will be received with greater receptivity in this region of Kenya because they did not descend to the levels of answering violence with violence. In contrast one recalls how the missionaries in a nearby "faith mission" were issued guns and side arms. They patrolled their mission stations during the Mau Mau terror. Needless to say, the *faith* of these missionaries in Colt and Luger revolvers did irreparable damage to their witness for Christ.

In this age of violence we must present Christ as Prince of Peace. Peace without the gospel is shallow. The gospel without peace is not good news.

Present the atonement as an act of reconciliation and it will break through to peoples weary of the conflicts that divide millions. Here we are dealing with the deepest human predicaments of man—hatred and love, tension and estrangement, life and death, time and eternity.

The quest for peace is a door to the soul. If the Christians of the west bring to other lands a smooth, urbane Christ who hedges on peace and nonresistance, I doubt whether the people of the new nations will want our western Jesus. I suspect that those who are ashamed of the pacifism of Christ are ashamed of Christ. We need missionaries, evangelists, and peacemakers who are not ashamed of the whole gospel.

The testimonies given earlier from the experiences of the young churches suggest that the gospel of Christ is at once the gospel of peace. Actually, however, there are not many gospels. There is one single gospel. The gospel is Christ—He is the Word become flesh. This message of the oneness of reconciliation and the gospel—this is the message that breaks through to me as I read the New Testament.

Here I encounter a series of affirmations concerning peace and the gospel. These I share.

Peace is Christ. "For he is himself our peace. Gentiles and Jews, he had made the two one, and in his own body of flesh and blood had broken down the enmity." Here in the words of Paul is the majestic role of the Prince of Peace: "Through him God chose to reconcile the whole universe to himself, making peace through the shedding of his blood upon the cross —to reconcile all things, whether on earth or in heaven, through him alone" (Col. 1:20). To understand Christ we must see that many of His contemporaries saw militarism as the best means to establish the messianic kingdom. He said, "the kingdom of Heaven has been subjected to violence and violent men are seizing it" (Matt. 11:12). Issues of war and peace were urgent in His day. Christ speaks to us of peace out of His encounter with a violent age.

Peace is the will of God. God is "not a God of disorder but of peace" (1 Cor. 34:13). We are to live in peace because God is a "God of love and peace" (2 Cor. 13:11). God wills peace.

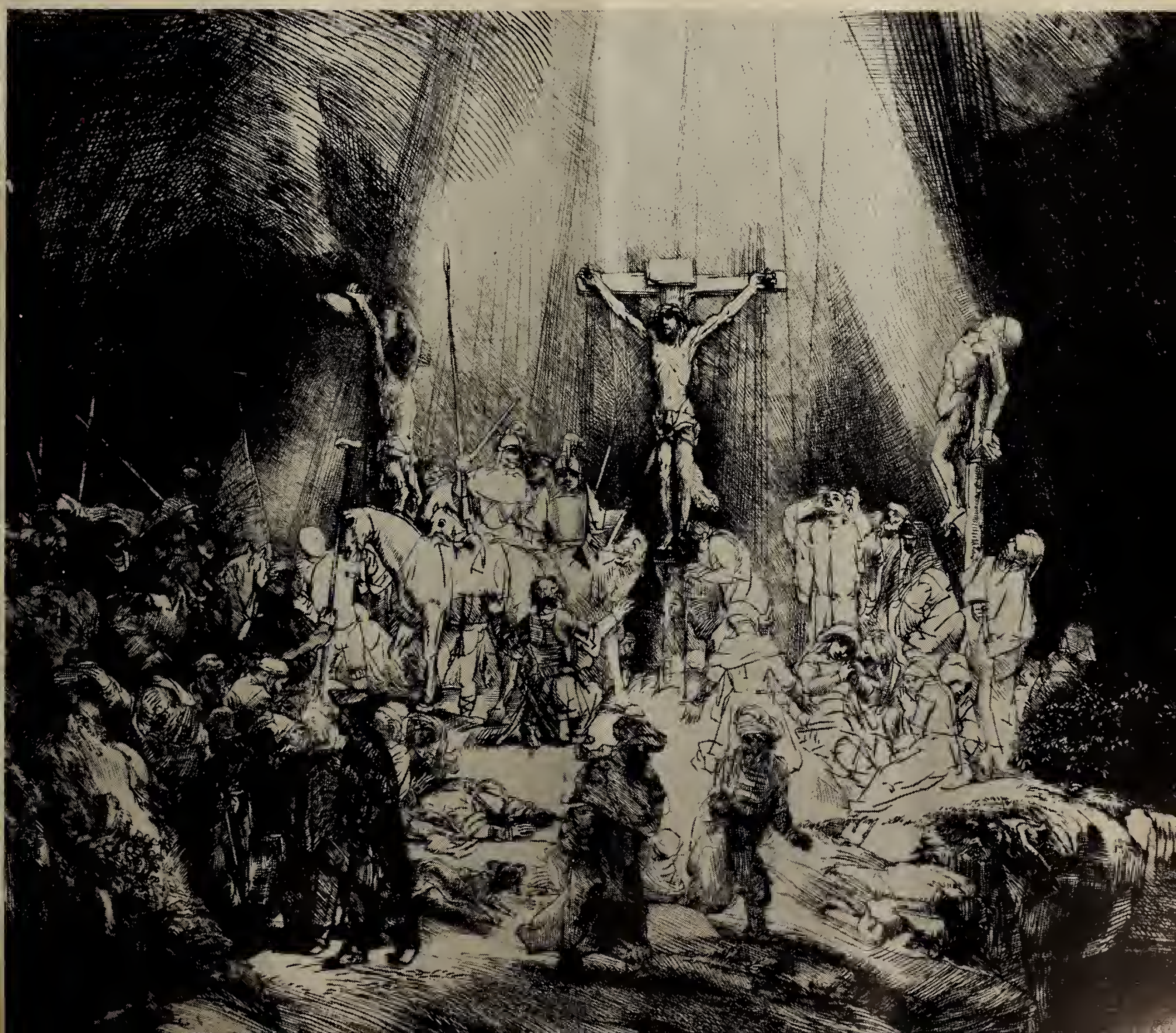
Peace is the life of the Spirit. Those who are not of the Spirit "go on fighting one another, tooth and nail." All they can expect, says Paul, is "mutual destruction" (Gal. 5:15). However, "if you are guided by the Spirit you will not fulfill the desire of your lower nature. . . the harvest of the Spirit is love, joy, peace, patience, goodness, fidelity, gentleness, and self-control (Gal. 5:16, 32). Arrested, persecuted, brought to trial, you need not worry what to do and say. Jesus gives the assurance that, "it will not be you that speak, but the Holy Spirit" (Mark 13:11).

Peace is the gospel. One cannot understand the atoning work of Christ without accepting the nonresistant Christ. "God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life" (John 3:16). In 1 John are these words: "It is by this that we know that love is: that Christ laid down his life for us. And we in turn are bound to lay down our lives for our brothers" (3:16).

Peace is the cross. "Bearing the human likeness, revealed in human shape, he humbled himself, and in obedience accepted even death—death on the cross. . . . So you too, my friends, must be obedient" (Phil. 2:8, 12). Jesus invited His disciples to the life of nonresistance and the cross: "If anyone wishes to be a follower of mine, he must leave self behind; he must take up his cross and come with me. Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake, he will find his true self" (Matt. 16:24, 25).

This is the scandal of the gospel. We love the sweet Jesus who bore our

"The Three Crosses" by Rembrandt



sins on the cross, but we reluctantly reject the bitter Jesus who asks us to bear His cross. We want the success of Christ, not the scandal of Christ. We prefer the "easy way out." It is so much more convenient to be doctrinely acceptable or ritualistically correct than to be faithful to the cross-bearing Christ. The Christ of the cross is also the Christ of the resurrection. This leads beyond tragedy into a life holy and obedient to Christ.

Peace is obedience to Christ. It is taking up the cross and walking in His footsteps (Matt. 10:38). It is to be a child of the resurrection life. It is to "possess the mind of Christ" (1 Cor. 2:16). It is to enter with compassion into the feelings of others. It is to "try to be like him, and live in love as Christ loved" us (Eph. 5:1), to have Christ in us as "the solid reality" (Col. 1:27; 2:17).

Peace is servanthood, discipleship, apostleship. It is a following after, and obeying, a life of holiness. Paul writes: "Let Christ's peace be arbiter in your hearts: to this peace you were called as members of a single body. And be filled with gratitude. Let the message of Christ dwell among you in all its richness" (Col. 3:15, 16).

The ministry of peace flows most abundantly from a spirit that is obedient. From this yieldedness, this emptying comes a repose of soul, an inward serenity, a quiet courage that nurtures the gifts of peacemaking. It is a distortion of the gospel to insist that this peace is primarily the inward tranquility of one reborn, that it has little to do with man to man relationships.

I see no scriptural fences limiting the mandate to seek peace among all men. Here are the marching orders that Christ gives His obedient ones: "Anyone who wishes to be a follower of mine must leave self behind; he must take up his cross, and come with me. Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake and for the Gospel, that man is safe. What does a man gain by winning the whole world at the cost of his true self? What can he give to buy that self back? If anyone is ashamed of me and mine in this wicked and godless age, the Son of Man will be ashamed of him, when he comes in the glory of his Father and of the holy angels" (Mark 8:34-38).

This call to a glorious abandonment to Christ shames much of alleged discipleship.

Peace is strength, not weakness. The peacemakers are the terrible meek. Peace is not cowardly, not cringing, not retreating. Peace is encounter, candor, courage. It's "standing firm, one in spirit, one in mind, contending as one man for the gospel faith, meeting your opponents without so much as a tremor" (Phil. 1:28). It is speaking "the truth in love" (Eph. 4:15). It is speaking truth to power. "There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance" (1 Cor. 13:7). This brand of peacemaking brings the gospel into combat with the sins of our age.

Peace is a gift. Like our salvation, peace comes as a gift of God. It is one of the gifts of the Spirit which builds up the church (1 Cor.14:12). Peace does not come through our shrill, tense cries of alarm, nor does peace come through desperate, frenzied efforts to halt the hurricane. Peace is God's gift, a reward to those who live in obedience to Him. Peace is not a human invention conjured up by modernists or humanists or communists. It is not a wisdom belonging to a passing age (1 Cor. 2:6). Like the gospel the message of peace is received as revelation of Jesus Christ (Gal. 1:12).

Peace is an act of worship. Listen to the words of our Lord: "If, when you are bringing your gift to the altar, you suddenly remember that your brother has a grievance against you, leave your gift where it is before the altar. First go and make your peace with your brother, and only then come back and offer your gift" (Matt. 5:23-24). Peace is to beg forgiveness. Peace is prayer—praying for your enemies, praying for colleagues caught in conflict. We have no peace without prayers of intercession.

Peace is the life of love. Peace is Christ and thus it is loving your enemies and praying for your persecutors "only so can you be children of your heavenly Father" (Matt. 5:45). Of all gifts love is the greatest (1 Cor. 13).

In the First Letter of John the author invites us: "let us love one another, because love is from God. Everyone who loves is a child of God and knows God, but the unloving know nothing of God" (1 John 4:7, 8). John identifies the taproot of Christian love and peacemaking: "We love because he loved us first" (1 John 4:19).

John rejects the sophistry of those who claim to love God but hate and kill: "But if a man says, 'I love God', while hating his brother, he is a liar. If he does not love the brother whom he has seen, it cannot be that he loves God whom he has not seen. And indeed this command comes to us from Christ himself; that he who loves God must also love his brother" (1 John 4:20, 21). Paul affirms "the only thing that counts is faith active in love" (Gal. 5:6).

Peace seeks the unity of the brotherhood. To the Ephesians Paul says, "Spare no efforts to make fast with bonds of peace the unity which the Spirit gives" (Eph. 4:3). Sinners were drawn to Christ and the church in the first centuries in great measure because of the radiant evidence of a loving, unified brotherhood. More than one observer commented: "Behold how they love one another."

Our Mennonite self-image of being a peaceful people is nullified in part by our dividedness, our contentiousness, our parochial prides, our preoccupation with self-perpetuation. In responding to Christ's call for the purity of the church and His prayer for the unity of the church, we have preferred to contend for purity and to ignore unity.

The call to peacemaking is a call to unity. Peacemaking, like love, builds, does not destroy (1 Cor. 8:1). It calls for sensitivity, identification, vicarious understanding, compassion. Peacemaking is an invitation to put one's self in the place of others, to walk where they walk, to sit where they sit.

Peacemaking is a divine calling. It is a Christian vocation. Jesus said "How blest are the peacemakers; God shall call them his sons" (Matt.5:9). Paul writes to the Corinthians that Christ "has enlisted us in this service of reconciliation. . . . he has entrusted us with the message of reconciliation" (2 Cor. 5:18, 19). The call

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to the ministry of reconciliation is a call to preach. It is a call to act—the self-emptying acts of a servant.

Peacemaking is not an excuse for not preaching the gospel and likewise preaching is not an excuse for neglecting peacemaking. Paul writes: "We try to recommend ourselves in all circumstances by our steadfast endurance: in hardships and dire straights; flogged, imprisoned, mobbed; overworked, sleepless, starving. We recommend ourselves by the innocence of our behavior, our grasp of truth, our patience and kindliness; by gifts of the Holy Spirit, by sincere love, by declaring the truth, by the power of God. We wield the weapons of righteousness in right hand and in left" (2 Cor. 6:4-7). This peacemaking is not simply a private calling for a few. It is for the whole church.

Peace is evidence of the foolishness of the gospel. To the world the nonresistant Jesus showed pathetic stupidity. He could easily have avoided crucifixion. "This doctrine of the cross is sheer folly to those on their way to ruin, but to us who are on the way to salvation it is the power of God" (1 Cor. 1:18). Our society respects power and popularity, success and influence, strength and shrewdness, calculating self-interest and possessions. And yet, "to shame the wise, God has chosen what the world counts folly, and to shame what is strong, God has chosen what the world counts weakness. He has chosen things low and contemptable, mere nothings, to overthrow the existing order. And so there is no place for human pride in the presence of God" (Cor. 1:27-29).

We must face it—all the reasonable arguments against war and militarism may not be sufficient to convince one to be a nonresistant Christian. A void exists between the truth of time and the truth of eternity that calls for a leap of faith. And yet this absurdity of eternity is a higher wisdom: "But the wisdom from above is in the first place pure; and then peace-loving, considerate, and open to reason; it is straightforward and sincere, rich in mercy and in the kindly deeds that are its fruit" (James 3:17).

Scattered through the New Testament are these evidences that Christian pacifism enjoys an ultimate pragmatic base. To Peter Jesus said: "Put up your sword. All who take the sword die by the sword" (Matt 26:52). Having affirmed the pragmatism of Christian pacifism, nonetheless the mystery of it all is—"the peace of God, which is beyond our utmost understanding. . . ." (Phil. 4:7)—an act of faith.

Peace is faith. If one is to withstand the seductive rationalizations for coercion and violence, one must acknowledge in mind and feeling that God is the Lord of history. Witnessing for peace one pursues not a conventional way of righting wrong but "God's way of righting wrong, a way that starts from faith and ends in faith" (Rom. 1:17).

This faith gives assurance of ultimate victory as in the words of the Apostle John: "The victory that defeats the world is our faith, for who is victor over the world but he who believes that Jesus is the Son of God?" (1 John 5:5). In this ministry of reconciliation "what can separate us from the love of Christ? Can affliction or hardship? Can persecution, hunger, nakedness, peril, or the sword? . . . and yet, in spite of all, overwhelming victory is ours through him who loved us" (Rom. 8:35, 37).

Peacemaking is both universal and local. God chose to reconcile the whole universe (Col. 1: 20). His healing is "for all mankind" (Titus 2:11). Crossbearing, reconciliation, and nonresistance are not limited to a tidy, little pietistic ethic just for you and me in the snug confines of the brotherhood. It has as its field the uttermost parts of the earth. It is universal. It has to do with international relations. Peacemaking has to do with national policies, tribal and institutional policies. But then, too, peacemaking is very personal. It begins with first person singular. Without this, all other peacemaking *becomes a mockery.*

This has been an uncritical study of the peace motif in the New Testament. I can only give witness to what this, the record, says to me.

1. We are called to encounter afresh the radical, total claims of Christ on our lives. The scriptural record is not to be brushed off lightly.

Where this will lead, we do not know. We'll be like the pilgrim Abraham who "By faith . . . obeyed the call to go out to a land destined for himself and his heirs, and left home without knowing where he was to go" (Heb. 11:8).

2. We are called to live up to our vocation as peacemakers, beginning first in Galilee—in our own brotherhood. Here we need to allow the Spirit to heal the wounds of disunity. A discerning brother wrote recently, "Of what truth or value is the kind of Christian faith that seems utterly incapable of effecting reconciliation among its members?" Our prideful dividedness and introversion negate our peacemaking mission beyond the brotherhood.

3. With the peacemaking a divine calling, let us not fear to make our peace witness to other churches and to listen receptively to what the Spirit has to say to us out of their heritage. We must become more deeply involved in serious conversation with those of other churches.

4. I suspect that for many of us our immediate, instinctive reactions to issues of private and public policy are formed more by our respective national ethos than by our relationship to Christ. We need to divest ourselves of our tribal and national idolatries: "hate Russia," "buy American," "clean out the communists," "the White House knows best."

5. Our Mennonite world is a complex, structured institutional world. It is good that organized gifts are being used to serve the Lord. But this complex institutional world in microcosm reveals the tensions in our own lives of which wars are made. We fan the smoldering embers of alleged ancient injuries. Our institutions can be little nation-states with a "my-nation-right-or-wrong" ethic. We can be imperialistic, judgmental, hyper-sensitive, smug, and ethnocentric. We can attribute evil motivation to the other institution, conference, or congregation. We are gifted in the evil arts of self-deception—that God likes us in particular and our way of doing things.

Paul in writing to the Colossians had a glorious vision which undergirds our peace witness in Christ: "Through him God chose to reconcile the whole universe to himself, making peace through the shedding of his blood upon the cross" (Col. 1:20).

Of what truth or value is the kind of Christian faith that seems utterly incapable of effecting reconciliation among its members?

NEWS

Supreme Court Defines Supreme Being

What is belief in a supreme being? This was what the United States Supreme Court was asked. And the Court came up with a rather surprising answer.

The discussion came with decisions on the cases of three conscientious objectors. In order to qualify as a bona fide objector to military service, a man has to prove that his objection to war is related to a belief in a supreme being.

Some persons have felt that they should be recognized as objectors even though they don't believe in a supreme being. One of these was Daniel Andrew Seeger. Though he comes from a devout Roman Catholic family, he says he is a "religious agnostic." He answered "No" to the draft board's question about his belief in a supreme being. He said that for him "the existence of God cannot be proven or disproven, and the essence of this nature cannot be determined."

As a result his New York draft board found him unqualified as a conscientious objector to war. Seeger was denied deferment and called up for military service in October 1960. At the swearing-in ceremonies, he refused to take the step forward that would have made him a member of the armed forces.

The Justice Department prosecuted him for refusing induction. He was sentenced to a year and a day in prison. He appealed the conviction. In January 1964 the United States Court of Appeals (Second Circuit) agreed that he had been wrongly sentenced. The Court also said they felt that the law requiring conscientious objectors to profess belief in a supreme being was unconstitutional. (See *The Mennonite,* Feb. 11, 1964, page 86.)

The government appealed this decision to the Supreme Court. On March 8, the Supreme Court upheld the constitutionality of the supreme being test. But the Court interpreted this test more broadly. Under the Supreme Court definition even Seeger's agnosticism qualifies because it "is sincere and meaningful [and] occupies a place in the life of its possessor parallel to that filled by the orthodox belief in God of one who clearly qualifies for the exemption."

In this the Supreme Court seemed to agree with Judge Irving Kaufman who wrote the decision for the Court of Appeals. Kaufman noted that for some, conscience has taken the place formerly ascribed to God. He said that "for many in today's skeptical generation, just as for Daniel Seeger, the stern and moral voice of conscience occupies that hallowed place in the hearts and minds of men which was traditionally reserved for the commandments of God."

By defining the draft law broadly, the Supreme Court avoided the question of whether the draft law is unconstitutional because it does not exempt non-religious objectors from military service.

In regard to this, the court said, "We also pause to take note of what is not involved in this litigation. No party claims to be an atheist or attacks the statute on this ground. The question is not, therefore, one between theistic and atheistic beliefs. We do not deal with or intimate any decision on the situation in this case."

Besides Daniel Seeger, the cases of Arno Sascho Jakobson and Forest Britt Peter were considered by the Supreme Court. Like Seeger, they had been convicted for failing to submit to induction.

Jakobson said he believed in a supreme being who was the "supreme reality." His case had also been heard in the Second Court of Appeals.

Peter was convicted in the Ninth Circuit Court of Appeals in San Francisco. He told his draft board that the source of his conviction was "our democratic American culture, with its values derived from the Western religious and philosophical tradition."

He supposed, he added, that "you could call that a belief in the supreme being or God."

And even though the trial court did not agree with Peter, the Supreme Court does.

The Court's opinion was read by Justice Tom Clark. A concurring opinion was given by William O. Douglas which the New York *Times* said "read like a short course in theology."

The majority opinion quoted Protestant theologian Paul Tillich and the Bishop of Woolwich, John A. T. Robinson. These were contrasted with the statements of the recent Vatican Council to demonstrate the "broad spectrum of religious beliefs found among us."

The quotations, the Court said, "demonstrate very clearly the diverse manners in which beliefs, equally paramount in the lives of their possessors, may be articulated."

"They further reveal," the Court went on, "the difficulties inherent in placing too narrow a construction on the provisions [of the draft act section involved] and thereby lend conclusive support to the [broad] construction which we today find that Congress intended."

The Supreme Court's decision in the Seeger, Jakobson, and Peter cases will benefit those conscientious objectors who do not have orthodox religious beliefs but do have sincere convictions against participation in war. No changes in selective service procedures are contemplated as a result of this decision. This decision is a step in the direction suggested by Mennonites in recent testimony before Congress on the draft. The Mennonite Central Committee has urged that the government should recognize freedom of conscience without attempting to require a particular theological point of view.

NEW DEFINITION FOR CLASS 1-Y RIGHTS OF OBJECTORS GUARDED

The United States Selective Service regulations have a class 1-Y. In this classification were placed men not eligible for military service under peace-time standards, but who would be elegible "in time of war or national emergency." Classification of 1-Y seemed to imply that should such an emergency arise, the men would be reclassified as 1-A or 1-AO (elegible for military combatant or noncombatant service).

Class 1-Y thus inferred the absence or a denial of a claim to serve as a conscientious objector in alternative service. So it was necessary for objectors to appeal a 1-Y classification. As a result they were often reclassified IV-F (unfit physically, mentally, or morally for military service).

An executive order signed by the President on Nov. 17, changes the definition of the 1-Y classification. It no longer contradicts the claim of an objector and does not need to be appealled.

The same order also allows state directors of selective service, as well as local boards, to issue travel permits for foreign travel to registrants.

TRAVEL FUNDS IN HIGH DEMAND MANY MISSIONARIES EN ROUTE

The Board of Missions office announces that more than fifty missionaries will be traveling to and from fields from March 30 to late summer. The total cost will be approximately $35,000.

Contributions are needed during the spring and summer because the regular monthly accounts must be paid. Annually the Board of Missions has been going into debt during the time of missionary travel. The entire constituency is invited to present special gifts during this time.

Anticipated travel of missionaries to and from overseas fields is as follows: *to Japan*: Bernard and Ruby Thiessen, Ferd and Viola Ediger, George and Martha Janzen, and Anna Dyck; *from Japan*: Robert and Alice Ramseyer, and Peter and Mary Derksen; *to Taiwan*: Alvin and Ruby Friesen; *from Taiwan*: Roland and Sophie Brown, and Shirley Hildebrand; *to India*: John and Mary Pauls, Wendell and Norma Wiens, Ben and Leona Sawatzky, and Arthur and Jeanette Thiessen; *from India*: Harold and Ruth Ratzlaff, Jacob and Dorothy Giesbrecht, Homer and Gredi Janzen, and Loretta Janzen; *from Congo*: John and Jeannie Zook and Henry and Tina Dirks.

REACHING PEOPLE AT GULFPORT

"Not long ago the Lord seemed to make it clear to me that I should talk with a certain teen-age boy," relates Irvin Enns, Gulfport voluntary service worker from Inman, when sharing his experiences of opportunities for witnessing.

NINE AFRICAN COUNTRIES were represented at a meeting in Rhodesia last month. It was the second Mennonite Africa conference. Among the twenty-one church leaders were Million Belete, Ethiopia; Elmer Neufeld and Lamba Gerard, Congo. Belete was elected chairman of the new fellowship.

"The afternoon I went to look for him, I wasn't sure I would be able to locate him, or if he would even be willing to talk to me. The Lord worked out both problems. He was at the Center watching the boys play ball. (He could just as well have been playing ball.)

"I told him there was something on my heart I wanted to talk to him about, and I asked him if he'd be willing to go for a ride so we could talk. He agreed to go."

Enns found him to have an open and free attitude so that he was able to challenge him to commit his life to Christ. When the boy was asked what he thought about the things he had heard, he said, "It makes sense. I'd like to think about it some more." They were able to read the Bible and pray together before they parted.

Marilyn Braun, also a Gulfport voluntary service worker, finds openings for witnessing when visiting in the homes of the girls from her Bible class. She writes, "Particularly two homes were open to me, and I could speak quite freely with the girls' mothers.

"Both mothers expressed concern about training their children in the right way. In one home the seventh grade girl played the piano while the other children sang with her. Soon we were all singing the lovely gospel songs together. The mother said that she thought it so much better to have the children at home together than to have them on the streets."

Edith Adrian, Rosemary, Alberta, finds witnessing a rewarding two-way proposition. When speaking to a person, she realized that this person has no far-reaching aspirations, no lofty ideals, and no ultimate goal. He did not realize that the Creator has a purpose for him. She says, "It was at this time that I felt totally inadequate, when I realized how far this person was from the Kingdom, how far from fulfilling the task God has given him." She concludes by saying, "I hope that perhaps with the divine help of the Spirit some of my amateur attempts to convey my purpose in life may bear fruit."

Rosella Regier, who with her husband Harold Regier are missionaries at Gulfport, had the experience of entering into the depth of a young high school girl's needs. She was confronted with this question from the girl, "Now that I've told you my failure, what do you think of me? Really think of me, I mean."

Mrs. Regier was able to commend her for her courage to openly recognize her sin and confess it before God. She was able to listen, to understand, to help the girl clarify the issues at stake, and to point her to the One who is able to change her.

EASTER WORKCAMP IN MONTREAL ONTARIANS MEND CULTURE SPLIT

Ontario Mennonite young people will participate in a bilingual and bicultural weekend workcamp this Easter.

The camp will give young people an opportunity to study French-English Canadian differences. It is hoped they will develop a common under-

IN ALGERIA Duane Miller, Wellman, Iowa, taught farmers and farm boys improved farming methods and machinery care. Twenty-eight volunteers from the Mennonite Central Committee work with the Christian Committee for Service in Algeria to provide relief from war and a witness in a Moslem land.

standing of the responsibilities of the churches in the widening split between the provinces.

Mennonites were one of the first church groups to respond in action to the Canadian Government's call for increased efforts at reconciliation and understanding. The workcamp was announced last fall after a government report on the bicultural problems.

The focus of the weekend project will be a special community work project. Participants will spend the evenings in discussion with the French-Canadian Catholic young people who will join them in the project. The group will live at the Montreal Friends Meeting.

The basis of the interdenominational project will be the willingness and freedom of the young people to share their experiences and to express themselves freely. Joint worship will be an important part of the weekend project.

Participants will meet to be briefed and become informed of the crucial issues between French- and English-speaking Canadians, in preparation for the Montreal trip. Edgar Rogalski, Vineland Church and Bruce Jutzi, Steinman's Church, (Western Ontario) both teachers at Rockway Mennonite School, Kitchener, will be project leaders.

The project is the combined effort of the Montreal Friends Meeting, the Holy Cross Roman Catholic Congregation, and the Mennonite Central Committee of Ontario, 50 Kent Ave., Kitchener, Ontario.

SUMMER VOLUNTEERS NEEDED

By the end of March a considerable number of volunteers were still needed for the summer voluntary service program. This includes assignments as short as two or three weeks and as long as three or four months. It also includes the senior high workcamps and the MCC summer program.

Opportunities can be found in town and country stations, community centers, and institutions. Bible school, camping, tutoring child care, youth work, and research patients are but a few of the possibilities.

Openings can be found from California to Pennsylvania, Alberta to Ontario, and from Manitoba to Mississippi. Ask your pastor or youth leader for a summer service brochure. For application forms, workcamp fliers, and further information write: Board of Christian Service, Box 647, Newton, Kan. 67114.

WORDS AND DEEDS

Bethel Deaconess Hospital, Newton, Kan., rendered free and charity services in 1964 valued at $22,846.

At Canton, Oklahoma, volunteers from Kansas and Oklahoma are enlarging the parsonage for the Lyman Sprunger family who will work in the Indian program there.

The Canadian Bible Society reports that at least one book of the Bible has been published in 1232 languages. This is an increase of sixteen languages since last year. Some three thousand men and women throughout the world are currently engaged in translation and revision of the Bible in more than five hundred tongues.

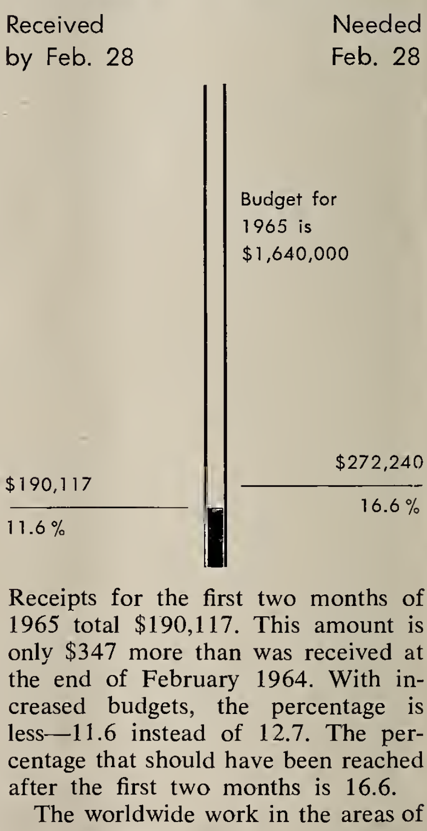
More than 65,000 persons attended the week-long Honolulu crusade conducted by Billy Graham. Nine hundred public decisions for Christ were recorded.

A National Conference on the United States and China will be held in Washington, D. C., April 29-30. Sponsors are Georgetown University, the American University, and the American Friends Service Committee. Planning is the responsibility of Cecil Thomas, 245 Second St. NE, Washington, D. C.

Bethel College debaters Bill Juhnke and Clayton Koppes placed first in the Kansas Intercollegiate Debate League.

India is served by 114 recognized foreign Christian mission agencies according to India's minister of home affairs, J. L. Hathi.

CONFERENCE STEWARDSHIP



Receipts for the first two months of 1965 total $190,117. This amount is only $347 more than was received at the end of February 1964. With increased budgets, the percentage is less—11.6 instead of 12.7. The percentage that should have been reached after the first two months is 16.6.

The worldwide work in the areas of missions, relief, and the training of young people in Sunday schools and weekday Bible schools continues and is a constant challenge to those who administer the work. The work will advance as faithful contributors share in the work. *Wm. L. Friesen, Conference Treasurer*

DISCUSSION

We make this space available for the discussion of concerns that might come to the attention of the General Conference Mennonite Church when it meets in its triennial session at Estes Park, Colo., July 10 to 17. Contributions for this page may be sent to: Editor, The Mennonite, *Box 647, Newton, Kan.*

PASSION FOR SOULS

William Booth, founder and leader for many years of the Salvation Army, was possessed by one compelling motive—the saving of souls. General Booth started his work almost a century ago in the worst part of London. Step by step as God opened the way, he preached redemption and regeneration through Jesus Christ as personal Saviour. While many in other parts of the world's largest city lived in affluence, Booth felt called to work among the degraded who would surely go to a Christless grave, unless he brought hope and salvation to them.

While reading the article about William Booth, entitled "The General Next to God" in the February issue of *Readers' Digest,* my one concern was that many, yes, hundreds of our General Conference might read this article and also get a passion for souls.

A careful study of developments during the last decade reveals notable growth in many phases of our work.

1. Our support of the work of the Lord has been stepped up. During the past ten years, we have annually topped the million dollar mark. In 1963 it almost reached two millions, according to the 1964-65 Handbook of Information. Conference officials have encouraged giving but have not used any pressure.

2. In our mission work, fields were enlarged, new workers were sent out. The Handbook reports that on mission fields and in established mission churches there are 22,600 souls. This is the fruitage of many decades of mission work. The Congo field, a cooperative effort of several Mennonite groups, shows the largest harvest of souls. In view of recent conflicts and uncertainty, instinctively one prays, Lord grant that peace and mutual understanding might be reestablished in this area that the good leaven of the gospel might continue to spread.

3. Through the Board of Christian Service in the past decade substantial enlargements were made in many fields. We cannot go into detail; it must suffice that we simply name the different avenues of outreach. Alternative and voluntary service, Mennonite Disaster Service, the rebuilding of homes and churches destroyed by storms, floods, earthquakes, or racial tensions. The Teachers Abroad Program opens a new avenue of significant service. Lest we feel self-satisfied, recall the words of the Master: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of ment and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not leave the other undone" (Matt. 23:23).

What have we left undone? We have failed to meet man's deepest need—the saving of the souls of men! A careful study of the statistics for the decade reveals that we have increased in many lines, but in the one thing needful—the *passion for souls,* we have fallen short! Years ago there were columns of conversions and additions of new members and also a column for losses such as deaths, removals, or dropped from the active memberhip list. Today these two columns are omitted. One finds that over a number of years many congregations have practically the same number of losses and gains—no *net* gain in souls brought into the Kingdom. It is not difficult to find that congregations have less members today than they had eight or ten years ago. With population growth almost everywhere, there are enough men and women, boys and girls in all of our church areas who ought to be saved to more than offset the regular losses. It seems to me that a passion for souls needs to be given fresh and constant emphasis in all our congregations. The day is coming when we must give an account of our work. *A. J. Neuenschwander, Box 111, Berne, Ind.*

CHURCH RECORD

CALENDAR

Conference

Apr. 22-26—Central District, Normal, Ill.

Apr. 29-May 2—Eastern District, Landsdale, Pa.

May 13-16—Pacific District, Monroe, Wash.

June 17-20—Northern District, Freeman, S. D.

July 2-6—Canadian Conference, Clearbrook, B. C.

July 10-17—General Conference, Estes Park, Colo.

July 23-30, 1967—Mennonite World Conference, The Netherlands.

Canadian

Apr. 10—Canadian Mennonite Bible College Passion Program.

May 9—Canadian Mennonite Bible College, graduation.

May 30—Rosthern (Sask.) Junior College, graduation.

Central

Apr. 4-8—Bethel Church, Pekin, Ill., Walter Gering, speaker.

Apr. 5-6—Bluffton, Ohio, Eugene Jemison, folk singer.

Apr. 11-14—First Church, Bluffton, Ohio, Orlando Waltner, speaker.

Apr. 11-15—Grace Church, Pandora Ohio, Lala K. K. Dey, speaker.

Eastern

Apr. 4-7—West Swamp Church, Quakertown, Pa., Norman Schmidt, speaker.

Apr. 11—West Swamp Church, Quakertown, Pa., sacred music concert.

Apr. 11-14—Grace Church, Landsdale, Pa., Norman Grubb, speaker.

Apr. 18—East Swamp, Quakertown, Pa., concert, Chorale of Grace Bible Institute.

Northern

Apr. 6-8—First Church, Mountain Lake, Minn., Russell L. Mast, speaker.

Apr. 11-18—New Hutterthal Church, Bridgewater, S. D., Vernon Duerksen, speaker.

Pacific

Apr. 11-16—First Church, Paso Robles, Calif., Lester Janzen, speaker.

Henry A. Wiens (Ministers); Maurice Brubaker, Erwin C. Goering (Workers).

Western

Apr. 4-8—Buhler (Kan.) Church, Virgil Gerig, speaker.

Apr. 4-9—First Church, Pretty Prairie, Kan., Arthur Thiessen, speaker.

Apr. 4-9—Bethel Church, Inman, Kan., evangelistic meetings.

Apr. 4-10—Herold Church, Cordell, Okla., Olin Krehbiel, speaker.

Apr. 11-13—Hebron Church, Buhler, Kan., Russell L. Mast, speaker.

Apr. 11-16—First Church, Ransom, Kan., Menno Ediger, speaker.

Apr. 12—First Church, Pretty Prairie, Kan., Biblical Seminary choir.

Apr. 12—Bethel College, North Newton, Kan., concert, Robert Hale.

Apr. 12-16—Grace Hill, Whitewater, Kan., Harold Thieszen, speaker.

BAPTISMS

Congerville (Ill.) Church, Eldon Hasty Mike Hasty, Bennett Adams, Christina Miller, Faith Miller, Maureen Cawley.

DEATHS

Mrs. Ben Bartel, Brudertal Church, Hillsboro, Kan., was born Aug. 7, 1908, and died Mar. 12. She is survived by her husband, three daughters, and one son.

Lulu Koehn (Mrs. Jacob), Friedensberg Church, Avon, S. D., was born Dec. 23, 1890, and died Mar. 9. She is survived by two daughters and four sons.

Clarence E. Pickett, Philadelphia, Pa., died in Boise, Idaho, on Mar. 17, at the age of 80. He was executive secretary of the American Friends Service Committee for twenty-two years. He retired in 1950. In 1957 he joined with Norman Cousins to organize the National Committee for a Sane Nuclear Policy.

Gerhard P. Reimer, First Church, Beatrice, Neb., was born Oct. 27, 1902, and died Mar. 11. He is survived by two sons.

John von Riesen, First Church, Beatrice, Neb., was born Sept. 14, 1883, and died Mar. 7. His wife survives.

Marie Siemens, Buhler (Kan.) Church, was born Sept. 25, 1886, and died Mar. 23.

Mrs. Val A. Stucky, Eden Church, Moundridge, Kan., was born June 8, 1883, and died Mar. 17. She is survived by her husband, six daughters, and one son.

Mrs. Elizabeth Thiessen, First Church, Mountain Lake, Minn., was born Aug. 17, 1888, and died Mar. 14.

Elizabeth Wirkler, Bethel Community Church, Santa Fe Springs, Calif., was born Mar. 21, 1878, and died Feb. 18.

MARRIAGES

Allen Davidhizar, Methodist Church, and *Julia Hereshberger,* Silver Street Church, Goshen, Ind., on Feb. 20.

James T. Nichols and *Carol Ann Phillips,* both of Hereford Church, Barto, Pa., on Mar. 6.

Larry H. Siemens, Buhler Church, and *Deanna Kay Strausz,* Eden Church, Moundridge, Kan., on Mar. 6.

MINISTERS

Henry A. Wiens, Langham, Sask., has accepted the pastorate of the Eden Church, Chilliwack, B. B. beginning in July. He has served the Zoar Church, Langham, for ten years.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Ronald Bertsche, 2747 East Brown, Fresno, Calif. 93703 [265]
Robert A. Clark, Route 1, Orofino, Idaho 83544 [11]
Mrs. William A. Cushing, Renner, S. D. 57055 [65]
John S. Harper, 6102 Jordan Ave., El Cerrito, Calif. 94530 [17]
Gary Krehbiel, Route 1, Rago, Kan. 67128 [142]
Mrs. Larry Landes, Line Lexington, Road, MR #1, Hatfield, Pa. 19440 [39]
Michael Logan, 205 S. Broad St., Apt. 12, Middletown, Ohio 45042 [35]
Kenneth Myers, RD 2, Collegeville, Pa. 19426 [39]
Mrs. Marlus Ritchey, 601 S. Tremont, Kewanee, Ill. 61443 [257]
Kenneth D. Ross, 1090 Tulare, Kingsburg, Calif. 93631 [128]

WORKERS

Maurice Brubaker, Newport News, Va., has been appointed director of occupational therapy at Brook Lane Hospital, Hagerstown, Md. He has a degree in occupational therapy from the Richmond (Va.) Professional Institute.

Willis Detweiler, Akron, Pa., has resigned as assistant treasurer for the Mennonite Central Committee after thirteen years service on the staff. He plans to establish a public accounting service in Lancaster County.

Andrew Doulass, Everett McCann, and *G. H. Willms,* all of Newton, Kan., were re-elected to the Board of Directors of the Bethel Deaconess Hospital Association for three-year terms at the group's recent annual meeting. McCann is a community representative. The other men represent the Mennonite Western District Conference.

Erwin C. Goering, North Newton, Kan., will become assistant to the president of Bethel College in August. Presently he is director of public affairs, a post he has held since 1962. He will assist the president in general administration. He will continue to direct the alumni office and the public programs of the college.

LETTERS

TRUTH FROM THE HOLY SPIRIT

To the Editor: Concern for the attitudes revealed by the three letters published in recent issues regarding Rouault's painting of the baptism of Christ, prompt me in love to remind my brethren that God created this world and placed us in it intending us to appreciate it to its fullest under His Lordship. Jesus Christ came to give us a new life centered in God—the abundant life in the freedom of the Spirit—in which the spiritual is not separated from the material but all is integrated in Him.

There are many types of art in the world and it is often worthwhile to seek to understand the thoughts and feelings an artist is attempting to express to his audience. We may or may not agree with what he is saying, and perhaps not all people will see the same thing in a work. But if we attempt to discover truth from even what initially may seem an unlikely source, we will find our lives being rewarded and greatly enriched.

Please, let us acknowledge that all truth proceeds from the Holy Spirit wherever it is found. Neither we nor any other person or group has a monopoly on it. Let us also consider that a serious problem in the church, which with the help of God we should strive to overcome, is our unwillingness to accept truth from different sources, and finally, that there is a great need to present the truth of God to our contemporary world in ways which it can understand and to which it will listen.

In conclusion may I suggest *The Gospel According to Peanuts* by Robert L. Short as an excellent little book dealing with the relation of art to the presentation of the gospel. *Peter Stucky, Goshen College, Goshen, Ind.*

The cartoon sequence reproduced on this page is from page 33 of the book mentioned above. Editor.

SAME SENTIMENTS

Dear Sirs: The sentiments of Mr. and Mrs. George E. Kroeker and K. E. Kroeker of Inman, Kan., and Mrs. L. W. Detwiler, Sarasota, Fla., are mine too, about the picture in Feb. 16 issue. *Mary K. Stucky, Pretty Prairie, Kan.*

SHAMEFUL PICTURE

To the Editor: In regard to the disgraceful picture in the Feb.16 issue on page 99: I was surprised and shocked that *The Mennonite,* our church paper, would have such a shameful picture of the baptism of my Jesus. I agree with the other readers that wrote to let you know what they thought about it. I firmly believe, if I have wronged and sinned against my God and fellowmen, it's my duty to go and ask him for forgiveness, and I'll have peace with God and my fellowman. If I have wronged and hurt my fellow church member I must make a public confession too. If we get to the place where we think we don't have to confess our sins and wrongs any more, may God be merciful to us and bring us back in right relationship with Him. *Joe K. Kleinsasser, Freeman, S. D.*

STAND AGAINST THE DEVIL

To the Editor: We want to endorse the two articles written by K. E. Kroeker, Route 1, Box 169, Inman, Kan., and by Mrs. L. W. Detwiler, Trailer Park, Sarasota, Fla., in the ninth of March Mennonite and also in March 16 Mennonite written by Geo. E. Kroeker, R. 1, Inman, Kan. We Live in perilous times, and should not compromise with the world. Now, more than ever we need to put on the whole armor of God, that we may be able to stand against the wiles of the Devil (Eph. 4:11-19). *Mr. and Mrs. John B. Goering, 125 W. 10th St., Newton, Kan.*

TO JAMES REEB

The following poem was written by Ruth Bey, RD, Barto, Pa., and submitted by Ralph W. Berky, Bally, Pa.

We feel a momentary pity for him and the family he left behind/ But then we ask—"Why did he go?/—"Why didn't he stay at home—snug and safe?"/ "What business did he have going to a people he did not even know?"

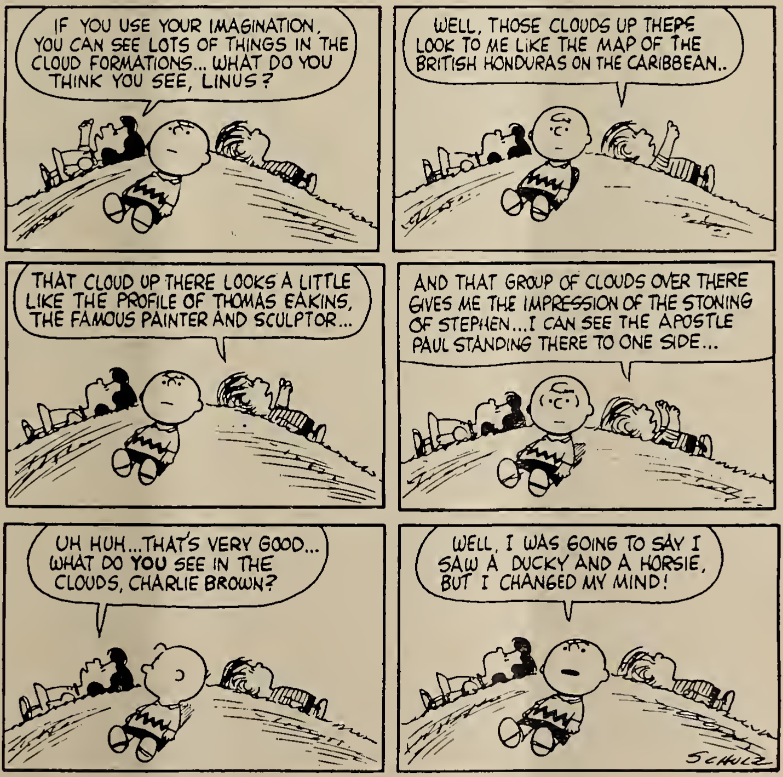
How can we ever feel, or know the inner urgency that this man of God felt—/ The compulsion that drove him and others like him to risk their life to share in trying to reach a common goal with them, his fellow-travelers./ It is said: "Greater love hath no man. . . ."

Oh, yes, we feel a flash of pity as we sit in safety behind our own doors —but—this man did more.

BREAKTHRU FOR BROTHERHOOD

Dear Editor: Confident that your character is strong and pure enough to receive true praise without false pride, I do not hesitate to tell you that I like your editorials. They always make a good point and make it clear and strong. But the March 16 piece rather peters out at the end, doesn't it? Maybe you meant it that way. You're not quite sure if it's a good idea to rebuild segregated churches. But in the end you concede that if, well, that's all we can do, go ahead.

Assuming you're interested in more than a game of one-up-manship with the well meaning whites who thought they were being liberal and open-


IF YOU USE YOUR IMAGINATION, YOU CAN SEE LOTS OF THINGS IN THE CLOUD FORMATIONS... WHAT DO YOU THINK YOU SEE, LINUS?
WELL, THOSE CLOUDS UP THERE LOOK TO ME LIKE THE MAP OF THE BRITISH HONDURAS ON THE CARIBBEAN..
THAT CLOUD UP THERE LOOKS A LITTLE LIKE THE PROFILE OF THOMAS EAKINS, THE FAMOUS PAINTER AND SCULPTOR...
AND THAT GROUP OF CLOUDS OVER THERE GIVES ME THE IMPRESSION OF THE STONING OF STEPHEN...I CAN SEE THE APOSTLE PAUL STANDING THERE TO ONE SIDE...
UH HUH...THAT'S VERY GOOD... WHAT DO YOU SEE IN THE CLOUDS, CHARLIE BROWN?
WELL, I WAS GOING TO SAY I SAW A DUCKY AND A HORSIE, BUT I CHANGED MY MIND!
SCHULZ

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minded in supporting the Committee of Concern, let me suggest some reasons for being outright enthused about this project.

The burned churches were segregated. That happens to be the way Mississippi is and likely will be for some time. If you refuse to help until a Mississippi institution is integrated you'll wait for a long time. The experience of church and civil rights workers has been that any help to Negroes cuts them off from the white community. The rebuilding of burned churches is the first breakthrough on that score and would be worthwhile for that reason alone. At the dedication of the rebuilt church near Brandon two weeks ago the pastor of the nearby white Southern Baptist church attended the service and read the scripture lesson. That's the first time in history that happened. That's a small step, you say. His people would not allow the Negroes to come to their church. But small steps are big victories in Mississippi.

I agree with you that it would be a "stronger lesson to the segregationists" if a white congregation would invite a Negro congregation to worship with them or in their building. But what good is that idealistic Northern advice to the Negro community of Mt. Charity? Do you suggest they meet in their small homes or out under the trees until their white neighbors invite them to use their building? We should be talking to those white Christians also. The five or six Mennonite fellowships in Mississippi should be leading the way by practical demonstration of the inclusiveness of Christ's church. In the meantime I'm not sure I can play God with my Negro brethren and tell them I know better what they need and that is to wait till they can have an integrated church.

Also note that what is being built is more than a church. In many Negro communities the church is the only facility for social life, for community affairs of all kinds, and for adult education and other efforts that will enable the Negro to assume his full role as a citizen. These become the levers to achieve justice, and until there is justice there can be no solid base for an integrated community.

Finally, the MDS men are not building segregated churches. The pastor of the Mt. Pleasant Baptist Church said at the recent dedication that the church was open to all people of all races. There were white people there, including native, resident Mississippians. Granted, the initiative needs to come from the other side. But until it does, let's help the church in Mississippi that is trying to be obedient in life and witness.

On the basis of my recent visit to Mississippi I am convinced that the Mennonite Disaster Service effort is not delaying, but hastening the day of brotherhood in that troubled state. *Edgar Metzler, Executive Secretary, MCC Peace Section, 21 S. 12 St., Akron, Pa.*

VALUE OF THE NEGRO CHURCH

TO THE EDITOR: I always appreciate your editorials. You have the ability to raise issues that need serious thought—although they occasionally make us defensive. The one about rebuilding churches in Mississippi Mar. 16 reminded me of Louis Lomax's statement: "The Negro church will enjoy its greatest and final success the day it destroys itself." In the meantime Lomax and others feel it serves as a place of meeting for freedom rallies, a hotbed of "revolutionaries," and the place where the gospel of deliverance is preached which is not heard in a "white" church. Until that day comes (which is slowly coming) when the black-white barrier is removed Sunday morning will continue to be the most segregated hour of the week—a disgrace to our Lord. In churches we hear the gospel of love, forgiveness, brotherhood, yet the church may be the last institution that will practice what it preaches. *Jake Friesen, 114 North 9 St., Akron, Pa.*

JAPAN'S CONCERN FOR VIETNAM

The following letter to the president of the United States was submitted to us by Austin Regier, Reading, Mich. The letter was written on Feb. 18 in behalf of the United Church of Christ in Japan by its moderator.

DEAR PRESIDENT JOHNSON: I am taking the liberty of writing to you as a friend and fellow-Christian in order to present to you a letter from members of the United Church of Christ in Japan.

We are thankful for the fact that up until now you have borne the burden of responsibility for peace, freedom, and justice in the world and have labored night and day in this behalf. However at present we feel a deep anxiety concerning the situation of the fighting that is going on in Vietnam. We believe that in that area also you have earnestly thought by some means to establish peace, freedom, and justice. However the retaliation which you made in the recent attack has in reality not only resulted in the shedding of the blood of many persons in Vietnam, but it has also, we feel, rendered your efforts to protect peace, freedom, and justice completely meaningless.

We do not look upon these neighbors in Asia as strangers, and as Christians we feel pain in our hearts for them. There was a time when Japan in the name of preventing communism began war against China. However, that war spread until, beginning with your nation, many countries of the world were involved. As a result the blood of many was shed, and a great misfortune was brought to pass, with sorrow and tragedy for many—all this is an experience which we can never forget.

As we look at the problem of Vietnam from our standpoint, rather than being a threat from communism, it is a problem of many people of that country seeking their own independence. Up until now America has had good will toward such movements, but in spite of this, at present we your friends fear that results are emerging like those which Japan precipitated. We believe that the true settlement of the Vietnam problem is to be found in a principle which was once set forth as a fundamental principle of the twentieth century, namely the right of every people to self-determination. We earnestly request that with the utmost speed you take steps to bring about peace.

We well understand that with the heavy responsibilities which you bear, for America and for the world, you must be suffering greatly in order to reach a decision on this matter, but there is none besides you with the power to make this decision. We are praying that you will make the decision with the courage that faith gives. We Japanese Christians are not more than a handful and have but little power, but we pray that the Lord will be with you and sustain you. If there is any work that we can do in behalf of peace, we all wish to be of any help that we can. We pray for your good health and God's blessing upon you as you continue your work. *Isamu Omura, Moderator, the United Church of Christ in Japan.*

A Litany for Handwashers

FOR THE IMITATORS OF PONTIUS PILATE

Gordon R. Dyck

WHEN YOU KNOW that telling the truth will not be to your own advantage, shade it with gray and say drably, *Pass the wash bowl.*

When it comes time for going to church on a Sunday morning after a late Saturday night date, sleep in, and say flatly, *Pass the wash bowl.*

When your dresses hang three feet deep in your closet, and when most of the world's girls have only one dress, if any; buy still another one, and say blindly, *Pass the wash bowl.*

When the teachers tell you that you can do better in your school work, laugh and say absentmindedly, *Pass the wash bowl.*

When most of the young people of the world don't have one dollar a week to spend for bread; go ahead and spend that much each week on shakes and sundaes, and say heartlessly, *Pass the wash bowl.*

When you are tempted to sacrifice your principles for the sake of popularity, give in, and say weak-kneedly, *Pass the wash bowl.*

When a promise you made to your God becomes hard to keep, forget it, and say shortsightedly, *Pass the wash bowl.*

When leadership in your club gets to be more work than you think it should be, slack off and say halfheartedly, *Pass the wash bowl.*

When explaining to your parents, *part* of the blame for getting in late can be shoved off on your boy friend; put it all on him, and say cleanly, *Pass the wash bowl.*

When a lot of others cheat at school, go on and do what "everyone else is doing," and say spinelessly, *Pass the wash bowl.*

When you know with a little more effort you could do an assignment much better, relax and say blankly, *Pass the wash bowl.*

When your boy friend wants to go "all the way" on your date, give in, and say loosely, *Pass the wash bowl.*

When you are in a crowd where being a Christian is too "square," hide it, and say roundly, *Pass the wash bowl.*

When you have trouble seeing eye to eye with your parents, tell them they are wrong, and say to yourself narrow-mindedly, *Pass the wash bowl.*

When you know good and well you will never be caught, go ahead with whatever you want to do and say slyly, *Pass the wash bowl.*

When Ruth's character comes up for "discussion," put in your jags too, and say ruthlessly, *Pass the wash bowl.*

When there are no Negro young people in your high school, keep it that way, and say colorlessly, *Pass the wash bowl.*

When you think the spirit of Christ is trying to guide you today, don't take it too seriously, and say spiritlessly, *Pass the wash bowl.*

He Went Alone

The death of a young boy raised many questions. A pastor tells of what he heard God say to a troubled community.

Lee Johnson was a good student in school. He had just completed his junior year in high school with grades that put him on the honor roll.

Last week Lee was baptized upon his confession of faith in Christ. His dedication was evident to his family and friends. He sang in the church choir.

Lee was also active in the community. Along with eight other classmates he organized the local chapter of a national science club. He was captain of the paper boys.

It was early on Sunday morning when the insistent ringing of the telephone awakened me. The chief of police was on the other end.

"Pastor, you'd better come down here. We just found Lee's body hung in a barn!"

The night was dark; rain had come with thunder and lightning. My watch showed one o'clock. In a matter of minutes I was with Lee's family.

Then the coroner came. His decision: death by strangulation—suicide.

With Lee's father's permission I walked through the rain to the barn. The chief pulled back the door. Following the beam of his flashlight I stepped inside. I stood motionless beside a painful and heart-rending scene! Just a week ago I had placed my hand upon that head as Lee had knelt for baptism.

Our peaceful little community was crushed with this tragedy when it awakened later that Sunday morning. Although the coroner's decision remains unchanged, an element of mystery remains.

In the following days our community was knit together with unusual bonds. We tasted the communion of sorrow. The intimate sharing of that moment was almost like a sacrament. In such moments, people are unusually sensitive to the voice of God. Earth recedes and becomes almost meaningless when we realize that God is speaking to us.

What did God say to us through this untimely death?

I found God speaking through the word of Jesus to His disciples: "The hour is coming, indeed has come, when you will be scattered, every man to his home, and will leave me alone, yet I am not alone, for the Father is with me" (John 16:32).

God spoke to us and said, "You are not alone."

Even in a community such as ours, people tend to be scattered—"every man to his own." Many things separate us one from the other. Our society has its boundaries and its fences. We do not live under a caste system, but we have cultural, economic, occupational, and even religious boundaries that separate us one from another. We seem to think that we dare not disturb or cross over these boundaries.

In our community a person can be lonely. Through grief and tragedy God speaks to us and says: You are not alone! You have each other! Sorrow draws us together. When it comes, all man-made boundaries dissolve and we see that we are all cut out of the same cloth.

Even in the early dawn of history, tragedy entered that first family. Abel met an untimely death. Then followed this experience: "Then the Lord said unto Cain, 'Where is Abel your brother?' And he said, 'I do not know. Am I my brother's keeper?' "(Gen. 4:9).

Not only does God say, "You are not alone. You have each other." But God also says, "You are not alone. You are responsible for each other."

Paul expressed the same truth: "None of us lives to himself, and none of us dies to himself" (Rom. 14:7).

When tragedy enters our community, we dare not take the attitude that we have no responsibility! We do have responsibility! I as a pastor have a responsibility. Every leader in the community has. And every citizen and young person has. God holds us responsible for the kind of community we have, for the kind of schools we have, for the kind of churches we have, and for the kind of homes we have!

Whatever caused the tragedy that rocked our community, all of us shared the burden and the guilt. When God asked Cain, "Where is thy brother?" he forever made man accountable.

When God speaks to us through such a tragedy He admonishes the community. He says, "You are not alone. You are responsible for each other."

And when God speaks to us through such a shock, He has a special word for the young people. God says to Lee's classmates, his friends, his catechism class, "You are not alone. I am with you."

Young people, if this heart-rending experience should bring to you a new and a vital sense of the presence of Jesus Christ in your life then it will not have been in vain!

Some of you have resisted the love of God for you. Outwardly you have lived reasonably respectable lives, but inwardly you know that you have been indifferent. To you God speaks today!

Some of you have made a commitment to Christ years ago. That initial commitment has become shabby. You have let it slip, and you are living only on the crumbs of the gospel. God is speaking to you today and is inviting you to renew and deepen your vows to Christ!

Some of you are starving to death just outside the banquet hall of God's grace! You have never mustered the courage to rise to your feet and to enter in! You have seen the tables of grace spread in bounty before you! You have heard the gracious invitation! Today, once again, God warmly invites you to come to Him never to hunger or thirst again!

No one knows what led to Lee's death. On his last Saturday afternoon he worked at his regular part-time job. He worked late. His employer paid him but noted nothing unusual.

It seems that Lee went dierctly home. His bicycle was found in the family garage. His parents were not home at the time. No one knows of his activities following that time. Apparently he went alone to the barn where he met his death.

God says, "You are not alone. You have each other! You have me. 'He who has the Son has life' " (1 John 5:12).

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*Supplemental reading for the Sunday school lesson of April 11.

COVER

"The Three Crosses" by Rembrandt. "This is the scandal of the gospel. We love the sweet Jesus who bore our sins on the cross, but we reluctantly reject the bitter Jesus who asks us to bear His cross. We want the success of Christ, not the scandal of Christ" (Robert Kreider).

CONTRIBUTORS

Robert Kreider is dean of Bluffton College. His article is an adaptation of the paper, "The Peace Witness and the Gospel" which he presented to the Mennonite World Conference, Kitchener, Ont., on Aug. 3, 1962. The full text may be found in the proceedings of that conference, "The Lordship of Christ." All biblical quotations in this article are from the New English Bible.

Gordan R. Dyck, 1729 Frances Ave., Elkhart, Ind., is conference minister for the Central District Conference. The litany was written for the high school girls group in Nappanee, Ind., last year.

The experience retold in "He Went Alone" happened in a Mennonite congregation. Names have been changed and omitted to protect the privacy of the family involved.

James W. Reapsome is the editor of the Sunday School Times.

CREDITS

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THE MENNONITE

722 Main, Box 647, Newton, Kan. 67114. Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 647, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Carson St., Pasadena, Calif.

James W. Reapsome
in the Sunday School Times

In newspaper parlance there is an editorial disease called Afghanistanism. The symptoms are a tendency to write about subjects as far removed as possible from the reader's experience or interest so that no matter what is said, the reader won't become angry with the editor.

We do not include controversial editorials just to excite and stir our readers. We do not believe this type of "yellow journalism" measures up to our responsibility as Christian journalists. Yet, we do not avoid issues just because they are unpleasant and create divided opinion.

There is no question that an editorial page that merely tackles "spiritual" issues will scarcely be offensive to many readers. It's in the area of application of spiritual principles to lively issues of our day that fireworks may erupt.

Sometimes it seems that evangelical Christians really wish problems would go away; they try to help them evaporate by ignoring them. This type of Pollyanna attitude won't work in today's world, if it ever did.

In current matters we can only evaluate all the facts, and try to decide what the most constructive response should be, for the good of the Christian faith and the society in which we live. We respect thoughtful disagreement. Invective and innuendo are out of place for the Christian.

Scanning our editorial pages for the past twelve months, it seems genuinely appropriate to note that we editorialized on a number of important issues. For instance, school prayers, race relations, the ecumenical movement, the 1964 election dilemma, problems of children and retired persons, and the current breakup of values.

We promise more of the same in 1965. Always our aim will be to evaluate constructively a current situation, propose a course of effective action, and then urge you, the reader, to follow our proposal or devise a better one.

We hope our readers will not be those who criticize without offering alternatives. Negative criticism alone never helps a situation; it usually makes it worse.

This new year offers new opportunities for Christians in a world filled with uncertainty, pessimism, and fear. This is no time to retreat into our closed group, our spiritual and mental bomb shelters.

Our editorials are not for those who wish to retreat. We join hands, instead, with those who can say: "Rise up, O men of God!/ Have done with lesser things;/ Give heart and soul and mind and strength/ To serve the King of kings."

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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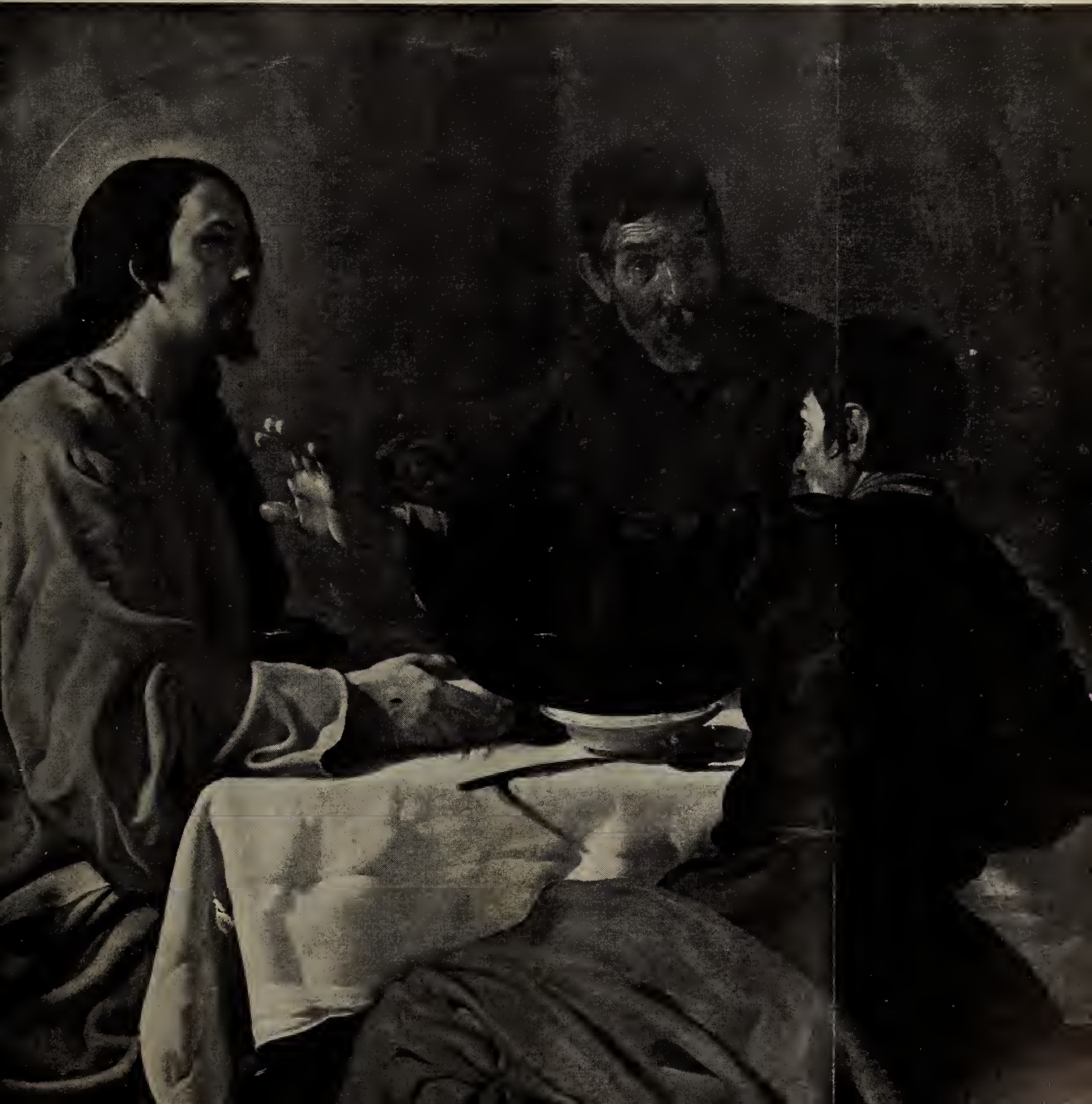


Paul Tillich

BORN IN THE GRAVE

In the Nuremburg war-crime trials a witness appeared who had lived for a time in a grave in a Jewish graveyard, in Wilna, Poland. It was the only place he—and many others—could live, when in hiding after they had escaped the gas chamber.

During this time he wrote poetry, and one of the poems was a description of a birth. In a grave nearby a young woman gave birth to a boy. The eighty-year-old gravedigger, wrapped in a linen shroud, assisted. When the newborn child uttered his first cry, the old man prayed: "Great God, hast Thou finally sent the Messiah to us? For who else than the Messiah can be born in a grave?"

But after three days the poet saw the child sucking his mother's tears because she had no milk for him.

This story surpasses anything the human imagination could have invented. Not only does it have incomparable emotional value, but it also has tremendous symbolic power. When I first read it, it occurred to me more forcefully than ever before that our Christian symbols, taken from the gospel stories, have lost a great deal of their power because they are too often superficially used.

It has been forgotten that the manger of Christmas was the expression of utter poverty and distress before it became the place where the angels appeared, and to which the star pointed. And it has been forgotten that the tomb of Jesus was the end of His life, and of His work, *before* it became the place of His final triumph.

We have become insensitive to the infinite tension which is implied in the words of the Apostles' Creed: "suffered . . . was crucified, dead and buried . . . rose again from the dead." We already know, when we hear the first words, what the ending will be: "rose again"; and for many it is no more than the inevitable "happy ending."

The old Jewish gravedigger knew better. For him, the immeasurable tension implicit in the expectation of the Messiah was a reality, appearing in the infinite contrast between the things he saw and the hope he maintained.

The depth of this tension is emphasized by the last part of the story. After three days the child was not elevated to glory; he drank his mother's tears, having nothing else to drink. Probably he died and the hope of the old Jew was frustrated once more, as it had been frustrated innumerable times before. No consolation can be derived from this story; there cannot be a happy ending—and precisely this is the truth about our lives.

In a remarkable passage of his book, *Credo,* Karl Barth writes about the word "buried" in the creed: "By a man's being buried it is evidently confirmed and sealed—seemingly in his presence, actually already in his absence—that he *has* no longer a present, any more than a future. He has become pure past. He is accessible only to memory, and even that only so long as those who are able and willing to remember him are not themselves buried. And the future toward which all human present is running is just this: to be buried."

These words describe exactly the situation in which the pious old Jew prayed: "Great God, hast Thou finally sent the Messiah to us?"

We often hide the seriousness of the "buried" in the creed, not only for the Christ, but for ourselves, by imagining that not *we* shall be buried, but only a comparatively unimportant part of us, the physical body. This is not what the creed implies. It is the same subject, Jesus Christ, of whom it is said that He suffered and that He was buried and that He was resurrected. *He* was buried, He—His *whole* personality—was removed from the earth. The same is true of us. *We* shall die, *we*— our *personality,* from which we cannot separate our body—shall be buried.

Only if we take the "buried" in the

gospel stories as this, can we evaluate the Easter stories and can we evaluate the words of the gravedigger, "Who else than the Messiah can be born in a grave?"

His question has two aspects. Only the Messiah can bring birth out of death. It is not a natural event. It does not happen every day, but it happens on the day of the Messiah. It is the most surprising, the most profound, and the most paradoxical mystery of existence. Arguments for the immortality of an assumedly better part of us cannot bring life out of the grave. Eternal life is brought about only with the coming of the "new reality," the eon of the Messiah, which, according to our faith, has already appeared in Jesus as the Christ.

But the assertion that nobody other than the Messiah himself can be born in a grave has another side, a side which, perhaps, was less conscious to the pious Jew. The Christ *must* be buried in order to be the "Christ," namely, He who has conquered death. The gospel story we have heard assures us of the real and irrevocable death and burial of Jesus. The women, the high priests, the soldiers, the sealed stone—they are all called by the gospel to witness to the reality of the end. We ought to listen more carefully to these witnesses, to the ones who tell us with triumph or cynicism that He has been buried, that He is removed forever from the earth, that no real traces of Him are left in our world. And we ought also to listen to the others who say, in doubt and despair, "But we trusted that it had been He who should have redeemed Israel." It is not hard to hear both these voices today, in a world that has so many places like the Jewish cemetery in Wilna. It is even possible to hear them in ourselves, for each to hear them in himself.

And, if we hear them, what can we answer? Let us be clear about this. The answer of Easter is not a necessity. In reality, there is no inevitable happy ending as there is in perverted and perverting cinemas. But the answer of Easter has become possible precisely because the Christ has been buried. The new life would not really be *new* life if it did not come from the complete end of the old life. Otherwise, it would have to be buried again. But if the new life has come out of the grave, then the Messiah himself has appeared.

He Is Going Before You

Our Easter faith is meant to get us into trouble

Gerhard E. Frost

Recently a friend startled me and several others as he said, "I learned my catechism in the middle of a graveyard." And then he added, "I believe that is the proper place to study it."

It seemed a strange thing to say until the speaker went on to explain that as a child, he was a member of a small rural congregation in Texas. The parish education building was set a short distance back of the church and was surrounded by the well kept cemetery. It was a quiet place. But the significant fact was that this boy's older brother had been fatally injured a few years before and now his body lay in one of the many graves outside the classroom building.

What a picture: an adolescent boy, that *one* grave among many, a catechism, and a teacher. A child, listening intently and even critically to explanations and discussions, participating by recitation and conversation, all the while sifting each concept through the thought of three resurrections: Christ's, his brother's, and his own!

I will not soon forget that poignant reminder that the resurrection of our Lord is in fact the heart and center of the New Testament and the one proper vantage point from which to consider all Christian truth. But more than this, it is the focal event in the Christian's gospel, and the key to the church's present life and mission.

In our commitment to Christ, the Lord of the church, we celebrate a a "little Easter" whenever we heed the call of the church bell.

An overactive imagination is not required for a child of God to place his finger on his wrist, and, as he feels the throbbing heartbeats, fancy that each one is saying the same word over and over again, "grace. . . grace. . . grace!" For we are not sustained by a memory but by a Life. We live by the present activity of the everliving Lord.

It was as the Holy Spirit applied to each believer the fruits of Christ's resurrection that the New Testament church was born. It was a witness to the resurrection that the apostles found their life's meaning and task. This became for them the goal which gives meaning to all goals.

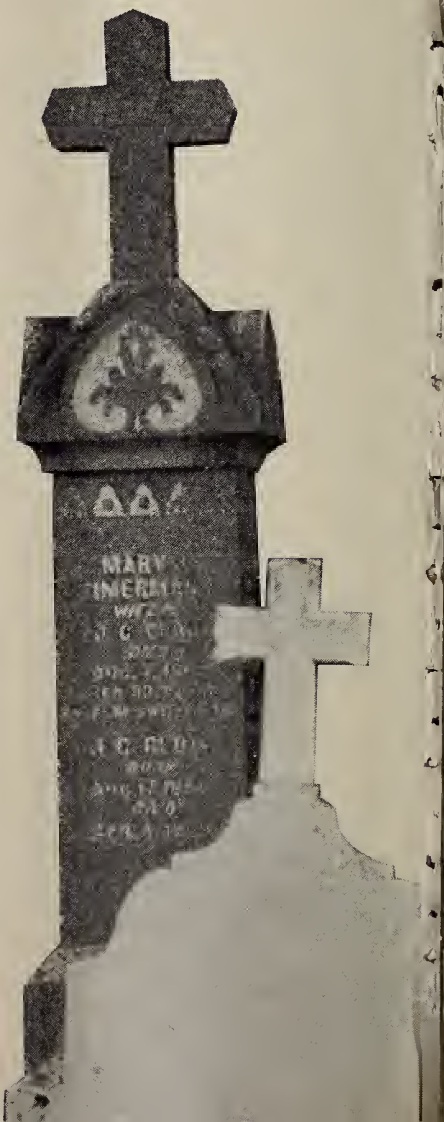
God's activity is best summed up in the one word, *grace*. Our history flows out of the glad news of a great Gift. Our strong tower and everlasting refuge is the name of Him who "so loved that He *gave*." We were "*no people*," but now, like Israel of old, we have been made the "people of God." We are the new Israel, born out of a great rescue!

By nature we are legalists. We tend to do our religious thinking in terms of laws and commands, forgetting the mighty "*therefore*" which God has supplied. Paul puts it this way, "I appeal to you therefore, brethren, *by the mercies of God*, to present your bodies as a living sacrifice . . ." (Rom. 12:1). Without God's act of rescue we have no basis for our response to His command. The law leaves us powerless; the gospel alone is our motive.

As we celebrate Easter once again, it is necessary that we be reminded that our spiritual birthplace is not in the Ten Commandments or the Sermon on the Mount. The gift of life must precede obedience and mission. Grace is the fountainhead of service. God's new creation precedes ethical shape and pattern.

Long before the first Easter, when God spoke His commandments to His rescued people, He prefaced His words with the proclamation, "I am the Lord your God, who brought you out of the land of Egypt, *out of the house of bondage*. . ." (Exod. 20:2). It had been an act of liberation and without this they could not be free to live as the people of God.

Ours is not liberation from the strong arm of the Pharaoh, but from the stronger arm of sin and death.



Just as God's voice addressed the ancient people with the double accent of loving appeal and righteous authority so it speaks to us this Easter. "If then *you have been raised with Christ,* seek the things that are above. . ." (Col.3:1). The resurrection is God's indelible "therefore" placed at the head of every expectation and command!

Of all the bells and chimes and "timepieces" of the Bible, the Big Ben is the Easter event. What the Exodus is to the Old Testament the resurrection is to the New. A few hours with the scriptures cannot fail to give a sense of the throbbing regularity with which these references to the resurrection mark the very footfalls of a working God.

Of this God it may be said in every hour of man's turbulent existence that He goes before His people. But it remains for Mattthew to use the very words, in recording the aftermath of Christ's resurrection. "Then go quickly and tell his disciples that he is risen from the dead, and behold, *he is going before you* to Galilee; there you will see him" (Matt. 28:7). It is difficult to find a more adequate summary of the continuing significance of Easter.

"He is going before you." This heralds the all-important truth that the Lord of the church is the Living One. To be a Christian is to live in faithful encounter with this reigning Christ. It is to walk in the forgiveness of Him who in the cross and resurrection has revealed himself as holy love.

Existence, for us, need no longer be sterile and starless. The flatlands of dreary self-service may be forever forsaken for the rough and rugged terrain of the new life in Christ.

He Is Going Before You Through Your Grave. Baby's crib and grandfather's casket are not as far apart as they may sometimes seem. Mortality and unpredictability stalk the peace of man. But Easter is high ground from which to face our darkest and strongest foe.

No one is ready for life who is not prepared for death. Bluff and bravado are not sufficient when the enemy is real and strong. Talk of victory will not do; whistling in the dark is not enough. In Christ alone may we walk with the victory stride. "Thanks be to God who gives us the victory through our Lord Jesus Christ."

He is going before you into the humdrum monotony of the common and the ordinary, the very stuff from which your life is made. Nagging meaninglessness can no longer defeat us, for it cannot stand the presence of the Christ of Easter.

Many years ago I read of a naturalist who was studying the highland heather bell. He placed a beautiful specimen under the microscope and looked long and intently at it. After a while he became aware that a shadow had fallen before him and, looking up, was surprised to find an aged shepherd standing at his elbow. Without a word he handed the flower and the microscope to the old man and waited.

When the shepherd returned them the scientist was surprised to see the look of sorrow on his face and hear him say, "Man, I wish you had never shown me that."

"But why?" asked the botanist.

"Because," said the shepherd, pointing to his boots, "these rude feet have crushed so many of them."

The resurrection faith applies the microscope to little things. It magnifies the moment by relating it to the permanent. It reveals the rude attitudes—indifference, boredom, ingratitude, and all the rest—which crush God's weekday beauties under foot. Easter comes once more to help us to *see,* not just to look, but to really *see* with new eyes the uncommon glory in the commonplace.

He is going before you into the perilous opportunities of this present hour, into the unique challenges of our incoherent and difficult day. Life is made up of the universal, that which is the warp and woof of sinful man's existence, but also of the unusual and unrepeatable. Each moment of history presents its own unique frontiers which beckon and call. No one can disown his day. He is born for it. It belongs to him and no one else. At times it may seem to us that our day is overborne with problems with such crushing proportions and complexity that they admit to no solution. Then we are seized with the urge to "retreat to the caves."

Life is always peril and pain. Faith does not flourish in a vacuum of negation and quest for false comfort. Numbness is a high price to pay for "peace." That is why our Easter celebration draws us to Him who is the soul's haven and true rest, but having done this, sends us on new and more difficult errands of mercy and justice. It causes us to hurt where we have never hurt before. It gives us concerns which are like an ache in the bones. It makes us sensitive to humanity's exposed nerves.

Our Easter faith is meant to get us into trouble, God's kind of trouble! Christ did not steal quietly into history as a cozy, innocuous presence, hiding congenially in the selfish designs of sinful men. No, rather He came as the shattering presence that He is. He was not invited; He "broke in." He left nothing as it had been. Therefore His church dares not be less than the "sworn enemy of the status quo."

God-pleasing worship gives vision. Vision, not that you and I may find a cheap and easy perpetuation of personal bliss, but that we may unflinchingly face with Him the burdens which must be borne. Not ease, but creative purpose and motivation, not something to make our beds upon, but something to set our starting blocks against—this is the painful gift!

These are explosive times. They cry for more than static and sterile responses.

Christ leads us straight into the festering places of our society. Places where questions long ignored will no longer "stay down." He designs to toughen our love into courageous justice. In order to do this He offers us a new sense of wonder and renewed joy in believing. He goes before us to make us hungry and homesick, to lure us to higher ground.

This is the time for greatness. The call for spiritual astronauts has gone out. Racial tensions, international uncertainty, profound interior confusion, and moral fatigue, a forlorn sense of meaninglessness—these are all felt today as Christ commissions His church to bear witness to His resurrection. Nothing less than He—going before us—can provide the courage, humility, industry, and joyous doxology which are required for this hour.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christion love ond freedom. It is published weekly except biweekly during July and August ot North Newton, Kan., by the Board of Educotion ond Publicotion of the Generol Conference Mennonite Church. Second closs postage paid at North Newton, Kan. Subscriptions, $3.50 per yeor in the United Stotes ond Conodo; foreign, $4.00. Editoriol ond business offices: 722 Moin St., Box 647, Newton, Kon. Postmoster: Send form 3579 to Box 647, Newton, Kon. 67114

Sing the New Songs

Even many old songs are new

William Klassen

How do you feel when during a church service you have been asked to sing a new song? Often people complain that the songs they sing in church are unfamiliar. They like to sing the old favorites.

By contrast the biblical writers encourage their readers to "sing a new song unto the Lord" (Ps. 33:3; 96:1; 98:1; 147:1; Isa. 42:10). Nothing so sharply contrasts biblical worship and contemporary worship as these differing attitudes toward the "new song." Hebrew worship was fresh and new. They testified to the fact that God had done something to them by composing a new song for the occasion. Many great hymns have come into existence through just such experiences. The Psalmist says that God drew him up from the desolate pit, out of the miry bog and placed his feet upon a rock, and put a new song in his mouth (Ps. 40:2-3). On an occasion of triumph and victory he promises to sing a new song for God.

Behind these expressions lies the conviction that great new experiences deserve new expressions of praise and thanksgiving. The old and the tried are fine; but times do come when we must sing a new song. Twice in the book of Revelation the "new song" appears, once sung by the elders (5:9) and once by the band of the redeemed (14:3). It might be suggested that those who are unhappy singing new songs will find adjustment in heaven difficult!

Not many new songs are being composed today. Nevertheless we have such an abundant supply of hymns from the past that many of the hymns even in our present hymnbooks are new to many people. To add to this embarrassment of riches is the new hymnbook which will someday be used by both the (Old) Mennonites and by the General Conference Mennonite Church.

When this hymnbook appears both groups will have a modest number of new hymns, although the number of hymns they have always been using will also be large. What a great opportunity for us to share the riches of our hymnody. The great hymn, "O Come, Loud Anthems Let Us Sing," used much among General Conference churches but not used among (Old) Mennonite churches will be available to both groups. The song, "Teach Me Thy Truth," used much among the (Old) Mennonite churches will be available to both. And such great songs as "God of Grace and God of Glory" not used by either group will be a "new song" we can all sing to God's glory.

It may be true that we are not composing as many new songs as we should to make the witness of Christianity effective in our day. Nevertheless we can sing new songs, and as we do so, we share in the great witness that Christians have made to the power and greatness of God.

When Moses was about to turn over the leadership of the people to Joshua he composed a new song to help the people in their battle against paganism (Deut. 31-32). Today, too, one of the greatest resources of the church is "the new song." For by expressing our faith in new forms we give testimony to the ever fresh resources available to us and to our willingness to share the resources of other Christians.

Great new experiences
deserve new expressions
of praise and thanksgiving.

Write a New Poem

It was born word by word

Emma Schwartz

How do you write a poem?

I have not quite succeeded in writing one but I have learned that a poem is not born, save as a vague idea. It is made—laboriously—word by word.

My counselor says, "It means 'blood and tears'—it is never easy."

She has devoted twenty-eight years of her life to editing a poetry magazine— without monetary remuneration, I understand—where amateurs are encouraged to develop what talent they have by seeing their work in print.

Their work? Not entirely, perhaps. This wonderful woman is of such caliber that she has been a college teacher. Her standards are high. This, her work of love, must be something to be proud of. Gently, she criticizes, suggests, tells us when we can do better. Sometimes the change of a word or two makes the difference. Often it takes more.

After working on it for some time —changing, rearranging—I send her this five-line poem. I call it: "Homebound":

Soft snow/ falls from above/ on these, our quiet years/ to bind the sky to the harsh earth/ with peace.

"Soft snow?' she asks. "Remember that words have connotations, often unpleasant. 'Soft snow' makes me shrink—I have struggled through its slushiness too often."

I had scrutinized *soft* critically. My personal reactions to snow, in more active years, had seldom been associated with softness but now, when I do not have to go out in it, why not?

She goes on, "Falls from above? From where else can it fall? Do not waste words." It is bad, I concede, but this is a fixed form with a specific number of syllables: two-four-six eight-two. I need four syllables for that line. Besides, I want to emphasize the contrast between the high and the low.

"To *bind?* That is a harsh word; you cannot bind with *peace*. You mean it *merges* rather than binds.

"I don't know. I was thinking of the word as in 'the tie that binds,' something that connects. Merge has bad overtones for me. There's too much of twentieth century big business deals in it. I consult the dictionary. Here it is: to be swallowed up or submerged. I do not want that. *Blend?* No, the two will never blend. I think I will keep *bind*. Of course there is an implication of *restraint*. The title indicates that. It has evolved from "Snowbound" to "Homebound" and I had liked the added intimation. I would rather be bound than swallowed. I know that I am mortal—limited. Somehow, I must tie the realities of earth to the infinite, make my *peace* with both.

"You mean that gradually, as we grow older, a sense of proportion comes and the irritations seem to fade."

"Yes, I mean that—and less—and more. The more I can make you see and feel, in twenty words, the happier I am."

"Make every word cogent."

I tried, Miss Jenney, but—I may revise it tomorrow—or next week—or next year. Tell me how this is:

HOMEBOUND

The snow
falls gently, now,
on these, our quiet years,
to bind the sky to the harsh earth
with peace.

NEWS

Second Southern Church Built with MDS Aid

Midnight bombers and arsonists, contrary to their design, are hastening the day of integration and freedom in the South. Each bomb blast has the effect of speeding rather than stalling the march of justice. Across the land a lethargic Christian conscience stirred. Precedent-shattering alliances, such as the interfaith interracial Mississippi based Committee of Concern, are being formed.

The Mississippi landscape is dotted with sturdy concrete church buildings rising from seedbeds of ashes and rubble to take the place of old frame structures. One edifice largely built by Mennonite disaster service volunteer craftsmen, the Pleasant Grove Baptist Church at Brandon, Miss., was dedicated on Sunday, March 7. This 200-member congregation was founded in 1898. Its current pastor is S. L. Robinson.

All 200 members of the Pleasant Grove Baptist Church and many guests heard Peace Section executive secretary Edgar Metzler deliver the dedication sermon for the special afternoon service.

"The cause of Christ suffers wherever Christians identify with acts of violence and destruction," said Metzler. "But those who mend and weave the fabric of human relationships bear true witness to Christ.

"The burning of this church was a symbol of all that is contrary to the spirit of Christ; let its rebuilding be a sign and true witness of Him who came to serve, not to destroy.

"The burning of this church was a symbol of the rejection which breaks the world; let its rebuilding be symbolic of the wholeness God creates by His reconciling love.

"The burning of this church was a symbol of hate, which can only destroy; let its rebuilding be a symbol of the power of love, which no force on earth can destroy."

The joyful assembly consisted of Negroes and whites, Americans and Canadians, Catholics and Protestants. Thirteen Mennonites had a hand in the rebuilding.

The Pleasant Grove Baptist Church building was burned the night of July 30, 1964. The burning occurred in the midst of a year of arson, dynamiting, and terror throughout the state when more than twenty-five buildings were completely destroyed and about fifteen others severely damaged.

"Last fall when I came here with other Quakers," said Lawrence Scott, "we found this congregation worshipping out in the open on a rainy Sunday morning amid the ashes of their burned church. We vowed right then that we would not rest until all Christian congregations in Mississippi had places of worship with roofs over their heads."

Scott has been variously described as the "wheel horse, prime mover, leg man, eyes, ears, and moving spirit of the Committee of Concern" in crossing hitherto unbridged boundaries separating Mississippi's citizens.

Mennonites helped complete the first church started by the Quakers, the Christian Union Baptist Church at Tougaloo dedicated Jan. 24.

In November of 1964 work got under way at the Pleasant Grove Baptist Church. Four thousand dollars from insurance, $1000 from members of the congregation, and $5000 from the Committee of Concern made up the working capital. In early December five Mennonite masons began erecting walls on the slab floor poured by a team of Quakers from California. The congregation provided two laborers on most days and additional volunteers on Saturdays. Mennonite disaster teams completed most of the structure and helped finish the interior. A California artist volunteered landscaping, a Jackson architect donated a blueprint, and several suppliers in Jackson and nearby Brandon gave liberal discounts on building materials. The cost for the thirty-five by sixty-six foot building was about $10,000 including plumbing and pews.

The following six men spent a month in Mississippi and are giving an additional month: Oren Zuercher, Dalton, Ohio; J. Devon Leu, West Unity, Ohio; Bernie Thiessen, Boissevain, Man.; Milford Keener, Harrisonburg, Va.; Alfred H. Ewert, Marion, S. D.; and Abram Froese, Sudbury, Ont.

The new men joining them are John Showalter, Goshen, Ind.; Lloyd Barth, Ingersoll, Ont.; Lary Hooley, Topeka, Ind.; Charles Miller, Topeka, Ind.; Clifford Brenneman, Lancaster, Pa.; and Tobias Stehman, Lancaster, Pa. Abram Froese continues to serve as group leader.

Paul S. L. Robinson presides at the dedication of the rebuilt Pleasant Grove Baptist Church, Brandon, Mississippi.

MDS WORKS WITH RED CROSS CALIFORNIA AID CONTINUES

Five Mennonite Disaster Service representatives met with Western area Red Cross director Richard Gordon on February 1 to discuss the flood situation in northern California and how best Mennonites could help in the massive program of restoration and reconstruction.

As a first step Gordon recommended that a man be found to go to Eureka for three weeks and work with Red Cross officials as a "trained on the job" caseworker. Donald Jost of Reedley agreed to go. As a caseworker Jost will interview individual parties in need of help. Later, with additional screening by a "construction adviser," decisions can be made regarding the extent to which the Red Cross will render help. It is through the efforts of caseworkers that specific cases will be referred to Mennonite disaster workers for assistance.

On February 9, O. B. Reimer of Reedley, and Donald Jost drove to Eureka. They found the roads passable but traffic was slowed by controls, delays, detours, and rough road surfaces. The countryside was a shambles. In a few places members of the Church of God in Christ, Mennonite, were engaged in disaster work.

Mud in houses and yards was of such a nature that a thorough job of cleaning up may have to wait until summer. In some places it was impossible to inspect the premises without sinking down to the knees in muck. Nor is it likely to get an immediate chance to dry because the rainy season lasts from February to May.

A number of evacuees have been able to reoccupy their dwellings. Others have left the area for good. And some would like to return but their homes are inaccessible because of the mud in their yards.

Reimer believes that reoccupation could be speeded in certain instances if, for example, workmen would remove ruined sheetrock, insulation, or plyboard from walls, as well as remove and renail the subflooring. After that the owners could proceed on their own with repairs. Walls bashed in by floating logs may be removed and replaced. Another possibility is the removal of mud with a front end tractor loader and small dump truck. At other places it is virtually useless for residents to return until clean water and electricity are available again.

Reimer returned home on February 12 while Jost began case work from out of the Red Cross office at Fortuna.

On February 15 a five-man MDS crew began work in the Rio Dell and Scotia areas. The work force will be enlarged as the situation develops. Each volunteer will likely serve a week and then be replaced by other workmen.

Another group of five men went to Orleans on February 16. The soil at Orleans is more sandy so that work can proceed soon after rain. The men are paying their own transportation to the scenes of disaster and the Red Cross is covering the cost for meals and lodging.

The final phase of work will be one of large scale reconstruction which may be delayed until spring or summer because of the adverse weather. It is possible that MDS regions east of the Rockies will send in men when conditions allow and plans can be finalized.

SASKATCHEWAN HOUSE BOUGHT CENTER FOR NORTH BATTLEFORD

A loan from the Mutual Aid Services, Inc. helped purchase a two and a half story house for the Mennonite Church in North Battleford, Sask. It will be used as a combination parsonage and voluntary service unit house. Alfred Heinrichs is the pastor of the church and serves as director of the North Battleford voluntary service program.

For a number of years General Conference voluntary service has maintained an earning summer service unit at North Battleford at the mental hospital. During the summer of 1964 approximately twenty people served for a period of five months. Usually about four long-term volunteers also serve.

The seven or eight Indian reserves located within a fifty-mile radius of North Battleford give an excellent opportunity for a mission ministry. Community development and a spiritual ministry are much needed and a summer recreation program for young people and adults might be early aspects of this project. Further needs to be met are better wells, family gardens, 4-H programs for young people, and training for vocational trades.

Mutual Aid Services is an agency of the General Conference Mennonite Church.

WINNIPEG HOSPITAL ASKS AID

Mennonite Central Committee of Ontario has announced that MCC Canadian summer service will reopen its unit at the Winnipeg Municipal Hospital.

The hospital has requested nurse aides, licensed practical nurses, and registered nurses as summer replacement help. Ten volunteers are needed by May 1, ten others by June 1, and ten by July 1. A total of thirty workers can be placed in this unit. The hospital will provide living accommodations, meals, and a salary.

Interested individuals should contact the Mennonite Central Committee at 104 Princess Street, Winnipeg 2, Man., or at 50 Kent Ave., Kitchener, Ont.

CHURCH BOUGHT IN COLUMBUS

The Columbus, Ohio Fellowship recently purchased a good stone-faced church which belonged to a Presbyterian congregation. The building seats 176 people in the main auditorium and fifty more in the Sunday school wing.

The Columbus Fellowship is a united Mennonite congregation, composed mainly of Mennonite students attending Ohio State University and professional people in the city. Membership is forty-five, but the attendance has reached 127.

CANADIAN DOCTOR FLEES ATTACK CATHOLIC BOAT USED IN CONGO

The following article was written by Arnold Nickel, Saskatoon, Sask., a medical doctor serving under the Mennonite Central Committee. He had been assigned to a Baptist mission in western Congo.

On January 23, all the mission personnel and their families, including both Protestant and Catholic faiths, were evacuated from Bolobo, in the Republic of Congo.

The first definite indication of repeated rebel activity in the Bolobo area occurred December 23-25. Confirmed rumors said small groups had crossed the river at Yumbi, seventy-five kilometers above Bolobo and at Tshumbiri, about forty kilometers downstream. The army which was garrisoned at Bolobo (about sixty resident gendarmes and fifty paracommandos) made sorties into these areas and came back with several prisoners. The rebels sent word to the army that they would attack at some time during the Christmas season.

The holiday season remained quiet, although all of the missionary staff were anxious to a degree, and tried to get more information from the local population.

Work continued as usual after New Year's Day and in the medical area all indications seemed to show that people were getting more settled, and were coming to the hospital in increasing numbers for elective treatment. People were even coming from the interior, something they had not done since July except for acute emergencies. Secondary school classes continued as usual, and the church had an excellently attended one-week regional conference in the middle of January.

We were in the process of arranging a vacation trip to Victoria Falls, so on January 21 I made a boat trip to Nkolo in order to send my passports to Leopoldville. Nkolo is a small village about twenty-five miles upstream from Bolobo. Sobopla, a large plywood manufacturing plant employing 100 Congolese as well as a dozen Europeans, is located here. Everything was quiet when I arrived home without incident.

January 23 dawned as peacefully as all the other mornings since early August. We all went to work as usual. Then at 10 o'clock I received word that the Europeans at Sobopla had been arrested by a group of rebels.

A Congolese eyewitness brought word to the Catholic priest at Mistandunga. He in turn came to Bolobo with the witness and reported the news to the local authorities and to us. The witness reported seeing at least five rebels arresting the Europeans at Sobopla, but did not stay to see what else took place. The army asked us for our Land Rover pickup truck in order for them to go to Nkolo to engage the rebels in battle.

Shortly after the news reached us, the Catholic fathers approached us and offered us room in their boat should evacuation prove necessary. We were very grateful for this offer, but were at that moment having a meeting with the local church leaders to formulate a plan of action. We had direct radio contact with Missionary Aviation Fellowship in Leopoldville and were scheduled to contact them in three hours time. Fortunately, news of our situation reached Leopoldville only three hours after the news first reached Bolobo. At the meeting we decided that preparedness would be the best course to follow with the hope that further news would come from Nkolo.

At 1:20 p.m. our Land Rover arrived at the hospital with seven wounded soldiers. They had been in a rebel ambush twelve miles out of Bolobo, at a village called Ndwa. Apparently they had checked with the villagers at Ndwa and were reassured that the way was clear. On the outskirts of the village they fell victim to rebel gunfire. The weapons used were of a local variety evident from the wounds inflicted, stones and other miscellaneous objects packed into the barrels of muzzle-loaders.

The two nurses and I immediately set out to treat the wounded. Fortunately, the wounds were generally of a superficial variety, involving little blood loss and no shattered bones. One soldier had broken his wrist falling out of the truck. Several faithful Congolese nurses were present to help us and this speeded up work considerably.

While treating the soldiers Angus McNeil (Baptist missionary) and I discussed the possibilities. We felt that a complete evacuation seemed to be the only recourse. He had already informed Leo of the new situation and the mission directors were in agreement with this decision. Angus then went ahead with the job of organizing the loading of the boat while I worked in the hospital.

We left Bolobo at three-thirty via the Catholic mission boat, the *Jean-Baptiste*. We were twenty-one adults and seven children. The boat was of metal construction with a displacement depth of about three to four feet and a length of approximately thirty feet. It was driven by an inboard diesel engine. The waterline reached to within six inches of the top edge of the gunwales at their lowest points when fully loaded. At top speed, including the help of the river current, we were able to muster about six miles per hour.

Our journey down the river, packed like sardines into a slow overloaded boat with seven, restless at best, children all under four years of age, was an adventure in itself. The children had to be constantly held on laps because there was no room for them to stand. There were no seats so suitcases, jerry cans, boxes, and boat rails had to do. Morale was good despite the depressing aspects that an evacuation entails. Time passed quickly until eight o'clock. We were afraid of being intercepted so were careful not to draw any more attention than was already being attracted by the noise of the motor. The most dangerous part of the journey in this regard was the Tshumbiri area, which we passed around nine.

Toward midnight the chauffeur suddenly made an about-turn aiming the boat back upstream, toward Bolobo. Since Angus and I were on the bow with clear visibility on all sides, we noticed the maneuver and pointed it out. Both the chauffeur and the Catholic priest piloting the boat were adamant in their stand that they were heading in the right direction. The water hyacinth was no help in proving the case because it was drifting with the boat. All our arguing was done over the noise of the diesel motor, and this in itself compounded the problem. Finally, after half an hour of argument, we pointed to the position of a certain star located over the French Congo and thus were able to convince them to turn around and head toward Leo! Two hours later we were reassured when the moon rose over the Congo (Leopoldville) the way it was supposed to do.

At 6:30 a.m. we stepped on shore to stretch our legs for the first time since leaving. Just as we were ready to move on again, a Missionary Aviation Fellowship plane flew over and spotted us on shore. It was a welcome sight as many, I am sure, felt quite lost and deserted after a long night on the river. They dropped a message saying there was a reception party waiting for us in Leopoldville. This boosted our morale so that time again pased more quickly.

We entered Stanley Pool without further incident at 3:00 p.m. and by 6:30 p.m. we docked on the east edge of the pool. There we were loaded into ever so welcome vehicles to take us through the roadblocks and into the city. We had been on the water twenty-seven hours.

Many things worked in our favor throughout all these troubles. We are greatly indebted to the Catholic Mission at Bolobo for welcoming us on board their small, slow boat, and also to the many friends and concerned people who welcomed us into Leopoldville. We feel that the hand of God had guided us once more into safety and were reminded with great emotion of the Twenty-third Psalm.

NEW CHURCH IN WINKLER

For a number of years the Winkler Bergthaler Church, Winkler, Man., has been sponsoring an outpost Sunday school. A congregation gradually was formed, and on Feb. 7, the group dedicated its new building south of Winkler. The congregation is the Bethel Bergthaler Mennonite Church of Winkler.

Another new congregation in the Bergthaler group is the Gladstone (Man.) congregation.

FALL SEMINAR SET FOR PASTORS

The first of a series of annual pastors' seminars has been planned for Oct. 6-13, on the campus of Mennonite Biblical Seminary, Elkhart, Ind. The opening session is on the evening of Oct. 6, and the closing session at noon, Oct. 13. The seminar is intended to be a retreat experience and a refresher course for pastors.

Each morning classes will include Bible study and a course on either pastoral concerns or preaching. The afternoon course will be on the subject of current theological trends. In the evening pastors will have an opportunity to look at themselves. "The Role of the Pastor and the Church in a Changing World" is the topic. Orlando Waltner will give an address one evening on "The General Conference in a World of Change." A non-Mennonite minister who has been active in church renewal will also give one evening address. Instructors and course leaders will be announced when the selection is complete.

The objectives of the seminar are to enlarge the sense of call to the ministry; to provide spiritual stimulus through Bible study, fellowship, and discussion; to give practical help on pastoral concerns; and to help the pastor to see his role and that of the church in a changing world.

About fifty pastors will be invited as delegates, prorated among the various area conferences. The committee on the ministry will choose the delegates. This procedure was adopted to make sure that each pastor has an opportunity to attend the seminar once every five or six years.

The Schowalter Foundation will pay the major share of the expenses. District ministerial committees have been requested to budget some funds for the annual pastors' seminar. The only expense to each pastor attending is a registration fee.

Members of the planning committee making arrangements for the pastors' seminar are R. L. Hartzler, chairman; Erland Waltner; and Walter Gering, secretary.

WORDS AND DEEDS

Nineteen Bethel College students participated in the closing rally of the Selma to Montgomery, Ala., civil rights march and demonstration on March 25. A report of the experience written by one of the students, Clayton Koppes, North Newton, Kan., was published in the front page of the Wichita (Kan.) *Eagle-Beacon* on the following Sunday.

Nelson Litwiller, president of the Mennonite seminary in Uruguay, says, "We anticipate a good year at Evangelical Biblical Seminary. Our enrollment will go over forty. School began on March 18, and we are bursting at the seams again for want of space and everything is crowded. We started out with a spiritual retreat and orientation for four days at the edge of the river about sixty miles from here."

March relief sales at Congerville and Arthur, Ill., raised $11,800 for the Mennonite Central Committee.

Harold E. Fey, former editor of the *Christian Century*, says, "The improvement of the religious press depends upon recovery, in addition to its theological and ecumenical integrity, of its broad public educational function. The press is an educator as well as a defender of the faith and therefore its teaching is most needed wherever the Christian gospel comes to bear on ecumenical and ethical decisions. People must make ethical decisions on such matters as housing, employment, youth problems, the family, population policies, slum clearance, urban renewal, migrants and other poor peoples, the schools, crime, foreign aid, international cooperation, the United Nations, economic development, Communist aggression, defense, disarmament—all these issues. A religious paper that deals with such issues should constantly strive to relate them to the theological dimension. We must call on our readers to come forward and offer their wisdom. . . . I know of no better way of developing the priesthood of all believers than thus to give lay men and women encouragement to participate in the dialogues of the larger Christian community in our pluralistic society."

The Topeka 1-W Unit will hold its biennial reunion at Pleasant Acres School, Newton, Kan., on June 6 with a potluck dinner beginning at 12:30 p. m.

The Temptations of J. B. was a drama produced by the youth of the First Church, Newton, Kan. Copies of the script are available from Russell Hiebert, Box 178, North Newton, Kan. 67117.

The Lord's Prayer has been issued in an "ecumenical form" by the Protestant and Roman Catholic Bible societies of the Netherlands for use at interconfessional gatherings.

Virgil Peters, Wichita, Kan., is a physician doing voluntary service at a Mennonite-sponsored hospital in Taiwan. He says, "Work at the hospital is most interesting and challenging. That's why I'm here, to help people that need help. I wouldn't trade this opportunity for anything in the States."

The Lutheran Church in America is asking its congregations to eliminate from church life "commercialism [that] creates a false image." Churches are asked to reconsider the use of such money-making projects as card parties, bazaars, games of chance, dinners, and sales of products. The church is asked "to move toward the development of other means of publicity and interpretation so that commercial activities can be abandoned as rapidly as possible."

Wycliffe Bible Translators report that many Indian tribes in the jungles of Brazil face extinction. Of the 235 tribes known to exist in 1900 only 186 remained in 1950.

Delbert Wiens, instructor at Tabor College, Hillsboro, Kan., and a former relief worker in southeast Asia, says that the needs for people for friendship, belonging, compassion, and meaning are greater than their economic needs. Wiens spoke to the annual meeting of the Association of Mennonite Aid Societies held in Newton, Kan., in March.

C. J. Dyck, church history professor at Mennonite Seminary, Elkhart, Ind., says, "To be reconciled in Christ means we no longer fight others but forgive them and work together. The strength to live such a life of divine reconciliation comes from Christ." He spoke at a community gathering which followed a street demonstration for interracial brotherhood in which twenty seminary students and teachers joined with 500 other persons.

Thirty-seventh Triennial Session

GENERAL CONFERENCE MENNONITE CHURCH

Estes Park Conference YMCA, Association Camp, Colorado—July 10-17, 1965

Stand fast . . . striving together . . . for the faith. Philippians 1:27b

Saturday, July 10

7:00 p.m.	Worship; Orlando A. Waltner, chairman
7:45 p.m.	Committee on Church Unity report, reception of new congregations
8:15 p.m.	Announcements and closing (by 8:30 p.m.)

Sunday, July 11

9:30 a.m.	Worship; Harris Waltner, presiding; conference sermon by Walter Gering; offering
10:45 a.m.	Group discussions; Henry Poettcker, presiding
3:00 p.m.	Henry Poettcker, presiding; special music; introduction of fraternal delegates by Orlando A. Waltner; offering
4:00 p.m.	Schowalter Memorial Address, J. Lawrence Burkholder, Harvard University
7:00 p.m.	Memorial service; George Kopper, chairman; communion service; message, R. L. Hartlzer; offering

Monday, July 12

8:15 a.m.	Prayer services (until 8:45 a.m.)
9:00 a.m.	Executive Committee; hymn, scripture, prayer
10:20 a.m.	Hymn sing
10:30 a.m.	Constitution and Polity Committee report; election of officers and Program Committee
1:30 p.m.	Board of Business Administration; introduction, C. J. Dyck; reports of committees and trustees; comments by executive secretary; stewardship secretary report; election of board members.
3:30 p.m.	Group discussions
7:00 p.m.	Schowalter Memorial Address, J. Lawrence Burkholder
7:30 p.m.	Overview of conference work
8:00 p.m.	Premier showing of filmstrip on General Conference work
8:30 p.m.	Fellowship hour

Tuesday, July 13

8:15 a.m.	Prayer services
9:00 a.m.	Board of Missions; hymn, scripture, and prayer
10:20 a.m.	Hymn sing
10:30 a.m.	Mission issues and concerns
11:00 a.m.	Group discussions
1:30 p.m.	Auxiliaries; Women's Missionary Association, Mennonite Men, and Young People's Union (simultaneous meetings).
7:00 p.m.	Mission report (continued)
7:30 p.m.	Continental Report—Europe and Asia; David Schroeder, leader; "Tomorrow's Missionary Meets Awakening Religions," Ferd Ediger; "Bread and Hope for Mr. Rhee," Norman B. Wingert; "Missionaries in Blue Jeans—Pax" by Franzie Loepp; "Enlargement of Life Through Literacy," Palmer Becker; "God's People in Asia," Paul Lin.
8:30 p.m.	Fellowship hour

Wednesday, July 14

8:15 a.m.	Prayer services
9:00 a.m.	Hymn, scripture, prayer by Women's Missionary Association; Resolutions Committee; Executive Committee
10:00 a.m.	Mission report (continued)
10:20 a.m.	Hymn sing
10:30 a.m.	"God's Word for a New Age" by John H. McCombe, Jr., American Bible Society
11:00 a.m.	Continental Report—Africa; Elmer Neufeld, leader; "The New Africa and Our Mission," Elmer Neufeld; "Congo—God's People on Trial," Kasadi Matthew; "Mission to Muslims in Algeria and Jordan—New Structures for Mission Cooperation," Vern Preheim; "Teachers Abroad—Gift for Missions," (to be announced); Open discussion on "Our Ministry of Reconciliation" and "Mission Future in Africa"
1:30 p.m.	Tours
7:00 p.m.	Mass choir concert
7:30 p.m.	Youth program
8:30 p.m.	Fellowship hour

Thursday, July 15

8:15 a.m.	Prayer services
9:00 a.m.	Hymn, scripture, prayer; introduction of fraternal delegates—Orlando A. Waltner
9:30 a.m.	Board of Education and Publication
10:20 a.m.	Hymn sing
10:30 a.m.	Education and Publication report (continued)
11:05 a.m.	Group discussions
1:30 p.m.	Education and publication report (continued)
2:00 p.m.	Mennonite Biblical Seminary report
3:00 p.m.	Fraternal greetings
3:30 p.m.	Executive Committee business
7:00 p.m.	Continental Report—North America; D. P. Neufeld, leader; "Christians of the West Through Eyes of the East," Yamada San; "Brotherhood and Tension in General Conference," Henry Poettcker; "Stewardship and Good News," Frank Ward; "Renewal Through Christian Education," Jacob T. Friesen; "The Future of Our Church College," Robert Kreider
8:00 p.m.	Education and publication report (continued)
8:30 p.m.	Fellowship hour

Friday, July 16

8:15 a.m.	Prayer services
9:00 a.m.	Hymn, scripture, prayer; Resolutions Committee
9:30 a.m.	Board of Christian Service
10:20 a.m.	Hymn sing
10:30 a.m.	Open discussion (on the floor)

11:05 a.m. Group discussions

1:30 p.m. CONTINENTAL REPORT — Latin America; H. P. Epp, leader; "Agricultural Ventures," Robert Unruh; "Progress in Education," Bruno Epp; "Medical Work in Bolivia and Paraguay" (to be announced); "Industrialization and Mutual Aid," J. M. Jungas; "Christian Nurture," Walter H. Dyck; "Today and Tomorrow in South America," Ernst Harder.

2:30 p.m. "God's Word in a New World," John H. McCombs, Jr.

3:00 p.m. Business resolutions

7:00 p.m. Mass choir concert

7:30 p.m. Pageant, "Unto the Least of These"

Saturday, July 17

TOURS

CHURCH RECORD

CALENDAR

Conferences

Apr. 22-26 — Central District, Normal, Ill.

Apr. 29-May 2—Eastern District, Landsdale, Pa.

May 13-16 — Pacfic District, Monroe, Wash.

June 17-20 — Northern District, Freeman, S. D.

July 2-6 — Canadian Conference, Clearbrook, B. C.

July 10-17 — General Conference, Estes Park; Colo.

July 23-30, 1967 — Mennonite World Conference, The Netherlands.

Canadian

May 9 — Canadian Mennonite Bible College, graduation.

May 30 — Rosthern (Sask.) Junior College, graduation.

Central

Apr. 11-14 — First Church, Bluffton, Ohio, Orlando Waltner, speaker.

Apr. 11-15 — Grace Church, Pandora, Ohio, Lala K. K. Dey, speaker.

Eastern

Apr. 18 — East Swamp, Quakertown, Pa., concert. Chorale of Grace Bible Institute.

Northern

Apr. 11-18 — New Hutterthal Church, Bridgewater, S. D., Vernon Duerksen, speaker.

Pacific

Apr. 11-16 — First Church, Paso Robles, Calif., Lester Janzen, speaker.

Western

Apr. 11-13 — Hebron Church, Buhler, Kan., Russell L. Mast, speaker.

Apr. 11-16 — First Church, Ransom, Kan., Menno Ediger, speaker.

Apr. 12 — First Church, Pretty Prairie, Kan., Biblical Seminary choir.

Apr. 12 — Bethel College, North Newton, Kan., concert, Robert Hale.

Apr. 12-16 — Grace Hill, Whitewater, Kan., Harold Thieszen, speaker.

Apr. 11-18—Inman, Kan. Church, special meetings, Gary Stenson, speaker.

Apr. 13-16—Hoffnungsau Church, Inman, Kan., Ralph Weber, speaker.

Apr. 18 — Bethel Church, Inman, Kan., Easter Cantata.

BAPTISMS

First Church, Newton, Kan., on Mar. 21: Charlene Anderson, Annora Busenitz, Ruth Anne Dick, Krystine Hiebert, Barbara Janzen, Susie Penner, Mary Peters, Nadine Reimer, Roberta Voth, Rodney Eck, David Mason, Marlow Penner, Dennis Schrag, Stanley Smith, Richard Stucky, James Voth.

DEATHS

Katie Base, Bergthal Church, Pawnee Rock, Kan., was born Mar. 25, 1885, and died Mar. 16. She is survived by two daughters, one son, and three sisters.

Daniel P. Ediger, Bethel Church, Inman, Kan., was born Aug. 28 1897, and died Mar. 29. He is survived by his wife, one son, and two daughters.

Peter B. Graber, Salem-Zion Church, Freeman, S. D., was born Sept. 14, 1886, and died Mar. 8. He is survived by his wife, one daughter, and two sons.

Peter P. Heinrichs, Lowe Farm, Man., was born Dec. 4, 1890 in Altona, Man., and died Feb. 10. He was ordained as a preacher in the Bergthaler Church on Jan. 9, 1938 and served the Lowe Farm congregation.

Jacob Nachtigal, First Church, Newton, Kan., was born Mar. 7, 1886, and died Mar. 12.

Mrs John Ratzloff, Hoffnungsau Church, Inman, Kan., died at the Buhler Sunshine Home.

Mary Wiebe (Mrs. Dietrich), Alexanderwohl Church, Goessel, Kan., was born Jan. 8, 1892, and died Mar. 16. She is survived by her husband and six children.

MARRIAGES

Jim Gerber, First Church, Sugarcreek, Ohio, and *Janet Payne.* Columbus, Ohio, on March 20.

Ralph Pool and *Susan Van Dyke,* both of Calvary Church, Washington, Ill., on Mar. 12.

Jay Dean Regehr, Inman (Kan.) Church and *Judith Ann Janzen,* First Church, Halstead, Kan., on

Alvin Allen, Merle Bender, Theodore Schmidt (Workers); Henry W. Eby (Gifts).

March 20.

Allen Keith Schrag and *Geraldine Kay Schrag*, both of First Church, Pretty Prairie, Kan., on Mar. 26.

Vernon C. Smith and Verna Reeb, both of Calvary Church, Washington Ill., on Feb. 6.

NEW ADDRESSES

L. W. Jantzen, Mission House, Korba, M.P., India [97]
Harley Kroeker, 365 Webber St., Napa, Calif. 94558 [48]
Roger Mierau, 15216 Daphne, Gardena, Calif. 90249 [246]
Mrs. C. H. Musselman, Fahrney-Keedy Home, Boonsboro, Md. 21713 [248]
Katie Reimer, 4145 East Turney Ave., Phoenix, Ariz. 85018 [7]
Ed D. Schmidt, Jagdeeshpur via Mahasamund, M.P., India [137]
Mrs. William Sheaffer, 2116 Marguerite Street, Lansing, Michigan 48912 [196]
Erna Wiebe, 1729 Moranda Way, Sunnyvale, Calif. 84086 [48]

Key to congregation code numbers in brackets is available on request.

WORKERS

Alvin Allen, Wichita, Kan., has been appointed professor of psychology and education at Bethel College and will take up his duties in September. He has taught at Friends University since 1958 where he heads the department of education. He is a graduate of Southwestern College, Claremont Graduate School, and Oregon State University.

Merle L. Bender, Wichita, Kan., has been appointed Bethel College director of development. Currently holding a similar post with Friends University, he will begin his new task in August. He served in the Hesston College public relations office from 1951 to 1957 and was pastor of the Eureka Gardens Mennonite Church, Wichita, from 1948 to 1951. Bender will succeed Edmund J. Miller, present director of development who will continue on a part-time basis as associate in church relations. Miller will also give additional time to Grace Hill Church, Newton, where he has served as interim minister for the past two years.

Wesley Jantz, Hesston, Kan., has resigned as the pastor of the Walton (Kan.) Church where he has served part-time for the last three years while working as administrator at Schowalter Villa, Hesston. On June 15 he will take up pastoral duties at the Mennonite Church in Greeley, Colo.

Abe Krause, Inola, Okla., will become the associate pastor of the Bethesda Church, Henderson, Neb., on Aug. 1. He has served the Eden Church, Inola, for the last six years.

Mrs. Ralph Metzler, Nappanee, Ind., was assigned on Mar. 15 by the Mennonite Central Committee's senior voluntary service program to the Bethel Home for the Aged, Newton, Kan., to do visitation among the guests. She has performed similar service at the homes for the aged in Frederick, Pa., and Meadows, Ill., and at a boys' home in Illinois.

Theodore Schmidt, Newton, Kan., was assigned on Mar. 25 by MCC's senior voluntary service program to the North Newton (Kan.) Clothing Center where by mid-year he will assume a supervisory role at the clothing depot and warehouse.

GIFTS

Bluffton College is the beneficiary of a $776,000 trust fund from the estate of Henry W. Eby, a Goshen (Ind.) physician who died Mar. 9, at the age of 92. The income from the trust fund, the largest single gift in the history of the school, is designated for the extension, care, and maintenance of the departments of liberal and fine arts.

LETTERS

INTERPRET MODERN ART

To the Editor: If modern art does indeed possess the merit which its supporters claim for it, why is it that their usual reaction to any question or criticism is to directly or indirectly parade their superiority in the matter, and by the same token or indirection belittle those who are unable to see what they see? What kind of supporting tactic is that? Some time ago during an exhibit in this city, after the exhibits were on display for some days it was discovered that one of them was upside down. Most people were quite amused, *but* the rejoinder of the art critics, true to form, was that people generally do not appreciate real art.

In the current comments relating to the matter, the case is carried to new lengths by characterizing those who do not read or appreciate modern art as being of warped mentality ("distorted thoughts"), narrow ("have their eyes stretched"), and "illiterate." One recalls that upon occasion Jesus by no means commended "those who were sure of their own goodness, and looked down on every one else."

Rather than to resorting to such tactic, why do those who interpret modern art not set themselves to do so for the sake of the rest of us? As regards the case now in question, such procedure would set out clearly what impression of Christ the artist sought to portray, and then show how the detail of the picture accents that portrayal. This should include an explanation of why the artist felt his purpose would be accentuated by going beyond artists of past generations by setting out in boldest relief one of the more intimate elements in human anatomy.

The judgment here is that such interpretive procedure would be enlightening and helpful rather than stigmatizing, and the interpreter thereby reveal far more about the purpose and quality of modern art, and far less than usual about himself.

R. L. Hartzler, 809 N. Evans St., Bloomington, Ill.

Brother Hartzler, meet Brother Sprunger. Editor.

NUDE BUT NOT VULGAR

To the Editor: This is in response to the adverse expression concerning the painting, "The Baptism of Jesus" by George Rouault shown in the Feb. 16 issue on page 99. I regret that I have delayed too long in writing to you concerning the excellent work of our art editors and other artists which appears and has appeared in our church papers. There have been some very harsh, unjust and damaging criticisms by some who have not bothered to acquaint themselves with the true nature, message, mission, meaning, drama, and the various styles of art expression. How can we be valid critics when we have not learned the language of art and base our remarks only on what we like offhand or don't like?

We must respect the sincere creative artist as one who presents old facts and ideas in a new way or entirely new ideas to enlighten us and challenge our thinking. The artist betrays his God-given talent if he copies or grossly imitates the work of others, or worse yet paints by number. No matter how skillful the craftsmanship, it is not art unless he has contributed his own interpretation, composition, and choice of color.

Frankly there are other pictures of the same subject which I personally prefer to this sincere, vigorous, but sensitive statement by Georges Rouault. I admire the work of this dedicated artist and strive to understand it more fully; but, I shall never enjoy it in the same way that I enjoy the work of some other artists. Somehow it jars me too much for comfort.

As to the work being discussed it does show Jesus nearly nude but not in a vulgar sense and surely not with the idea of exciting base emotions. In this instance the nude body is a symbol of the fact that we should not, and can hide nothing, from God, especially not at the time of baptism.

In my forty-one years of teaching art in Goshen junior and senior high school and thirty years (part-time) at Goshen College there never was any problem concerning the use of the nude figure to express ideas visually. I never encouraged its use and I never forbade it. It just never became an issue.

I do not agree with a friend who facetiously said, "No nudes is good nudes." One merely explained that there is a great difference in using the nude body as a symbol to express noble ideas versus sheer nakedness to arouse the carnal cravings of worldly people. The latter view has no place in the life and work of dedicated artists, who wish to use their God-given abilities to glorify our creator, and bring joy and enlightenment to others.

What we try to read from a work of art does not make it vulgar but what we try to read into it makes it *seem vulgar to us.* It would be well if we would be more open-minded and learn more of the language of art and the work at hand before we condemn the work and those who derive joy and a blessing from it.

Personally I have participated in many Art for Religion shows and seek to incorporate a religious connotation in most of my work. I shall continue to do so and will encourage others to do so as long as I am able.

It would be noteworthy if all Mennonite artists could join in showing original creative work of a religious nature from time to time. *Arthur L. Sprunger, 611 S. 7 St., Goshen, Ind.*

WAR KILLS VIETNAMESE

Dear Editor: Thousands made their voices heard in protest to the atrocities in Selma and Montgomery, Alabama —and got some action. Millions should be demanding an end to the even more horrible war in Vietnam— and the historic peace churches should be leading. The war is being waged in OUR name—and we should be outraged not because it "threatens world peace" (News item in *The Mennonite*, March 23) but because it is killing the people of Vietnam.

By our taxes we pay for war and destruction.

By our silence we acquiesce to the crimes of our nation.

By our letters to politicians we give lip service to women and children dying.

By our actions we pierce the darkness with a light.

College students are sponsoring a nationwide march on Washington April 17 in protest to U. S. crimes in Vietnam.

Working people climbed a barbed wire fence at the Oakland, Cal., naval terminal (departure point for Vietnam war supplies) in an attempt to confront the workers about the evil they're involved in.

An eighty-two year old Quaker lady set herself aflame in Detroit as did the Buddhist monks in Vietnam.

What are the Mennonites doing? *Mardy Rich Stone, 2738 Grant St., Berkeley, Calif. 94703*

SHALLOW VIETNAM UNTRUTHS

Dear Mr. Shelly: This is my comment on the News article in the March 23 *Mennonite.* I hope those who read the article do not take it word for word. I hope others were able to see the shallow untruths printed about the Vietnam situation.

To begin with, the title says "Vietnam Threatens World Peace." This implys that we already have World Peace and that Vietnam is the only trouble spot. What about Africa, East Germany, Cuba and our own United States? Uprisings in these and other areas are a strange kind of "Peace." Perhaps this is the communist idea of peace, but yours and mine should be different.

Vern Preheim suggests that we support negotiations in Vietnam through letters to the President and our government officials. I suggest first, that people inform *themselves* on the Vietnam situation. If they know the facts, their letters to the President will ask for stronger action in Vietnam; not agreements with the communists.

While we inform ourselves about Vietnam, it would also follow to educate ourselves about the United Nations, the World and National Council of Churches, the civil rights issues and communism in general. This self-education may be difficult, since most daily newspapers and some of our weekly news and other magazines are poor sources of facts.

As a Mennonite, I feel that it is time for Mennonites to reexamine their traditional theme of nonresistance. Fighting an armed battle, and fighting communism with verbal action are two different things. Surely no one in his right mind would consciously be nonresistive to communism.

As a Mennonite and an American I would like to know if fellow Mennonites would let their families be killed or taken captive by communists without some sort of resistance. To me, this sort of nonresistance would have nothing to do with being a Mennonite, a Christian, or a human being.

I am sure there will be more comments concerning the Vietnam article. An article such as this could do untold damage when read by uninformed people. People who hold high respect, almost reverence for this paper, deserve more than a "can't win" attitude. *Pam Mueller, 5724 N. Black Canyon, Cypress Manor, Apt. 20, Phoenix, Ariz. 85017*

TAKE A FIRM STAND

Dear Editor: This letter is in answer to the article "Vietnam Threatens World Peace" in the March 23, 1965 issue of *The Mennonite.*

The United States pours $1.5 million dollars a day into defending the South Vietnamese against the communist guerrillas. Yet we hear reports from this war that our boys are dying because of inferior weapons such as obsolete planes, World War I pistols and ammunition, weak ammunition clips and lack of proper clothing. The use of these weapons only places our boys into a position of fighting with their hands tied. The sum of $1.5 million per day surely should buy the best of equipment. Could this be a reason why we are losing this vital war?

In the article "Vietnam Threatens World Peace" [Mar. 23] it was brought out that only 20 per cent of the supplies used by the Viet Cong comes from North Vietnam. The other 80 per cent being captured from the South Vietnamese Army. Should any nation be allowed to wage a 20 percent war against its neighbor?

This is not a civil war as Walter Lippmann puts it. The people of North Vietnam hate communism just as much as South Vietnamese do. The North Vietnamese are forced to live under communism just as the North Koreans, Chinese, Poles, Germans and Cubans are forced. These people love freedom just as much as every American.

The people of South Vietnam ask our government to help defend them against the Viet Cong. If we withdraw how can a people already three quarters defeated possibly defend themselves against such a ruthless enemy as the Viet Cong? If a neutralized Vietnam were set up what would keep it from going communist as did Laos and Cambodia? The communists, no matter where in the world, have only kept those agreements, formal or informal, which suited them. Why enter into an agreement which will be broken if it will not suit the communist plan for world conquest? How can the American public justify leaving a nation helpless in the face of an enemy with no moral standards?

Last but not least the article "Vietnam Threatens World Peace," suggests that support should be given to negotiation in letters to the President, legislators, and other government officials both in the United States and Canada. As I have stated above, to negotiate a peace in South Vietnam will turn another country to the communists as happened in Laos in 1961, and in Korea and Cambodia before. Where will this appeasement stop? Anyone who says the communists are not out to control the world is kidding himself. He needs only to survey the world situation today and compare it to 1945. Why not stand firm now instead of the day they try to take Great Britain as they did China or Mexico as they are Southeast Asia or even our own beloved United States as they have Algeria, Egypt, Congo, Yugoslavia, Rumania, Bulgaria, Hungary, Austria, Czechoslovakia, Poland, East Germany, Tibet, Laos, Cambodia, North Korea, Mongolia, and Cuba, and there are more.

I call on all Mennonites to take a firm stand and express their right of free speech regardless of their views. For I believe the words of George Washington who said "Truth will ultimately prevail where pains are taken to bring it to light," and as Daniel Webster said "There is nothing so powerful as truth, and often nothing so strange." *Everett R. Weesner, 5131 W. Catalina Dr., Phoenix, Ariz.*

THE THIRD DAY

To the Editor: The expression, the third day, is used frequently in connection with the resurrection of Jesus from the dead. In the synoptic gospels Jesus himself teaches His disciples that He had to suffer and die and on the third day He would rise again. In Matt. 16:21; Mark 9:31; Luke 9:22 and some six times more He brings out this truth.

Then the Apostle Paul in 1 Cor. 15:4 mentions this truth as one of the fundamental truths of the gospel. Jesus' death, burial, and resurrection are the foundations of the good tidings of redemption. If Christ had not risen from the dead we would have no good news to proclaim. Death would keep us in its hold. And life everlasting would not be ours. Thanks be to God that Jesus broke the bonds of death and rose the third day. Thereby conquering death and bringing everlasting life to the believers.

In the first chapter of the Bible, Genesis 1:13, we have the expression, the third day, for the first time and it is used in connection with reviving the earth that has been raised out of the waters, into which it had been immersed. It surely had been created perfect. A calamity must have caused it to be in darkness in the depth of the waters surrounding it. Now it had been raised out of the deep. Out of darkness unto the light. And in the third day life became evident again when grasses and herbs came up, grew and bore seeds.

The third day in God's plan is the day of bringing back, resurrecting from the dead to eternal life. God's day is of a longer duration than our day. A thousand of our years are with Him as one day. Jesus, when with His disciples, promised them that He would come back again and receive them unto himself. Ever since then the believers have been watching, waiting, and looking forward to this event. Jesus himself warned them that the day and hour of His appearing no one knows but the Father. But He referred to several conditions showing that His coming was drawing near. One of these was a falling away. Is not this taking place at present?

Each Christian church, in spite of all efforts made to bring up its young people in the fear of the Lord, are finding more of them drifting away than ever before, not only from the church of their fathers, but from the belief in God. What is worse is churches, yes denominations, are becoming more materialistic and worldly. Still having the form of godliness but denying the power thereof.

Another condition is the drive to unite the different denominations into one large church, claiming that God wants the believers to be one. It is appealing to many. Let us not forget that we are in Jesus Christ if we have been born again and in faith in Him serve Him, even though we differ in practicing certain principles.

We have a right to believe that the time for Christ's second coming draws near. That the third day is at hand. Hosea 6:1-2 the prophet says: "Come, let us return unto the Lord: for he hath torn, and will heal us; he hath smitten and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." The prophet speaks to the remnant of Israel left at the Lord's coming. But this prediction concerns the believers also. The regathering of Israel is very closely related with the receiving of the saints by the Lord. The saints will be raptured before the great tribulation and the Israelites gathered when Christ comes with His Kingdom. The prophet says after two days he will revive us. This very thing is taking place right now. The Jewish people have been settled in their homeland and became a nation with their own government. The reviving is taking place in our day. The 2000 years are almost past. The third day is approaching.

In the third day He will raise us up. To the Jewish people it must mean to gather them from the nations where they were scattered. To the believers the raising of them that have died and the changing of the living, to meet Him in the air. We shall live in His sight. Live in His presence for evermore. Let us rejoice in this hope. *J. F. Sawatzky, 1617 Poplar, Newton, Kan.*

When Work Is Freely Given

Walter Paetkau

The Joy of Obedience in an Undramatic Witness

As I WALKED away with tears in my eyes, I realized that I could never forget Pine Ridge and the important lesson I learned: man is only truly happy when he gives of himself to others. If you don't believe this, I challenge you to try it."

Summer Encounter

For Carla this had been an unforgettable summer. She had been given an assignment on an Indian reserve. There the words of Christ took on new meaning for her, "Freely ye have received, freely give."

Bob felt the same way about his assignment in the inner city. "Never in my life have I encountered such enriching experiences, and on the other hand such disheartening experiences," he said.

Volunteers like Carla and Bob experience in a small way the joy, as well as the agony of service. No matter where you go you will experience the same. You may work on an Indian reservation clouded with moral and spiritual struggle. If you go to an interracial area you will find it seething with unanswered dilemmas. In an institution you will hear cries for help. Even in your own community you will feel the strains and stresses of life. But your task is always the same—facing the crisis of human need. Loneliness, sickness, retardation, delinquency, and spiritual thirst hold out their hands for help.

One helping hand is the summer voluntary service program. Over 150 volunteers like Carla and Bob will face the challenge. They will teach, worship, counsel, camp, guide recreation, and do chores. They will assist in mission and church programs. And they will go the extra mile with compassion and concern.

This summer Mennonite volunteers will share their living faith. They will work in the inner city, on mission stations, in town and

Voluntary service that begins with planned high school workcamps at a distant school may be the forerunner of spontaneous work projects in the home community.

YOUTH

country churches, and in institutions. Their assignments will take them to California, Washington, Saskatchewan, Montana, Arizona, Oklahoma, Kansas, Indiana, Illinois, Manitoba, Ontario, Mississippi, Georgia, Tennessee, New York, Quebec, Pennsylvania, Maryland, Washington, D. C., Ohio, South Dakota, and Massachusetts. They will spend from four to twelve weeks, giving their time while summer employment slides past them.

Work Is Love Made Visible

"This workcamp has been one experience that I wouldn't trade for anything. It is something I'll never forget. In these three weeks I have learned that mental retardation is not something terrible, but rather just a sickness that needs care as all sicknesses do."

"It was work, work, work, but it was great!"

"Sometimes working in the heat of the day got rather boring and unexciting."

"One of the things that impressed me most these three weeks was the gratefulness expressed for the little help we gave."

These are words spoken by senior high workcampers who, for two or four weeks, pay for the opportunity to work, worship, and discover. The work may be hard and monotonous, but it will also be exciting and rewarding. Worship, Bible study, and discussion set the tone for the work experience. Campers discover the joy of simple living, of roughing it, of cooperative housekeeping. They discover the relaxation of common recreation and the depth of group living. They find that others also have unanswered questions about themselves, the Christian faith, and the issues of the day.

Youth, ages sixteen to eighteen, have participated in workcamping since 1957 and each year approach the new opportunities eagerly and with enthusiasm. This summer they will be in Atlanta doing cleanup work in a deprived Negro community. Others will go to Waveland, Mississippi, to help with the tasks of a predominantly Negro convention grounds. In Denver, Colorado, they will be junior volunteers in the Home and State Training School. In Minneapolis they will assist with the play corps caravan program. They will be at Camp Valaqua, nestled picturesquely in the foothills of Alberta, and in Manigotogan in Northern Manitoba's lake and tree terrain.

These young people will live with the Negro, the Indian, the Metis, and with other friends from across the nation. They will make friends with youth from British Columbia and California to Mississippi and Ontario.

The senior high workcamper, with summer volunteers across the country, will say:

"I see that life is much more than my immediate community."

"I learned that each person had to be treated in a separate way."

"I have a long way to go to accept Negroes as I accept white people."

"It was a memorable time; one that will long be a treasure in my book of experience."

When the volunteers arrive home they will be able to say to others: "You will make valuable friends and meet fascinating people. You will see how people live in the world."

"You will become angry at the things and people you see around you."

"You will learn to work without complaining." "Your faith will be challenged."

"You will encounter Jesus Christ in the smile of a child, in the presence of a crippled person, or in a worthwhile task well done."

Service In Season and Out

A band of volunteers can bring hope whether it works at home or 2000 miles away. The volunteers of Mennonite Disaster Service responded quickly to flood torn areas in California and Oregon. With Negro and white workers MDS is rebuilding a number of Mississippi's bombed churches.

These men have also met crises in their own communities. When nature destroys and leaves men destitute they offer their time and skills. They also respond to need across the continent and overseas. In recent years MDS has been in Yugoslavia, Haiti, and Alaska.

Short-term volunteers have helped build the chapel at Mennonite Biblical Seminary in Elkhart. They have worked at Bethel College and the Canadian Mennonite Bible College. In Gulfport the Brauns from Manitoba worked on a community cleanup project. A carload of Kansas men also spent a week there building and doing maintenance work. The Henry Goerings, North Newton, Kan., spent three weeks on the Montana mission field last fall. A couple spent two

Voluntary service is a helping hand in a mission church library, builders in Mississippi, and youthful muscles at a workcamp.

weeks last summer doing much needed church repair work in Chicago. Youth groups from Canada and the United States have made "work" visits to mission stations and to city churches and institutions.

Volunteers may build, cook, clean up, serve as aides, be a research patient, and assist in community service propects. They may be young or old.

Service at Home—An Unending Task

Although participating in service projects away from home takes sacrifice and meaningful giving, the greater task is to meet need where it is most commonly found—in your own community and town. This is the most difficult service of all because the task is never done. After three weeks, or three months, you cannot say, "I have completed my assignments."

As a returning volunteer you will become sensitive to community needs. But, this is not your task alone. Through the working of the Holy Spirit and the convictions of the worshiping fellowship every believer is required to live responsibly before God and man. Often such witness is best expressed in small team or individual participation. Yet it involves every Christian in the church.

The task at home and in your surrounding area may take members of your fellowship behind the freeways and neon lights into the lives of broken and shattered persons. As one student said, "We walked at midnight on streets cluttered with drunks and loafers. We saw five year old children playing in the alleys at twelve-thirty at night. . . and we had the opportunity to worship with these people."

God's call will take His children into strange and common places. It will take you to persons who are lonely, dependent, crippled, neglected, disturbed, sick, retarded, handicapped, and aged. The task will also take you to rich and poor, who hunger for the gospel, in the form that they can understand it. You will be faced with problems of Jew, Negro, Indian, Eskimo, Japanese, white, and other groups. Family and community tensions, segregated church life, unfair housing, employment, and education all require your attention. You will visit, work, teach, study, promote relief, assist church, community, and welfare programs. And when one task is completed you will be immediately faced with another.

Service will give you satisfaction, open up new discoveries, strengthen your purpose in life, be important in renewing your commitment to Jesus Christ as Lord, and offer you the joy of obedience. But, in most cases, rewards will not be obvious. You will experience frustration, misunderstanding, and hard, routine work. More often than not rewards will be hidden and uncertain.

Elton Trueblood reminds us: "The witness which most contemporary Christians will ever make is bound to be undramatic. Frequently it will not seem like a witness at all to the person who makes it, although it may seem so to the one who benefits by it."

Lake Winnipeg and Oraibi, Arizona, are not the limits of the voluntary service horizon.

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*Supplemental reading for Sunday school lesson of Apr. 18.

COVER

"If the new life has come out of the grove, then the Messiah himself has appeared" (Paul Tillich).

CONTRIBUTORS

Paul Tillich is on the faculty of the University of Chicago Divinity School. A native of Germany, he came to America in 1933 when he was dismissed from his post as professor of philosophy in Frankfurt because of his opposition to the Nazi regime. His article is adapted from his book, "The Shaking of the Foundation" (Scribners, 1948).

Gerhard E. Frost is a professor at Luther Theological Seminary, St. Paul, Minn. He was also the author of "What Can I Expect from a Sermon?" which appeared in our Jan. 12 issue.

William Klassen, 273 Jefferson Road, Princeton, N. J., is professor of biblical theology at Biblical Seminary in New York. He is also chairman of the General Conference worship and church music committee.

Emma Schwartz lives in Freeman, S. D., and has contributed a number of poems to our publication. The most recent one published was "Fear Not!" in Dec. 31, 1963.

Walter Poetkou is director of short term voluntary service for the General Conference Mennonite Church. For more information on service opportunities write to him at Box 647, Newton, Kan. 67114

CREDITS

Cover, "Christ and the Pilgrims of Emmaus" by Diego Velazquez, courtesy of the Metropolitan Museum of Art, Bequest of Benjamin Altman, 1913; 243, 244, Alfred Siemens; 247, Toge Fujihira; 257, World Council of Churches, Willard Claassen.

THE MENNONITE

722 Main, Box 647, Newton, Kan. 67114. Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 647, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Carson St., Pasadena, Calif.

THINGS ARE A bit slow in Washington. The reason is that Lyndon B. Johnson believes in government by consensus. This means that he gets the opinions of as many people as possible. (That's why he spends so much time on the telephone.) After all that advice he usually decides on the course that will please the most people. This is the way he chose his vice president. Most other programs are formed in this way.

Johnson, of course, wants to be a popular president. Thus he considers the opinions of the country carefully. He is also a wise politician. He knows that the easiest law to enforce is the law that everyone agrees is right. It is hard to enforce an unpopular law.

Mennonites have a lot of sympathy for the Johnson system. Our conferences and congregations follow much the same pattern. This means we take little action until everyone is ready to go along with it.

But government by consensus has its limitations as LBJ is beginning to discover. On some issues it is hard to get agreement. Vietnam is an example. Here people have different opinions. Almost any course will be unpopular. Inaction will even be worse.

Mennonites have also had a hard time with controversial issues. Back in 1959 at our Bluffton, Ohio, conference, we talked about opposing capital punishment. It soon became evident that any action would make some people unhappy. No action was taken.

Now six years later we are finally getting around to a consideration of the problem. (The proposed statement will be published in our April 27 issue.) But while we have delayed, opposition toward capital punishment both in the United States and Canada has weakened. While the practice hasn't been outlawed, it has fallen into such wide disuse that to say any government really practices capital punishment is surely inaccurate.

So here comes the church. Is it leading the parade for righteousness? Hardly. We are in our usual role stepping it off with the man with the push broom.

Now this doesn't mean that I feel the proposed statement on capital punishment will have easy sledding at the conference. According to some recent polls, it looks like many Protestants are still in favor of capital punishment. So we still have some educating to do at home. But as far as convincing the world outside of the church, that job seems almost done. It would be just as reasonable to adopt a statement favoring vaccination for smallpox (which was a controversial issue not too long ago, remember).

The larger problem, of course, is not capital punishment, but an attitude of leadership. Are we ready to handle the problems that are as prickly as was capital punishment six or sixteen years ago? Are we ready to take unpopular stands with the prophets? Or do we love popularity more? ESTES PARK CONCERNS II.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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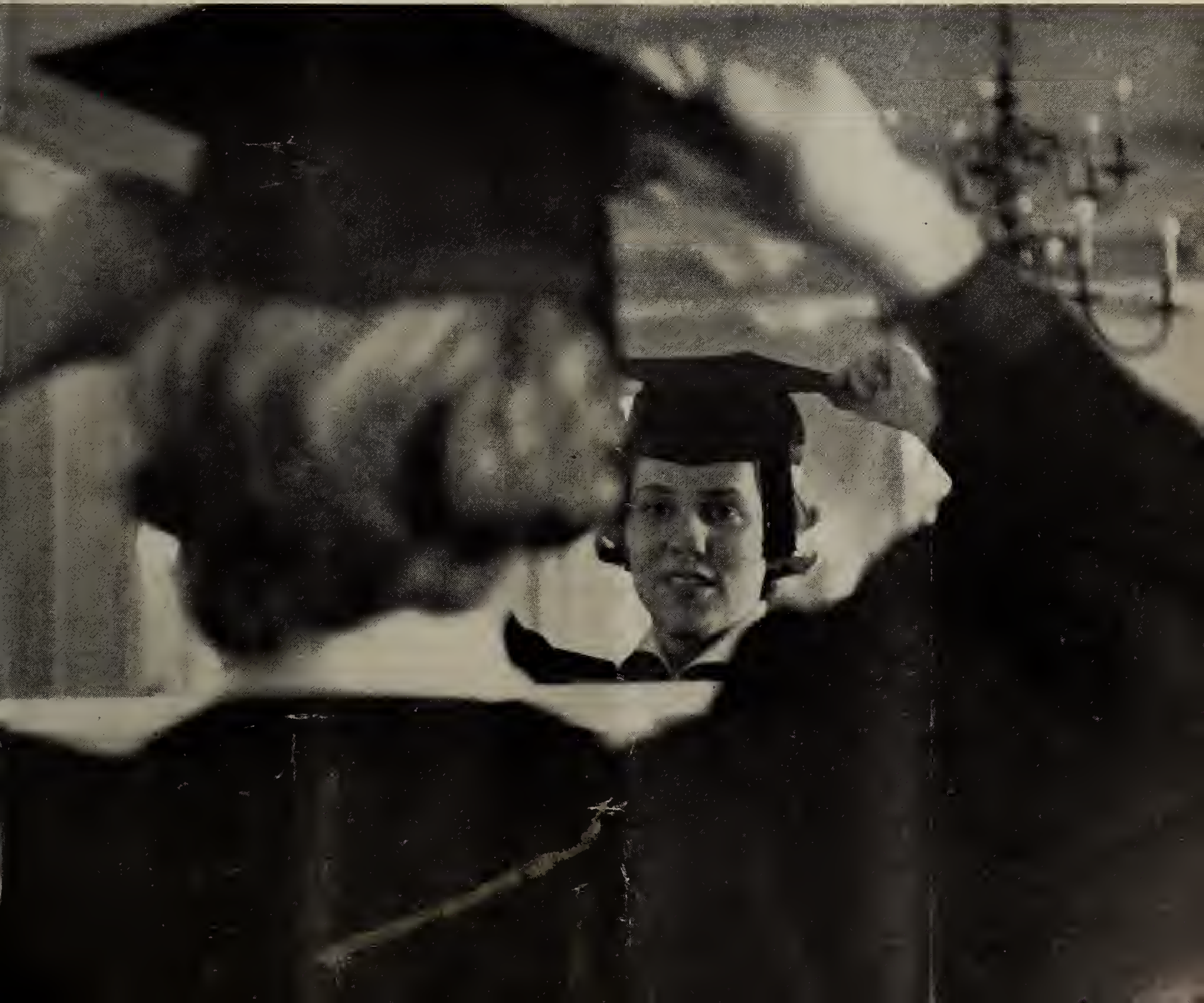
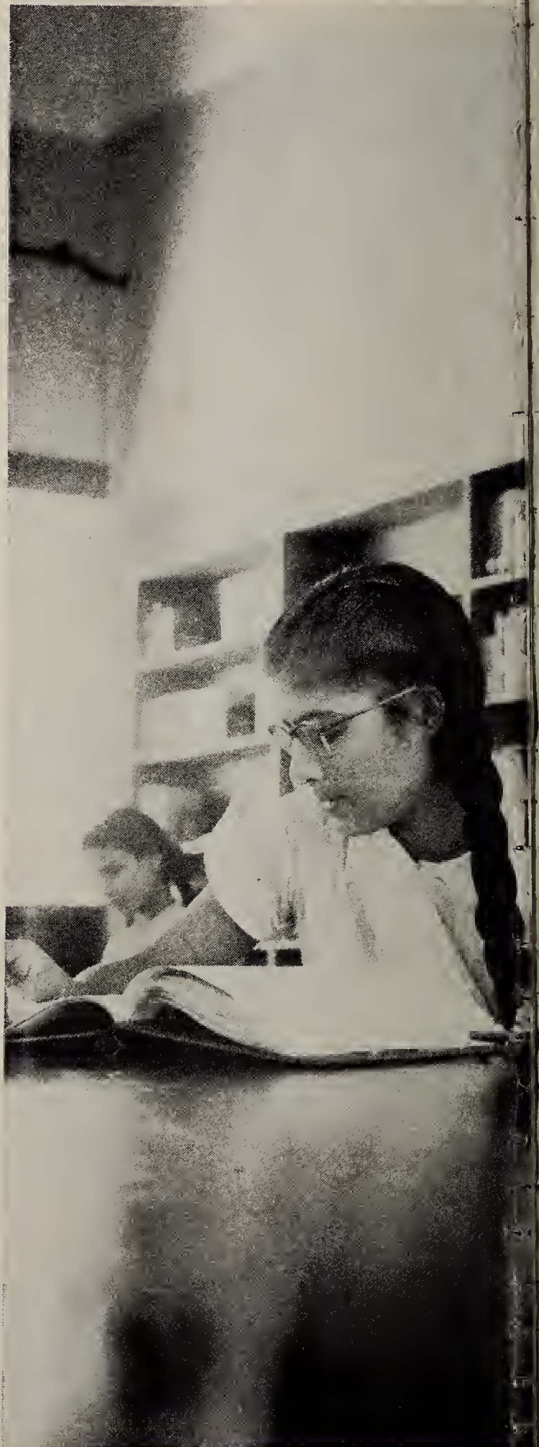


What I Expect from a Teacher

Most important is what happens in the Christian community we call the church college.

Willard Claassen



Many things make a college. We think of the campus and its buildings—large buildings, and an ever increasing number of them — classrooms, offices, gymnasiums, and dormitories. We think of staff members and administrators; maintenance departments, typewriters, tape recorders, and laboratory equipment. And then there are also teachers. The order in which we think of these elements is not entirely insignificant. Though not intended, we often think of teachers last.

We often get the impression that what colleges *really need* is funds, buildings, and equipment—and they do! But the idea seems to persist that other things are more important than the faculty. I don't agree! I believe that the teacher is of central and crucial importance to the church college.

I am not a professional teacher. Consequently, I will try to set forth what are *my* expectations for a teacher in a church college. This will be the layman's viewpoint, the perspective of a parent.

I liked what Gerald Kennedy said in his recent book *For Preachers and Other Sinners*. He said, "An educational system has to be administered, and it employs any number of people who never get within a mile of the young people themselves. They, too, serve a great cause, though I have a suspicion that most school systems are overloaded with assistants and associates. But let no one ever forget that education, if it happens at all, takes place in a classroom under the direction of a person called a teacher. All the rest is support."

It is not the sprawling beauty of the campus or its ivy covered buildings that counts most—it all helps of course—but more important is what happens in the classroom or the Christian community we call the church college. That's where teachers operate.

I expect the Christian teacher to look upon his work as his vocation under God. We live today in a culture where work has been secularized. The Christian obligation has been sealed off from strategic areas of experience—even teaching. Christians are rapidly losing the vision of divine vocation. I expect the teacher in a church college to be unashamedly Christian. He knows himself called of God to study and to teach. This may explain, at least in part, why gifted young men and women continue to offer their services to the church college in spite of lower salaries. (This does not mean that the church should take advantage of this quality of dedication.)

I expect the Christian teacher to be vitally related to the church. This means a local congregation. I know that the charge of institutionalization is being leveled at the church today. In a recent book I read this: "The idea cannot survive the institutionalizing and the idea cannot exist without the institutionalizing." This means that the church must wage a constant battle against itself.

The answer is not withdrawing into an exclusive society of agnostics. Gerald Kennedy put it just right for me when he observed, "These pure spirits who find the church too imperfect for their rarified natures, give me a pain." The church is not an option; it is an essential. Of course, the church is imperfect; it always has been more or less imperfect, all the way back to Corinth. Who is better qualified to work for the renewal of the church along with the preacher than the Christian teacher?

"The Christian professor," says Richard N. Bender, "can no more refuse to participate in this effort than he as a scholar can refuse to participate in the faltering efforts of an imperfect university to actualize educational ideals" (*Christian Scholar*) June, 1957). One congregation actually renewed in spirit is worth more than a dozen lectures about renewal! I expect the Christian teacher to help wage this battle for renewal.

I expect the Christian teacher to be an expert in his specialized field. Have you ever noticed the tendency among Christians to assume that if a thing is obviously religious, all its defects may be excused? A choir director puts together a piece of music and it must be endured because the composer was a good Christian. Much so-called Christian fiction is bad from a literary point of view. Shoddiness doesn't belong in the pulpit or any part of the work of the church. The Christian teacher takes seriously his integrity as a scholar and as a Christian. He will help students learn to think.

I expect the Christian teacher to be able to communicate ideas to students. Classrooms offer temptations for the use of dead language. Educational experts develop a kind of jargon that is about as easily understood as a walking ghost in a cemetery. Why not reduce ideas to words that can be understood? It isn't easy. Language is alive in the marketplace, on the ball park, in the shop—and sometimes in the church. John Wesley and one of his preachers once came upon two women quarreling near Billingsgate. Their language was forceful—not intended for the ears of a preacher. Wesley's friend suggested moving along, but Wesley said, "Stay Sammy, stay, and learn to preach."

Jarsolav Pelikan says that "The careful and discriminating use of language is one of the theologian's primary responsibilities." He insists there is nothing "mere" about words, and it is the task of the Christian intellectual to insist on this.

E. B. White, who himself shows the chastity of English prose, expressed his reverence for clarity. "Muddiness is not merely a disturber of prose: it is a destroyer of life, of hope; death on the highway caused by a badly worded road sign, heartbreak among lovers caused by a misplaced phrase in a well-intentioned letter, anguish of a traveler expecting to be met at a railroad station and not being met because of a slipshod telegram." Let theologians, preachers, and teachers avoid betrayal by ambiguity of the faith once handed down to the saints. Christian teachers do have responsibility to get ideas through to people. Perhaps if we communicated ideas more clearly some students' skulls wouldn't seem so thick.

I expect the Christian teacher to have a deep sense of responsibility and concern for persons. He should think not merely of classrooms full of people but of individual persons who may need special help and counsel. He is the kind of person who realizes the tremendous potential under God of one single human life. He is alert to that crisis in a student's life where a tap on the shoulder may be the watershed between failure and success, the difference between relating to a Christian vocation or not doing so. If he is able to communicate with persons he will probably go a long way toward helping them to new motivations. It will be sheer delight when some of his students begin to develop personal convictions about the gospel and begin to understand relationships of the Christian faith to other phases of life; when a student no longer needs to be pushed and cajoled but has caught the thrill of learning; when studies in literature are no longer dull assignments; or when music has captured his soul; or when science opens a whole new world to him. Truly teachers who can open the mind to these new worlds have a reward all their own.

"And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers . . . for building of the body of Christ" (Eph. 4:11, 12).

Laymen Renew the Church

The claims of the Universal Lord have been raised up against those who seek to domesticate the God of the Bible.

Franklin H. Littell

THREE GREAT EVENTS of rediscovery have changed the church during the last two generations.

The first to come was the *rediscovery of the Bible*. During World War I Western culture-religion collapsed in the trenches. Men turned again to the Bible as the cornerstone of Christian thought and teaching. This rediscovery of the Bible is generally dated with the publication of Karl Barth's commentary on the Epistle to the Romans. Lay movements such as the *Kirchentag* and Evangelical Academies of Germany were stimulated. Edwin Robertson of the United Bible Societies in *Take and Read* has reported on the effect. In the last few years, concern for Holy Scripture has also been important in bringing Catholic and Protestant students into conversation.

The second event was the *rediscovery of the church*. This began with Dietrich Bonhoeffer's classics: *Life Together, The Cost of Discipleship, Sanctorum Communio.* Bonhoeffer, a leader in the Christian resistance to nazism, never tired of attacking "the phraseological approach to religion." He stressed that Christian truth lives in a yoked and disciplined people. The whole people of God (*laos*) is called to witness and mission.

The third event was the *rediscovery of the laity*.When men turned to their Bibles to learn about the true nature of the church they found that in the New Testament all believing men and women are called to the church's ministry "by reason of the ordination of their baptism." Various are the gifts and stewardships of talent, but all are for the edification of the faithful and the building of the church. The clergy exists to equip the whole body of Christians for the ministry.

Pushed by Disobedience

Lay training also got a push from the somber record of the disobedience of the baptized when under temptation or threat from totalitarian creeds and movements. The record of the twentieth century in the persecution of the Christians has been ghastly: more men and women have suffered and died for bearing the Name in the last fifty years than in any previous period of church history. More terrible yet, and the thing which has raised again the concepts of antichrist and heresy in Christian thought and writing, has been the wholesale *apostasy* by those supposedly Christianized. The betrayal of the Lord of the church, the denial of the most elementary Christian beliefs and standards by supposedly Christians peoples, has raised the question: Have standards of Christian training and membership been far too lax in most sections of Christendom? The fact is that the triumph of communism and nazism and fascism and —in America—the churches of the radical right has been made possible by poorly disciplined, inadequately trained, and faithless Christians.

A second major push to lay training has come from the mission fields, sometimes called the younger churches. The new Christians of Asia and Africa are much closer in atmosphere and style of life to the churches to which Paul addressed his Epistles, than they are to anything European Christendom knew between Constantine and Louis XIV. The whole Constantinian theory of church-state relations has been challenged by small numbers of devoted Christians living and witnessing in areas dominated by animism, Hinduism, Buddhism, Islam, and Shintoism. They've detoured out around the whole period of medieval culture—religion, which still lingers in so much of western civilization, to reappropriate the vigor of commitment and discipline of the early and New Testament church.

In Europe and America, among those who have learned the lessons of the struggle with totalitarianism, and who have heard the voices of the mission fields, a rich harvest of lay movements and lay training centers has sprung up. The lordship of Jesus Christ is proclaimed over all of life. The claims of the Universal Lord of the universal church have been raised up against those who seek to domesticate the God of the Bible for tribal or racial interests.

Against nazism, the men of the Barmen Synod stated the Christian position bluntly: "Just as Jesus Christ is the pledge of the forgiveness of all our sins, just so—and with the same earnestness—is he also God's mighty claim on our whole life; in him we encounter a joyous liberation from the godless claims of this world to free and thankful service to his creatures. We repudiate the false teaching that there are areas of our life in which we belong not to Jesus Christ but another Lord, areas in which we do not need justification and sanctification through him."

Against communism and the attacks of the American radical right, the churches have refused to reduce the gospel to a pygmy world of private and "non-political" piety.

Voices of Discipline and Mission

The exciting new laymen's movements have two chief emphases: discipline and mission. Centers like Iona

(Scotland) and the Faith-and-Life Community (Texas) and East Harlem Protestant Parish (New York) have been distinguished by their intensity of discipline and thoroughness of training. Centers like Bad Boll (Germany) and Kerk en Wereld (Netherlands) and Mindolo (Northern Rhodesia) are noted for the new forms of service and mission in the world which they have developed. In Chicago, the City Missionary Society and the Business Industrial Project have experimented with new congregations, "tents," paraparishes—new structures to make the Christian message relevant in the everyday life and on-the-job decisions of laymen in the world. But in all cases two poles to the discussion—not opposed to each other, but complementing each other—arise: How can a higher quality of Christian community be developed which will also witness more effectively in the world?

Since so many experimental communities have developed it would be unfair to single out further examples of renewal through an aroused laity. But it can be said that there are four main types of lay renewal movements:

1. Evangelical communities, emphasizing the common life and a common discipline of work and witness.
2. House churches or Christian cell groups, using small-group methods to train laymen in the local church.
3. Evangelical academies and lay institutes, training vocational and professional groups in the meaning of the Christian gospel in daily work.
4. Movements of saturation evangelism, like the *Kirchentag* in Germany or the work of the Minnesota Project in the United States, enlisting large numbers of lay volunteers in simultaneous use of all media of communication to address a selected metropolitan area effectively.

New Laity and New Clergy

The rise of a new kind of laity is threatening to the old kind of clergy. For many centuries a good layman was silent, docile, and obedient. The clergy were in the position of command officers governing a mass of privates, most of whom had neither the inclination nor the information to raise questions. The clergy were trained in monologue. In America, this relationship of clergy and people was accentuated by the realities of the mass evangelism period, when the essential task of the preachers was to get it said, at least once, as persuasively as possible, to as many people as possible. Now, however, 96 percent of American adults claim to have church affiliation — a tremendous accomplishment since the first years of the republic, when less than 10 percent were affiliated. The new situation requires, however, more serious attention to such matters as membership training, catechetical instruction, confirmation training, preparatory membership sessions, classes in membership standards. In contrast to Europe, where the authority and following of the old state-churches has fallen off markedly, the problem of churchmanship in America is the widespread lack of understanding of Christian doctrine and behavior. For the new Christians in America—the morning star of the great century of Christian missions—the problems are like those on the other mission fields: to begin to make out of remarkable statistical gains something qualitatively worthy of the name "Christian." For this, a new kind of clergyman is needed: a teaching elder, not just a preaching voice.

Some important work, like that of the Institute of Advanced Pastoral Studies or the new S. T. D. program at San Francisco Theological Seminary, is aimed at equipping—and sometimes "retreading"—the kind of clergy who will know how to help arm the laity in their new self-understanding. Equally important, however, is the reform of seminary education to provide a new type of clergyman—one competent in the dialogue. A new kind of laity requires a new kind of clergy.

What is involved, therefore, in the rediscovery of the laity is essentially a rediscovery of the church. As both Father Yves Congar and Professor Hendrik Kraemer have pointed out in their classical treatments of the subject of "laity," at stake is the understanding of the church. Those who think of the church as a live and well disciplined people of God have a quite different view from those to whom the church is an institution run by a trained caste for a silent mass of spectators. For that matter, they may have a different god too: for the God of the Bible calls all who would honor Him to the narrow way of devotion and servanthood.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 67114

NEWS

Freedom March Aids Racial Peace

The following report was written by Vern Preheim, associate secretary of the Board of Christian Service.

The wind blew cold as twenty-one students, three other adults, and I waited outside at 3:00 A.M. on Mar. 24. We were about to get into cars for a long trip. Our destination was Montgomery, Ala., and experiences unknown. Many of us were shivering from the cold. Some of us also shivered with apprehension. Will this be worth the effort? Will it be worth missing three days of work or classes and two nights of sleep in order to walk three miles (one hour and fifteen minutes) in Montgomery? Will it be worth traveling fifty-two hours over 2000 miles, round trip, in order to be there? Something within me said, "Go."

There was excitement in the air as thousands moved about on the grounds waiting to march.

"I am going to march if the Spirit
says march."
"I am going to starve if the Spirit
says starve."
"I am going to die if the Spirit
says die."

These words pealed forth in song from the hearts and lips of those who walked. To some 30,000 Negroes and whites from all over the United States the Spirit said, "March." Not all the participants were Christians, nor did they all claim to believe in Christ. However, for me it was the Spirit of God moving and working. God works outside the church — sometimes in strange ways.

But why the march?

"What do you want?" rang out a voice.

"Freedom," roared the crowd.

"When do you want it?"

"Now," came the response.

"How much of it do you want?"

"All of it."

It was a moving experience for everyone. The speakers moved the crowd and the crowd moved individuals. From the beginning of the march through the final "Glory Hallelujah" in Martin Luther King, Jr.'s speech to the benediction, I was impressed.

"No turning back. We are on the move."

No one could deny this on Mar. 25 in Montgomery.

"We will not be denied our freedom." Unless we make it possible for all people living in the United States to have their freedom and justice, our democracy means very little. Now is the time for freedom.

But I have freedom in the North, why should I shout for freedom in Montgomery? I went to identify with my *brother* who is oppressed. The longer I was there the more kinship I felt with my oppressed brother. Southern hospitality distinctly turned into hate stares. These stares were for me more than for my brother.

The words, "I am going to starve if the spirit says starve," took on more meaning as the hours wore on, for I like most of the others had nothing to eat all that day until late at night. Yet this is why we were marching. Our oppressed brother often does not know where or when he can get a bite to eat. He can not vote. He does not have freedom.

It was easy to smile during the first half of the march, for we were being cheered on by young and old. This changed as we approached downtown Montgomery. Here some of those who marched the five days from Selma to Montgomery met us with the words "Keep Smiling" printed on little cards. It is difficult to return a smile for a hate stare.

Surely that so many thousands from California to New York and from Canada to the Gulf of Mexico thought it important enough to be there to walk for the freedom of their brothers will speak to the oppressors.

No, we did not make friends of the oppressor. Probably he is very antagonistic toward me because I was a part of a group demanding a change in the status quo. This hatred is not personalized because he does not know me as an individual. I regret that it was not possible for us to have more personal contact in Montgomery because we could not stay longer.

On the surface to march may seem to violate our Christian mission of reconciliation in the world. But how can one reconcile until the cancerous growth of hate, prejudice, discrimination, and violence has been cut away from our society? And how can one cut it away without pain? I believe that reconciliation is one step closer bcause we marched.

A white minister who stood on the sidewalk near the capitol with a sign, "Selma is in Minnesota" is right. "Selma" is everywhere in the United States. But it is always easy to say that "Selma" is somewhere other than where I am. On Mar. 25, 1965, "Selma" was in Montgomery in a very special sense. The minister with the sign on the sidelines was not doing anything about it. I was trying to do something. I did the best I knew.

But I got the point of the sign. Now it is my responsibility to do something about "Selma" in "Minnesota."

Ten years ago Negroes in Montgomery walked every day. They were boycotting the buses in order to integrate them. When someone asked a lady whether she was not tired, she replied, "My feet are tired, but my soul is at rest." I was tired all over. My soul? It was at rest in that I was glad for the day, but the "Selma" in "Minnesota" will not let me rest.

RED CROSS CONTACTS VIETCONG PAXMAN CAPTIVE FOR 3 YEARS

Daniel Gerber, Dalton, Ohio, was assigned to Vietnam by Mennonite Central Committee Pax Services. He was to work at a leprosarium run by the Christian and Missionary Alliance at Banmethout. Here he did maintenance work and ran a diesel electric plant.

An May 30, 1962, the Vietcong raided the hospital and ordered the patients to return to their villages. The guerrillas kidnapped Gerber, a minister, and a physician. The minister was Archie Mitchell, Ellensburg, Wash., and Eleanor A. Vietti, Houston, Tex., the physician. Two years ago hopes were high for their return.

The Vietnam struggle was then quiet in comparison to the crisis it was to become in 1965. No direct word has been heard from the three, although reports trickled through that they were still alive and were doing medical work for the Vietcong.

Last month an effort was made in Cambodia to make a contact with the captives. At a meeting of the Indochinese peoples in Pnom Penh, Red Cross workers made contact with Vietcong representatives who accepted letters and packages for the Americans held captive by them in Vietnam. So far no proof has appeared that the letters were deilvered.

Earlier this year, the Christian and Missionary Alliance reported that letters from the families of the captives had been passed on. An intermediate agency in Southeast Asia was going to attempt an exchange of personal letters. Nothing has developed.

Gerber is a member of the Kidron (Ohio) Mennonite Church. His term of voluntary service would have expired last August.

INDIA CHURCHES BUY CAMP

The following report was written by Helen Kornelsen.

For the first time in the eight years of its history, the Phuljhar-Deori *mela* (camp meeting) was held on its own grounds at Parrapat from March 10 to 14.

To celebrate fittingly this joyous occasion, all eight Phuljhar churches—Antioch, Salem, Philippi, Bethany, Emmanuel, Ephesus, Eden, and Bethel—gathered in Basna on the first afternoon for the procession to the two-mile distant mela grounds east of Basna on the Saraipali road. Drums beat loudly and vigorously, cymbals clashed in striking rhythm, and young men danced joyously ahead as men and women, grownups and children wound their way down the road with banners floating high and voices raised in songs of praise. Halts were made along the way to give brief Gospel messages over the public address system and to distribute tracts. Those already at the mela grounds, mostly mothers with small children, joined the procession as it turned in from the road, adding color with their bright sarees and volume to the growing enthusiasm. The procession halted briefly at the "Welcome" entrance for the ribbon-cutting ceremony, then proceeded to the shady meeting place in the center of the mela grounds.

In his dedicatory speech, Paul Dyck explained how the Lord had enabled the purchase of this plot for retreat and camp purposes. The owner of the land had wished to move to south India and agreed to sell approximately eight acres for five thousand rupees (slightly over one thousand dollars). Money on hand from mission properties sold earlier had made the immediate purchase possible.

A fellowship meal of rice and curry, in which over five hundred people participated, and the showing of the film, "King of Kings" after the meal climaxed the day's events and set the mood for the days to follow.

P. A. Banwar, guest speaker for the mela, spoke twice daily on the mela theme, "If the Spirit is the source of our life, let the Spirit also direct our course" (Gal. 5:25). The morning Bible study classes—one held for the pastors, evangelists, and deacons, another for teachers and youth, one for the farmers, two for the women, and one for children—also centered around this theme.

One afternoon a debate was held on the subject, "Resolved that the future of our churches is headed for darkness rather than light." On another afternoon a song contest brought forth individual and group talent in large numbers. On Saturday afternoon, as has been the practice for years, the men walked to Basna for witnessing and sold 275 Gospels at the weekly bazaar. Meanwhile the women came out from Jagdeeshpur to join the women from the village churches for a program and fellowship.

During the Mela Council session, the gratitude for the mela grounds was evidenced in the ready response to give donations for mela supplies and needs. One church promised a table; a pastor promised a pulpit; several promised to give a chair each; others a bench, curtains, flower vases, table cloths, offering bags, a Bible, several dozen hymnbooks, a trunk to store supplies, a pair of silver cups for winners in contests, two registers and a fountain pen, a big drum. One man promised to give two loads of straw next year; another ten light bulbs. For next year's fellowship meal, one man offered to give two sacks of rice. Thereupon a grandmother promised, in the name of her less than a year old grandson, a goat for the meal. This was quickly matched by another goat. Money donations for building a fence around the plot came in from individuals, women's groups, and men's groups in such quick succession that finally two men sprang up to help the secretary cope with the names and corresponding donations. Approximately 1200 rupees were given in the form of pledges.

A three and one-half hour Sunday morning service, featuring several musical selections, reports from various committees, personal testimonies, farewells to the furlough-going Giesbrecht and Janzen families, installation of the new mela committee members, a sermon and communion service, brought the 1965 mela to a close.

In a surprisingly short time after this, meals were eaten, belongings packed, and the place empty. Cart after cart, loaded with one and more families, headed silently down the road in the direction of their villages. Others, with light loads on their heads or tied to bicycles, followed. One mother with six small children had walked six miles to come to the mela; she went back the same way. Another mother brought her family seven miles; some had walked twelve miles. To one and all, the mela was worth all this effort. To the churches, families, and many individuals the mela fellowship, the messages from God's Word, the mela exchange of ideas, the mela opportunity to give self-expression in song, debate, and testimony, and the mela spirit and atmosphere are food and strength and inspiration for another year to come.

DENVER VOLUNTEERS WITNESS

"Unity is essential in telling others about the wonderful love of God," states James E. Goering of the Denver voluntary service unit serving at the Wheat Ridge State Home and

Training School. Unity among the members of the unit and also in the churches is a necessity for an effective witness in the community.

Leo Epp is auto mechanic at the State Home and Training School. Jim Hiebert, also of the unit, frequently assists with overhauling engines. Leo finds his work interesting and challenging. His testimony is this: "My goal and desire is that I might show more Christian love and patience in dealing with the many people I come in contact with. We feel our witness is mainly centered around Ridge and our church. We also have the privilege to give one program a month at the Denver Rescue Mission."

Sylvia Epp serves at Wheat Ridge with her husband. She finds her work importrant and feels she can have a tremendous Christian influence among the employees and residents. "My Christian walk is being watched very closely, and often I feel I fail the Lord by not taking advantage of the opportunities which come my way. I have been amazed upon discovering the simple but definite faith these dear retarded ones have. They express their faith in words frequently."

Jim Hiebert also expresses the feeling that his greatest witness is right in the institution. "There are approximately 600 employees here. Sometimes it is quite hard to portray a Christian life, but when I am asked why I am a volunteer, I find it very rewarding to be able to share my convictions with them. I have been surprised at the warmness shown me by employees and fellow workers." He teaches a junior age Sunday school class each Sunday.

Members of the Denver unit are Leo and Sylvia Epp, Henderson, Neb.; James Goering, Galva, Kan.; James Hiebert, Newport, Wash.; Keith Sommer, Pandora, Ohio; Marion Snyder, Kitchener, Ont.; and Bernice Zerger, McPherson, Kan.

THREE MEETS FOR DRAFTEES

Three 1-W orientation sessions, sponsored by the South Central Conference and the General Conference Mennonite Church, have been planned. Young men who intend to enter service in 1965 or who are interested in 1-W service, with their wives or girl friends, are invited to attend. The purpose of the orientation is to answer questions concerning job openings, how to obtain jobs and what to expect in 1-W and to discuss concerns of 1-W men, the church, the employers, and selective service in general.

The first session will be held on Apr. 27 and 28 at the Hesston Church at seven thirty o'clock each evening. The topics are Who Are the Mennonites?, How Can We Witness for Peace?, Spiritual Witness for Service and Forming Good Friendships.

On Saturday and Sunday, May 1 and 2, the feature will be a field trip to Topeka, Kan. The schedule includes visiting places where 1-Ws work, fellowshipping with 1-Ws, contacing the State Selective Service Office, worshipping at Southern Hills Church, and looking around. Participants will be asked to pay expenses involved in the trip, estimated to be $7.50 each. The group will leave Saturday morning and return Sunday evening.

The May 4 session will be held at the General Conference office in Newton at 7:30 P.M. Topics to be discussed are Stewardships and 1-W, Reflections on Topeka Trip, and Unanswered Questions.

Resource leaders will be Vincent Krabill, Hesston College faculty member; Floyd Bartel, pastor of Southern Hills Church, Topeka; Jess Glick, associate director of 1-W services of Mennonite Board of Missions and Charities; Vern Preheim, associate executive secretary of General Conference Board of Christian Service; and H. B. Schmidt, pastor of Hopefield Church, Moundridge, Kan.

CAMP FOR RETARDED CHILDREN FAMILY EXPERIENCE PLANNED

Camping pleasures for families of retarded children of six years of age or older! That's the good word from a special retardation study committee of the Mennonite Mental Health Services and the Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

Working cooperatively, these two groups are arranging for camping experiences for twenty or more families during the week of July 19-26, 1965. This pilot venture into service for families with slow-learning children promises to broaden understanding of the "unusual" child's capacities and needs, as well as provide creative recreational and educational opportunities for the retarded children and their families.

Some activities will group the children together according to interest and capacities without their parents, while other features will combine the children with their parents. The program will be geared to developing learning experiences for the children, their parents, and members of the retardation study committee and MMHS.

Hidden in the foothills of the Alleghenies, yet only a brief drive off the Pennsylvania Turnpike, Laurelville Church Center is but a few hours' driving distance from 75,000 Mennonites. It combines the best in facilities for structured camping with staff know-how and enthusiasm for out-in-the-woods informality and overnight campouts.

The retardation study committee feels that the church's concern may be no less to the retarded than to all others in need. It is exploring ways the church can develop a positive helpful posture toward the retarded and their families.

Directing the special family week at Laurelville will be qualified persons trained in the care and education of retarded children. Individual Mennonites are at work in this rewarding field of service. They serve in public and private schools, and with social and service agencies. Adriel School at West Liberty, Ohio, a Mennonite school for twenty-nine educable mentally retarded adolescents, has spurred the interest of many Christians.

Assisting and getting in-service training at the family camp will be college student recruits. Demand for teachers with special training in education of mentally handicapped persons is growing. Therefore, selected students will be offered an opportunity to explore this field while enjoying a field day serving.

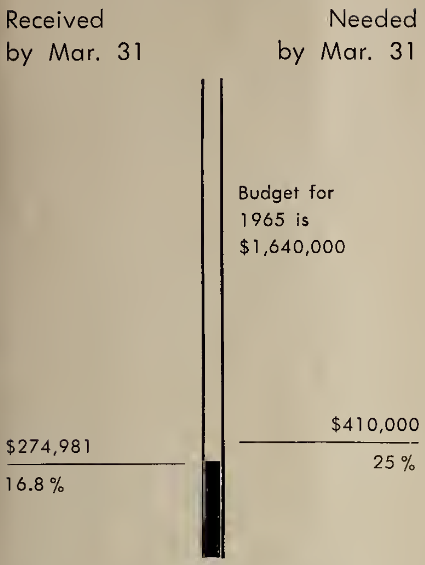
Observing, learning, and evaluating will be members of the retardation committee. They are hopeful that this camping experiment in loving helpfulness will refresh weary parents, provide an arena for open and honest exchange of problems, and heighten the interest and vision of all.

Do you want to explore the world of family fun at camp with your retarded child? Write to Raymond Troyer, Adriel School, West Liberty, Ohio, for further details.

Limited funds are available for financial assistance to families who may require aid.

College students desiring consideration as counselors should also write Raymond Troyer. Potential interest in further special education in the specialized field of the retarded is a prerequisite for those accepted.

CONFERENCE STEWARDSHIP



Receipts during the first quarter of this year have been a bit slower than during the same period a year ago. The Mission Board received about $3500 more than during the first quarter last year. However, in percentage of budget received, even this board is 2 percent behind as compared with last year.

In total support of the four boards and the seminary, $282,731 had been received by the end of March of 1964. During the current year and during the same period a total of $274,981 had been received. While 25 percent of the year is gone, only 16.8 percent of the budgeted amount for the year has been received.

It is interesting to note that the Women's Missionary Association received 28.6 percent of what this organization has budgeted for the year. Is it possible that the ladies of our churches do a better job in supporting the program which they set up? Or, is it that they simply budget more conservatively?

In the name of the conference and its outreach program, we solicit your prayers and continuing financial support. *Wm. L. Friesen, Conference Treasurer.*

STEWARDSHIP GAINS NOTED BROAD STUDY PLANNED

The General Conference Mennonite Church Stewardship Council met in Chicago on Mar. 26 and 27. The council includes representatives from districts, higher eductional institutions, and General Conference boards; the General Conference finance committee; the executive secretary; the executive secretary of thė Board of Business Administration; and Lester Janzen, the stewardship secretary.

Lester Janzen reported on activities for the past year. Major activities have been holding workshops, testing stewardship procedures in congregational situations, and writing the manuscript for the congregational stewardship manual. He reported that the thirteen-lesson adult study guide for Sunday schools or for midweek services, *They Gave Themselves* by C. J. Dyck, is being used by many churches. About seventy leader's guides and nearly 400 pupil's packets have been sold of *God's Good Gifts*, a course geared to the junior-age level. About 3000 copies of the booklet by Andrew R. Shelly, *How to Live Well and Give Liberally*, have been distributed.

Arnold Reimer and Paul Goossen, representatives of the First Church, Reedley, Calif., and the Hutterthal Church, Carpenter, S. D., gave testimonies of what the Every Member Visit has meant in their congregations. These two congregations participated in a test program of stewardship procedures.

The Every Member Visit is a planned visitation program during which teams of two members visit every home in the congregation. The visit has a threefold purpose: telling the story of their church at work; providing opportunity for members to share their concerns about the church program; confronting members with making a complete commitment to Christ.

Future strategy for the General Conference stewardship program is:

First, the stewardship manual will be released in July. It suggests a year-round stewardship education program for the churches.

Second, three-day stewardship institutes for pastors and key laymen will be held in various areas of the General Conference constituency. The purpose of these is to study what the Bible says about stewardship. District conferences may schedule institutes after Nov. 1.

Third, regional one-day meetings for studying the philosophy and use of the stewardship manual will be held. District conferences may schedule these after having held institutes.

Others projects to receive attention in 1965 are youth-education materials, a church treasurer's manual, and stewardship literature of various kinds.

WORDS AND DEEDS

The Canadian Federation on Alcohol Problems will meet in Halifax, Nov. 29 to Dec. 1 to carefully study the problems created by misuse of alcoholic beverages.

Church World Service sent thirty thousand pounds of blankets, medicines, and equipment for feeding to the scene of the March 28 earthquake in Chile.

Tabor Church, Newton, Kansas, moved into a newly-built sanctuary on April 4.

Bethel Deaconess Hospital, Newton, Kan., broke ground on April 11 for its new unit. Cost of the modernization program is $2,200,000.

Masatoshi Matsushita, chairman of Japan's National Council for Peace and Against Nuclear Weapons, has called on China to cease plans for carrying out its second nuclear explosion. The Japanese would be endangered by atomic fallout from a a Chinese blast.

School integration was endorsed by only 2 percent of white southerners in 1942 according to the National Opinion Research Center of the University of Chicago. In Dec. 1963, 30 percent said they accepted it. Acceptance of white northerners over the same period moved from 61 to 75 percent. On residential integration white southerners moved from 12 percent accepting it to 51 percent while northerners moved from 42 percent to 70 percent.

A chaplain residency is available at Brook Lane Hospital, Route 5, Hagerstown, Md., for one minister for one year beginning June 1. Chester A. Raber will answer inquiries.

A school for rural leaders will be held June 21 to July 16 at Garrett Seminary, Evanston, Ill. The school offers courses in agricultural economics, rural sociology, and a travel seminar in rural western Europe for College or Seminary graduates. Information on scholarships for Mennonites is available from Orlando Waltner, Box 647, Newton, Kan. 67114.

A jazz missionary has been appointed by the Board of American Missions, the Lutheran Church of America. John G. Gensel, a clergyman and jazz expert will be a full time missionary to New York's jazz community. The board notes that "jazz people comprise a unique kind of community. . . . For most working musicians, it is a practical impossibility to tie in with the church schedule."

CHURCH RECORD

CALENDAR

Conferences

Apr. 22-26 — Central District Normal, Ill.

Apr. 29-May 22—Eastern District, Landsdale, Pa.

May 13-16 — Pacific District, Monroe, Wash.

June 17-20 — Northern District, Freeman, S. D.

July 2-6 — Canadian Conference, Clearbrook. B. C.

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967 — Mennonite World Conference, The Netherlands.

Canadian

May 9—Canadian Mennonite Bible College, graduation.

May 30—Rosthern (Sask.) Junior College, graduation.

Western

Apr. 21-25 — Turpin (Okla.) Church, Walter H. Dyck, speaker.

DEATHS

Jacob D. Epp, Laird (Sask.) Church, was born July 22, 1913, and died Mar. 19. He is survived by his wife and daughter.

John T. Gross, Bethany Church, Freeman S. D., was born on June 20, 1900, and died Mar. 2. He is survived by his wife, two brothers, and three sisters.

Elizabeth Miller (Mrs. Gustav), Hanston (Kan.) Church, was born Oct. 9, 1880, and died Mar. 4.

Stella Rupp (Mrs. Otto), Bethel College Church, North Newton, Kan., was born July 31, 1881, and died Mar. 29. She is survived by her husband, two sons, and one daughter.

MARRIAGES

Ronald Herlick, Los Angeles, Calif., and *Lana Wagner,* McKinley Church, Mio, Mich., on Mar. 20.

Jay Dean Regehr, Inman, (Kan.) Church, and *Judith Ann Janzen,* First Church, Halstead, Kan., Mar. 20.

MINISTERS

Eddy Goertzen, Springfield,Man., will become the pastor of the United Mennonite Church, Mission City, B. C., on Sept. 1. Currently he is a junior at Mennonite Biblical Seminary, Elkhart, Ind. He will succeed Peter Froese.

Abe Krause has resigned as pastor of the Eden Church, Inola, Okla., to become associate pastor of the Bethesda Church, Henderson, Neb., on July 31. He has served the Eden Church since graduation from Mennonite Biblical Seminary six years ago.

Leonard Metzker will become the pastor of the Firsh Church, Nappanee, Ind., on July 1. He is currently serving the First Church, Allentown, Pa.

Lotus E. Troyer has resigned as pastor of the Meadows (Ill.) Church, and accepted a call to become the pastor of the Oak Grove Church, Smithville Ohio, on Aug. 15. The Oak Grove congregation is a rural independent Mennonite congregation. Troyer served the Meadows Church for the past thirteen years, and previous to that, the Carlock, Ill., church for about five years. He is a member of the General Conference Board of Missions and of the Congo Inland Mission board.

NEW ADDRESSES

Ellsworth Kauffman, 2757 East Cleft Drive, Columbus, Ohio 43221 [304]
Gene D. Kaufman, Box 88, Hesston, Kan. 67062 [22]
Maurice Tiahrt, Box 9, 200 E. Rooseveld Rd. Lombard, Ill. 60148 [103]
Virginia Voth, 250 N. 10 St., Kansas City, Kan. 66102 [49]

Key to congregational code numbers in brackets is available on request.

WORKERS

Edgar Metzler, executive secretary of the Mennonite Central Committee peace section, is scheduled to speak in Oklahoma and Kansas on Apr. 23 to 26. He will tell of his recent experiences in India, Russia, and other Asian countries, and of his visit to Mississippi and other states in the South. Metzler will be one of the speakers at the Church Workers Conference, Enid, Okla., on Apr. 23 and 24. The theme of the conference is "The Christian Facing Conflict."

Jacob W. Nickel, Marshall, Tex., has been appointed head of the language department at Friends University, Wichita, Kan. He was formerly an instructor at Bethel College.

Fremont and Sara Regier, Newton, Kan., arrived in Congo after a year of language study in Belgium. Fremont completed a two-year term of Pax service in Congo eight years ago. He says, "It feels very good to be back again." The Regiers will now study the Tshiluba language and work on agricultural problems.

Dr. and Mrs. Arthur Thiessen and family have received visas to return to India for their third term as General Conference missionaries. They will leave Chicago by air on June 7. Thiessen is the medical superintendent of Bethesda Leprosy Hospital at Champa. He renders outstanding services as physician and surgeon especially in rehabilitating leprosy patients who have suffered physical disabilities. Mrs. Thiessen is the nursing superintendent of Bethesda Hospital.

Pierre Widmer of Valdoie and Grand-Charmont, France, suffered a mild heart attack on Tuesday, Mar. 9. He is a minister in the Mennonite congregation of Montbeliard, editor of the French Mennonite Church *Christ Seul,* teacher in the French section of the European Mennonite Bible School at Bienenberg, Switzerland, one of the founders of the youth and welfare agencies of the French Mennonite Churches and the executive secretary of their missions committee.

Takashi Yamada, Japan, is visiting churches in Taiwan and speaking at a number of conferences in Taipei and Hwalien. He was called to Taiwan for special evangelistic services in the churches three years ago. He was then the first missionary abroad representing the Japanese churches in Kyushu. He was in the first group of four young men to be baptized in Kobe in 1952. When the Nichinan Church needed a pastor, Takashi Yamada, the faithful lay witness in Kobe, was called. He gave up a good job,

Lotus E. Troyer (Ministers).

left home, and began pastoral duties in Nichinan in 1956. He is the only ordained Japanese pastor of the General Conference churches in Japan. Soon after his ordination he accepted the call of the Kobayashi Church, of which he is the pastor at the present time.

LETTERS

BONG! BONG!

The time has come to ring the bell. We will publish no letters on art written after April 21. (We'll make an exception for our readers overseas.) The discussion has been helpful, but let's take a breather for at least a few months. We appreciate each person's contribution. In the course of the discussion it was indicated that Jesus was clad in a loin cloth in Rouault's portrayal of the baptism of Christ (Feb. 16)—a concern which was raised by some of our writers. Persons interested in further proof may examine a similar work of art by the same artist published last year (Mar. 24, 1964) on page 194. We have taken each concern seriously and have listened sympathetically. Let's all try to listen when others speak, whether they be poets, article writers, letter writers, or artists. Editor.

LIFT THE STANDARD

To the Editor: I agree with those people that have voiced their objections in regard to those degrading pictures and cartoons that have appeared in *The Mennonite* for a length of time. They put this our conference paper on a very low standard. It saddens my heart and discourages me to financially support it.

2. *The Mennonite* stresses good works and deeds very much. Jesus says "Ye must be born again." So let us also stress the fact that salvation must come first. I believe that it would lift the standard of *The Mennonite* to a much higher level if in every edition of *The Mennonite* there would be articles contributed by ministers and missionaries and also laymen which would explain and deal with God's marvelous plan of redemption. *Peter Klassen, 411 S. Jefferson St., Hillsboro, Kan. 67063.*

VIETNAM INVOLVEMENT

To the Editor: Having served three years in Vietnam as director of the MCC Relief Program, part prior to the U. S. military buildup, and the balance after the buildup, I feel compelled to answer, at least in part, the letter appearing in *The Mennonite* of March 30, entitled "Asians Cool to U.S. War."

First, I would challenge the use of Proverbs 22:16 as I do not consider the United States an oppressor. It would be impossible for the United States to materially "increase his riches" in South Vietnam. South Vietnam has no oil, iron ore, or other minerals. It is strictly an agricultural country and consequently would have little to offer the United States with its enormous surpluses. Export of agricultural products provide South Vietnam with foreign currency exchange making possible importation of gasoline, oil, and other commodities necessary for continuation of present small industries. These have been materially increased through the United States aid program of the past years.

Secondly, Americans do not live in the most luxurious hotels—these are reserved for the tourists of many lands. Some American military men do live in hotels but they are the average—mostly built by the French when they were there. Americans own neither grass and bamboo huts nor the biggest villas since no American can own any property in Vietnam and this includes the missionaries. The nicest restaurants are frequented by all races and the most expensive cars, Mercedes Benz, are driven by non-Americans. Few military families lived in Vietnam and the embassy and U.S. aid people bring the U.S. cars with them, many come without, and some drive cars that would not be worth $500 in the U.S. In our three years in Vietnam no occasion arose in which one could detect revulsion welling up inside the average Vietnamese. As for defection, this worked both ways. At the time of partition in 1954 people were given one year to move either north or south; few moved north, but 800,000 moved south creating a refugee problem which prompted MCC to initiate a relief program in that country.

Documentation of the story relative to the army couple building schools in villages was convincing to the reader, but army wives were not permitted outside of cities. It is more likely that this may have been an International voluntary service couple. In my contacts throughout the country with some 150 missionaries, sixty Wycliffe Bible translators, numerous U.S. Aid as well as military personnel the above did not come to my attention. It should be said the military men in Vietnam were concerned about the welfare of the native people and there is no end to my marvelling at what these men were willing to do for the people. Under existing political and especially military, circumstances their morale was, in my opinion, exceptionally high. In one location they started a leprosy isolation village and when the work became too large they asked the mission and MCC for assistance. The military men literally built an orphanage near Da Nang in their spare time under the sponsorship of the mission, and at Christmas time the missionaries throughout the country were sometimes hard pressed to organize enough distributions among the needy to use all the gifts furnished by the American military men. The U.S. Aid program has built many schools, hospitals, and has initiated health and malaria control programs as well as many agricultural and industrial programs. Also the American Wives Club did an untold amount of good in orphanages, hospitals, and missions. Many more commendable incidents could be cited as well as those which are not commendable; however in my opinion the good would outweigh the bad even though the questionable incidents make the headlines.

The philosophy of service through the Peace Corps is commendable but we need to remember this is a secular organization. A recently returned missionary from an African country stated that the Peace Corps representatives in that country had destroyed the high respect for Americans the missionaries had spent years in building up.

I will say Amen to Pax and trust many of our young men will feel the challenge of serving through this program. (Let us not forget that Daniel Gerber, Paxman, has been held since May 30, 1962 and is still held today by the Vietcong in South Vietnam.) One must be conscious of the fact that in underdeveloped countries technical skills must be available when physical facilities are provided. Buildings are a minor problem compared to the need of qualified teachers, nurses, and doctors for staffing. One U.S. Aid Health Section Official stated that the Vietnamese love us for bringing in our medical teams to help their people and will be sorry when we leave. Why? Because there will be no medical service available to them then. Vietnam has only one doctor for each 35,000 people.

Let us not be quick to accept all we read. Conditions in North Vietnam are much worse than in South Vietnam according to a Canadian International Control Commission representative we learned to know. He spent six months of his twelve months tour in North Vietnam in four different areas and knew whereof he spoke.

The U.S. is in Vietnam because the Vietnamese government asked for assistance. I am no militarist and readily admit that our being there is political as well as military. From the Christian standpoint we cannot condone our involvement and certainly not the escalation but must recognize that in our sinful society of men these conditions will exist even as Christ predicted. Only when men choose to live peaceably one with another through the love of Christ can a change occur. *Rudolph A. Lichti, 204 Church, Reedley, Calif.*

EXCHANGE MINISTERS

DEAR EDITOR: Harold Regier's letter regarding the membership exchange program [Mar. 30] offers, I feel, a creative venture worthy of further investigation. Let's include ministers as well. My application for such a program would be among the first to reach the office. *John A. Harder, United Mennonite Church, Box 814, Thompson, Manitoba.*

PROGRESS FOR THE RETARDED

TO THE EDITOR: This is in response to "Silence on Retarded" (Letters, Mar. 23). We know our church is already committed to a varied and costly program. Before venturing into a new field, it is only prudent to study whether the cost can be met. This too is according to Scripture.

It might be encouraging to state where progress in the better care and training of the retarded has already come about. Hence a church sponsored program need not be a total financial burden.

1. The Mennonite Aid (hospital and surgical plan) permits all persons unable to establish their own social security benefits to remain on the family policy even after reaching the usual chronological cut off age of eighteen. This helps the Mennonite (all branches) retarded. We thank our church for this.

2. The Social Security Act provides that all retarded people unable to provide their own estate, receive half the family wage earner's benefits. This is already easing the financial burden for many parents.

3. An improved medical assistance law will no doubt be passed soon. This will help the older retarded.

4. The public schools are increasingly providing special education classes. This will reduce staff costs.

5. Government funds for occupational centers are more readily available. Red tape or not, this may well be worthwhile.

6. The local community is generally willing and proud to assist in any project for the care and training of the retarded. I regretfully refrain from citing examples *ad infinitum.* Just one. Last summer our local First Methodist Church sponsored a class for the retarded in their vacation Bible school. Two Mennonites graciously picked up our youngsters in the morning and returned them at noon.

Nevertheless, as was stated in the response to the Nov. 12, 1963 article, whenever the Mennonite church is ready to move into a program for the benefit of the retarded, contact the Newton Council for Retarded Children. Our ten-acre tract with its nucleus of buildings is now even nearer debt free. This is added woo, isn't it? *Mrs. Herbert A. Schmidt, R.R. 3, Newton, Kan.*

PRAY FOR ELECTIONS

TO THE EDITOR: I only wish you knew how desperately right you are about *quiet affair* [Editorial, Mar. 30]. Keep telling the people to pray any kind of prayers; pump priming, adoration, Book of Psalms. Pray for an hour a day until election is over. Those that know are black eyed so. It is hard to believe. *Mrs. Gladys M. Finton, 328 Cherry St., Bluffton, O.*

WASTEFUL BURIAL PRACTICES

TO THE EDITOR: Thank you for the article on Christian burial by Mrs. Groves in the March 9 issue of *The Mennonite* [page 151].

During our stay in Greece we observed practices very similar to those in India described by the Waltners. We found them altogether satisfactory and proper. Since returning home we have been concerned about the American custom which is obviously unnecessary and wasteful. We have been unable, however, to devise a suitable substitute.

We are happy to know of others struggling with this problem, and are thankful for the helpful information. *Mr. and Mrs. Larry Eisenbeis, Marion, S. D. 57043*

NO FLOWERS, PLEASE

DEAR MR. SHELLY: First of all may I say I enjoy reading *The Mennonite* very much. Keep up the good work.

I just finished reading the article on "Simple Burial Not So Simple" [Mar. 9]. I have long been against our elaborate funerals.

Take, for instance, costly flowers at funerals. I read an article once on pagan funerals, where heathen put food on the graves of their loved ones. We scoff at the practice, yet we do something just as foolish. Can deceased ones see the beautiful flowers so lavishly displayed at their own funerals?

When I pass on, I have instructed my family not to waste money on flowers that I can neither see nor smell. In fact, I feel so strongly about it that I have written a little poem on this subject. I hope you will print it. Maybe others feel as I do. *Mrs. Roman Leichty, Berne, Ind. 46711. Mrs. Leichty's poem follows:*

When my stay on earth is o'er,/ Do not cry and grieve for me./ Let sadness and sorrow quickly flee./ Let them scatter with the breeze./ But most of all, no flowers, please!

People are starving and need a bed,/ Give the money to them instead./ God has a garden prepared for me,/ The Rose of Sharon I know I'll see,/ The Lily of the Valley and beautiful trees./ So may I say, no flowers, please!

Lovely flowers just wither and die,/ While many children must beg and cry/ For food and shelter, but most of all love./And to hear about Jesus, the one up above/ So use the money for things like these./ Again I say, no flowers, please!

Questions About College

Three high school students recently quizzed four students and teachers at Bethel College, North Newton, Kan. Following is an abbreviated transcript of that discussion which was part of the youth fellowship program at the Western District Conference sessions last October. The concerns for one particular church-related college would probably apply to most other schools in the same class.

The Quizzers: BETTY WIEBE, 636 W. Court St., Beatrice, Nebraska, is a high school senior; SALLY VOTH, Moundridge, Kan., is a junior in her high school; DALE SCHRAG, Route 2, McPherson, Kan., is a senior at Inman High School.

The Quizzed: BARRY HIEB, Henderson, Neb., is a Bethel junior; MARILYN FOTH, Cordell, Okla., is a college senior; ESKO LOEWEN is dean of students; ALBERT MEYER is Bethel's academic dean.

BETTY: I've often heard that Bethel offers a Christian education. But I'd like to ask, what makes a Christian education different than any other kind of education?

BARRY: Two plus two still makes four at Bethel but there are times when it can make a great difference when one interprets what this means. For instance in the social sciences you can study all about humanities and relations of people, but just stating the facts doesn't necessarily state the whole case. This is where attitude comes in because here our Christian emphasis interprets these basic facts and applies them. I feel it does make a difference in the curriculum. It's how you put this to use that makes a Christian education different from secular education.

MARILYN: You may not find the word Mennonite brought up every other word in a course but you still have an existing atmosphere and you do start from there. Here we start from this Christian atmosphere and work out maybe. This does make a difference.

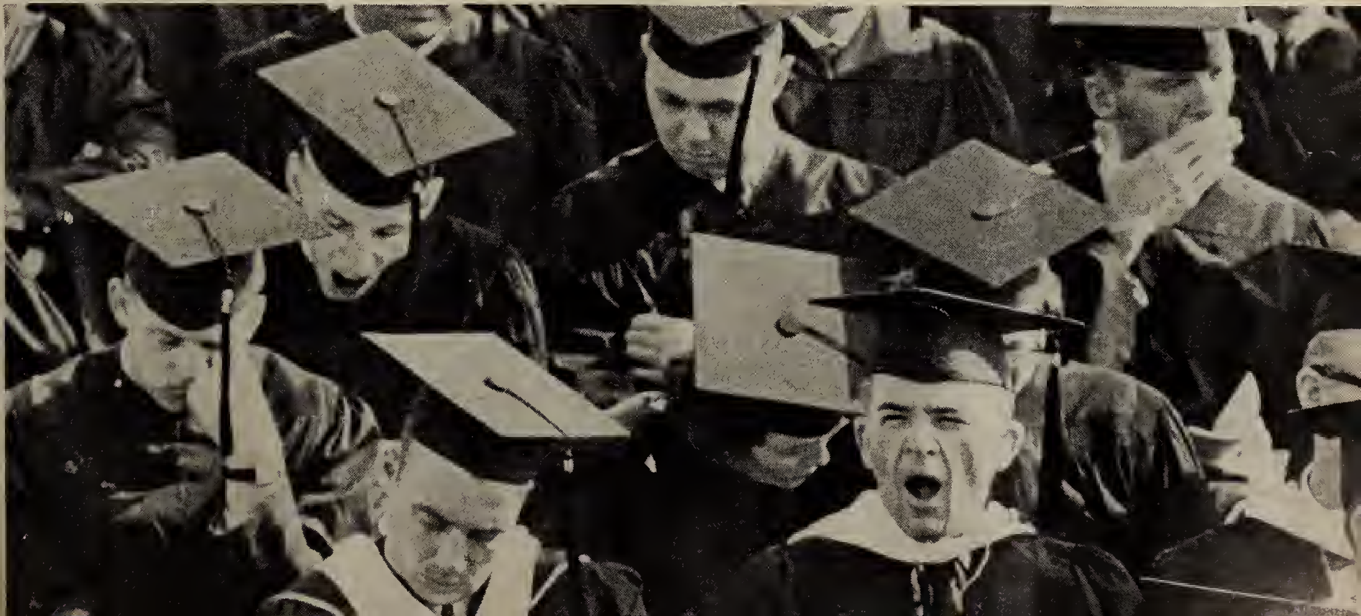
DR. MEYER: If the atmosphere is really Christian it ought to make a difference in the classroom and outside the classroom.

DEAN LOEWEN: We also want to integrate knowledge. We don't want a person to be well-trained in one area but who has not integrated the various areas of knowledge and understanding. The most dangerous man is an educated man if his education is used for the wrong purposes. If we leave our religious life off on one side and don't really include it in the process of learning, we are doing ourselves an injustice.

Student Behavior

DALE: I'd like to put these college people on the spot. Does the fact that Bethel College offers a Christian education make a difference in the behavior of the students out of the classroom?

BARRY: Well, I think there's a definite difference. Our students have initiated a Sunday morning seminar program to foster and study Christian growth. It is becoming a vital part of our life on campus and many students are involved. And then you note



all sorts of other things. For instance, many people are floored when they first come to Bethel and find notebooks lying all over. You just leave them in the library. You don't bother to lock them up or to hide them behind a coat rack. You can trust that when you come back they will still be there. These are just small things but I think they add up to quite a sum.

DR. MEYER: I think we could talk about some bigger things, too. On the matter of vocational choice you can say that the percentage of graduates who go into service vocations is far higher here than in many schools. The service vocations would include teaching, social work, in addition to the so-called Christian vocations.

MARILYN: Dale asked if it made a difference in the way the students acted outside of class. Too often people expect that all young people who come to Bethel will be reformed. Bethel is not a reformatory. It provides a learning atmosphere. If you want to learn and change, you can. You can choose to rebel—this might be a stage, it might be permanent. But basically we are responsible as individuals. This to me is important because when we get out of Bethel we will also be individuals and be all the more dependent on ourselves.

College Social Life

SALLY: What about the social life at Bethel? I've heard some people say that it's really dead. And then again I've heard others say that the atmosphere is really nice and it's an advantage to come to Bethel. I'd like to ask the college students just what about the social life at Bethel.

BARRY: I'd have to ask you what you're looking for first.

SALLY: Well, I've been asked, "Can you have a good time at a church college?" I'm citing Bethel as an example. I want to be able to tell the kids that asked me this just what kind of a social life Bethel does offer. I mean in the way of good Christian fun. At any school you can find your social life, I imagine, but it depends on what kind you're looking for.

BARRY: Whenever I'm all done with my studies and don't have anything to do there's always something to do. I think it depends on what you're looking for. If your primary objective is social life then you may find times when there doesn't seem to be anything to do. Actually we have a great variety of possibilities.

DR. MEYER: Moving away from large group activities on campuses toward more small group activities is a nationwide trend. The fraternities and the large social clubs are dying out at many campuses and there's a trend in favor of more informal small group activities. I don't know if that's characteristic of Bethel or not. I think there are many more small group activities than there are all-campus things. But this is fairly typical I think. If for Barry you'd add up choir, band, math club, seminar, and all his committees, and give him an hour credit for dating, he would have a fantastic overload.

MARILYN: You'll soon find out that you'll probably have more to do than you wish you had. And when you have free time then it might be spontaneous entertainment. That's the way a lot of it is. Where two or three are gathered together they find something to do.

It Costs Too Much

DALE: Many people feel that the main reason they do not want to attend Bethel College or any church college for that matter is the simple fact that it costs too much.

DR. MEYER: Two things can be said. I think in principle the tuition should be higher than it is at tax-supported institutions because the sources of money from governments are fewer. Finally, however, it's pretty much a question of whether the kind of education we have here is worth any difference in cost if there is any. Of course, one invests a fantastic sum in higher education, if you include the money that a student could earn in four years and doesn't earn. And that's the biggest item. That's well beyond tuition and room and everything else. So, figuring that at thirty-five hundred dollars a year you'd have about $14,000 right there, without even any expenses at all. So higher education does cost something. It costs no matter where you go. And it may cost a little more or it may cost a little less, that's really rather minor compared with loss of income. So the whole question is, "Is higher education worth it? Or is higher education of a particular type worth it?"

Those Rules

SALLY: What about the restrictions under which Bethel operates? Now I've heard some people claim that they are actually useless because no one pays any attention to them anyway while other people claim they are needed because otherwise people would just run all over the place. Just what part do the restrictions play at Bethel College?

MARILYN: I think we come to Bethel to learn and to reach some kind of maturity—a nebulous term, I guess. If you really want to reach that you won't spend the whole time worrying about whether you have a certain rule to follow.

BARRY: This has been brought up several times in student council and dorm councils. We are trying to make a study of this. We have a citizenship committee which deals specifically with this problem. It has been exploring in recent years the idea of using the honor principle on campus which puts each person on his own. It says that each college student is mature enough to be responsible for himself and also responsible for his fellow students. Consequently the rules need not be as strict because each of us goes beyond the rules in his own personal standards. I think it eventually boils down to each individual student. If you have the best rules of any college around and all students decide to ignore them, they aren't going to do any good.

SALLY: Are you saying then that you think that Bethel College as a church college needs no restrictions because of this honor principle or do you think that because of the honor principle you still need some restrictions to herd in the wayward sheep?

DEAN LOEWEN: By restrictions do you mean standards?

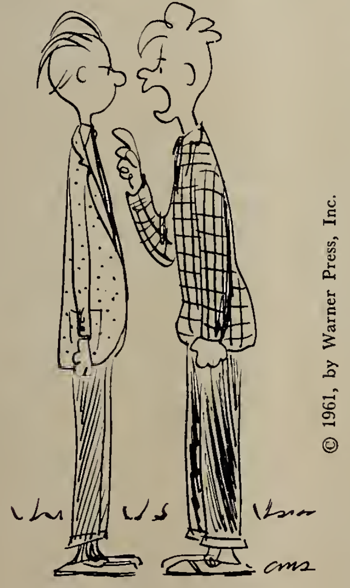
SALLY: Yes, standards by which the college runs.

DEAN LOEWEN: It would seem to me that anyone who wishes to live a dedicated life would dedicate himself to some level. This should be a natural part of Christian commitment.

DR. MEYER: Really it isn't a part only of Christian commitment. No society is without its understandings whether they're written or unwritten. There are some understandings that nobody takes the time to put on paper. No school in the country is without its understandings regarding social and academic performance. Whether they are written down or not, they still exist. And in all schools at least some are written down. Usually those are written down that are more likely to be open to question. Because you're not sure you write the borderline ones out and the others everybody knows about. You can't write everything down, you know. The only question would be whether they are appropriate and whether they are generally representative of community spirit. Sally said that if you didn't have rules, everybody would run all over the place. Well, that's, of course, an overstatement. There's a strong spirit of commitment among many students for example in certain service projects which are in no way required. This represents what Bethel College students stand for or are interested in. You find Bethel students on Sunday morning in these small fellowship groups meeting together week after week and committing themselves to regular participation. None of that is required. So I feel that the spirit that's represented by the student body is actually much more important than borderline things that have to be written down.

Sheltered Education

BETTY: It seems that in this church school atmosphere we'd be sort of sheltered. If you go back into a Mennonite community then this sort of training would be just what you need. But quite a few of us are not going back to Mennonite communities. We are going to be going out with non-Mennonites and all sorts of people. It seems that we might not be completely prepared knowing how to deal with these people since we are at a Christian college such as Bethel, just receiving and communicating mostly with those who feel the same way that we do.



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"House-to-house visitation, my eye! You stay away from Gloria!"

DEAN LOEWEN: How many Bethel graduates from Beatrice are back in Beatrice?

BETTY: Not very many.

DEAN LOEWEN: The reason I asked that is because I think that many of the graduates here do go into many different places, not necessarily to Mennonite communities. But really there's a great variety here on the campus. Twenty-four different states, fifteen different countries, twenty-five different denominations. And among those from the Mennonite communities themselves, there's a great variety and plenty of chance for encounter.

DEAN MEYER: I don't think most students at seventeen would want to be sent out one by one to different universities and colleges all around the country or around the world. So it seems to me that we see the place of retreats or the church camp where high school students and young people go apart for a week or for a few days and ask some real questions. The kind of community we have here should be that same kind of thing, where you don't ask questions only about academic matters, you ask about the meaning of the Christian faith. In a sense it should be a very intensive experience, of Christian community, investigating the various areas of knowledge. Now if students stayed in this community for the rest of their lives and if all they did was to ask questions, didn't graduate, or just wanted to hang around Newton why this would be a terrible thing. There should be both the intensive inquiry and the study during the ages seventeen, eighteen, nineteen, twenty, and then students should expect to go to Africa, and some to go to Beatrice, and others to New York.

BARRY: To those who are contemplating coming to college I want to say that college is largely what you make it. If you come here looking for a broadening experience, you'll find it. If you come here being careful not to get any restrictions put on you, you'll feel the restrictions. So when you come, I feel it's to your best advantage to come here looking for the best that you can get, and if you'll look for it you'll find it.

SALLY: And the best that you can find you would find in a Christian college rather than in a state institution?

BARRY: Yes, because that's what I'm looking for.

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*Supplemental reading for the Sunday school lesson of April 25.

COVER

Christian College Day falls on April 25. Two of our features also take note of Christian higher education.

CONTRIBUTORS

Willard Claassen is the executive secretary of the Board of Education and Publication.

Franklin H. Littell is professor of church history at Chicago Seminary. A Methodist, he is the student of the Anabaptist movement who spoke to the General Conference sessions in Bluffton, Ohio, in 1959. He has also played a key role in the Kirchentag, a lay movement in West Germany.

CREDITS

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THE MENNONITE

722 Main, Box 647, Newton, Kan. 67114. Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 647, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

I’VE BEEN THINKING about joining another church.

I have a problem and it goes back a long way. May I trouble you with it? We’ve been working on this problem of Mennonite unity for one hundred and five years now. And we’ve made good progress, but we get just so far and then we get stuck. We have the Mennonite Central Committee and many fine organizations. We share teachers and deans all over the place. Fellowship is generally good no matter where you go.

But it seems to end there. My view is that we have almost too many organizations. Over a century ago—before the invention of the party line telephone—Mennonites were scattered and disorganized. So a group of eager beavers said, “We can easily fix this up. We will organize us an organization and all Mennonites will flow into it.” Well, they did, but the others didn’t. That’s how the General Conference started. (Isn’t history painless the way I tell it?)

Later, those who didn’t join the first organization started several of their own. They seemed to say, “Anything you can do, we can do better.” And they did, and it was.

So here we are with a sackful of organizations and a lot of knotty questions about our relatives. We could organize some more, but we’ve done that so often before. Why don’t we try a shift in the other direction? Let’s de-organize.

If in the heady atmosphere of Estes Park this summer we face this question for the umpteenth time, why don’t we just apply for membership in the (Old) Mennonite Church and/or the Mennonite Brethren Church? It isn’t that simple? Well, it isn’t that complicated either. Don’t we often wake up on a frosty morning to find a long lost relative camped on our doorstep? It’s just an old custom among Mennonites.

Why don’t we just pick up our buildings, boards, and noisy editors and say to one of our sister groups, “Here we are. Where shall we put the stuff?”

They might be a bit surprised, but I’m sure they’re hospitable. They keep membership charts too, and surely they have an administrator somewhere who’d be overjoyed to rack up 50,000 members on his graph. If we have an opportunity to make someone deliriously happy, why don’t we?

The General Conference is on record to go part of the way. We stand “ready to unite with any conference of Mennonite churches where such union can be achieved agreeable to both parties.” That’s what we say in our constitution. That’s fine, but really a bit uncreative. We can’t wait until everything comes our way. If we want a family reunion, and if we want it in our lifetime, we’ll have to be willing to sacrifice a lot. Are you still with me? ESTES PARK CONCERNS—III.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Obedience in Taiwan

These churches found they were begotten not in denominationalism but in Christ.

C. H. Hwang

On the day that President Kennedy died, seven men were meeting in Taiwan to talk of a united church. An Anglican bishop, a Lutheran president, a Methodist superintendent, a Presbyterian stated clerk, and a Baptist theologian met with two others on that day when a monstrous act underscored the world's confusion.

In spite of the tragic news which had robbed us of strength we left with expectancy and with a greater determination to work together.

What did we seven men talk about? We asked how the body of Christ might become more visible in Taiwan today and tomorrow in spite of the present sad divisions among the churches. How can we work together so that we might be obedient to the living Lord of the church now?

Pressure from the Living Lord

This concern is much alive among the churches of today's new Asia. We just simply cannot go on with "business as usual" according to the ways which we have inherited. We are not ungrateful to our mother churches who, to use Paul's phrase, "begat us in Christ." Our very existence stands as an undying memorial to their mission obedience.

No, it is not lack of gratitude and appreciation. It is because we are in a *new* situation in Asia, a very revolutionary situation which is shaking old foundations. The pressure from the world is very strong. Still more, the pressure from the living Lord is even stronger.

If our mother churches had begotten us only in Presbyterianism, in Lutheranism, in Anglicanism, the matter would have been simpler. But they begat us in Christ and His life will not leave us alone. They placed the Bible in our hands and that strange book will not leave us alone. The Bible's witness leaves us wondering whether the pressure of the world is simply the pressure of the world alone; might it not be the pressure of Him who so loved that world and who was in Christ reconciling the world to himself?

The foundations of Asia—of the whole world—are shaking. We feel more and more called to make some ultimate decision. Again out of obedience to Him we are found meeting like the disciples of old, "on the evening of that day" (John 20:19) or like at Pentecost "together in one place," with plenty of perplexities but also with expectant hope, for the crucified Lord is risen from the dead.

When in 1937 I left to study in England our island was only a colony in Japan. Every country of Asia through which I passed, as far as the Suez Canal, was either a colony or a semi-colony of a western power.

In 1947 I came back over the same route. The situation had changed, and it has been changing rapidly and radically ever since. The so-called colonial era has gone. A new era has come. To achieve independence is one thing; to build a modern nation is another.

The Bible for Revolution

Nation building has brought a wide and deep social revolution. It has been shaking the foundations of the traditional agrarian social structure, of family life, and all human relationships. The generations clash. A man's ways seem treason to his father but are repudiated by his son as outmoded conservatism. Political revolution, social revolution, industrial revolution, rising hopes, and new despairs—all these struggle round the Asian man and inside him.

How is the church, the firstfruits of the new creation, related to this struggle? Is it not the vocation of the church to share in this struggle? Christ is the answer. Only as the church sees the struggle through Christ's eyes and shares in the turmoil can the church fulfill its mission and bless the nations.

Secularization has had an odd effect on the old faiths and the old cultures. As acids of modernity have bitten deep into old sores, the old religions, always complex, are now caught in cross currents of decomposition and renewal. They are sometimes aided, and sometimes opposed, by new nationalism and other movements.

This is a time when men, consciously or unconsciously, are crying out of the deep and crying out for depth. It is a time when deep encounters deepen. This is a time of opportunity for the church which cannot be ignored. The churches in these nations must be drawn into these depths, called there by God that they might rediscover their own depth, find anew their own unshakable foundation.

In this encounter we reach the living God at the frontier of depth where He is reaching out to us. This happens in the decisive event of nation building. Here we encounter the dying and renewing of indigenous cultures, and wrestle redemptively with the non-Christian religions. Yes, we may lose our bearings if we are involved in all these struggles. This is a real danger. But an even greater danger is that we may not meet the living Lord if we are unwilling to go "outside the camp," for it was there that He was crucified and rose again. If we refuse to go outside the wall, we shall become a ghetto, irrelevant and unrelated to Asia today and tomorrow. We shall eventually become a museum piece, a relic left over from the colonial era!

Our depths are known to us in the Bible. This is an Asian book. Preserved and mediated to us by Europe and America it must be reclaimed by Asians in their task of rebuilding. This Bible must speak to a new Asia through Asian commentaries in Asian terms. Its riches must be mined by Asians for a word in season to neo-neo-Confucianism and Buddhism.

One Hundred Years in Taiwan

This year in my own church in Taiwan we have reached our first centenary. It was the challenge of this coming event that, in 1954, caused the Presbyterian church to launch its movement "To Double the Church in Ten Years." We started with 236 congregations on the plains in 1955 and within eight years, 196 more congregations had been added to us, with 40,000 new members.

But this is not all. An even more miraculous event took place among our mountain peoples. In 1945 when the war ended, the mountain areas had not a single church. Evangelistic work had been forbidden by the Japanese government for fifty years. Who would have thought that the church in the mountains would grow by such leaps and bounds so that by the end of 1962 we had 385 congregations, a Christian community of over 70,000—more than one-third the total aborigine population? Who would have believed these things possible in 1940 when all our missionaries were forced to leave, our seminary closed, and many Christians put in prison?

Such growth isn't taking place in all of the new nations in Asia. But such

Only as the church shares in the turmoil can the church fulfill its mission and bless the nations.

)

a possibility is always with the church in God's good time. As the church lives by the power of the Holy Spirit it must always expect a movement of the Holy Spirit to take place.

And numerical growth is important, for it is also a sign of the kingdom. So our church exults as it celebrates its centennial year with a goal of 1000 congregations and 2 percent of the population. But is this enough? We are thankful but not complacent.

As we draw nearer our set goal we grow more aware that the world around us has been changing. This change has been more dynamic than the change in the church. Ten years ago a revolutionary land reform took place in Taiwan. It has radically changed our rural communities and more important still, the mentality and expectation of the people living in them. Within these ten years an 80 percent agricultural island has become a 50 percent industrial one, with a mass exodus from the rural communities to the cities. New factories appear weekly and with them an ever-growing working class. Ten years ago Taiwan had one university and three colleges. Now it has eight universities and twenty-two colleges as well as 400 secondary schools and over 2000 primary schools.

Are these not the concern of the churches in Taiwan? How are the churches to be where the people are? Can we Presbyterians face this alone? We are still less than 2 percent of the population and only in one year has our growth paralleled that of the island's population increase. We must not be tied to the thought that we shall always be small and always live alongside other Christian ghettos. To our great joy the arrangements for our centenary are in the hands of an interdenominational committee, chaired by a Baptist pastor. This is a symbol. Churches which began work in the island ten years ago recognize that their real start was in 1865. Also, it signifies a determination that we shall move into the second century together. The problem for us and for all the Asian churches is the nature of our togetherness.

The Home Base Is Everywhere

The churches in every land must become one authentic missionary community. Colonialism is gone but its dual infection lingers on. We are blighted by Western denominationalism and by a beggar mentality which, accustomed to being the object of mission, hesitates to become the responsible subjects of mission, taking full part in Christ's mission.

China Sunday School Association is one of the cooperative ventures in Taiwan supported by Mennonites.

The home base now is everywhere. As we recognize this the missionary task takes on new perspective. We proclaim a God who loves the world and seeks to reconcile it to himself. This means that we do not stand outside and beckon men's souls only. We stand within our societies. We have our part in the nation-building which everywhere is taking place and we tell of a Christ who saves as well as judges the nations. We stand within our cultures and preach a gospel which has power to redeem all things.

But if the home base is to be everywhere we must revolutionize the relationships which exist between all churches. The mission is Christ's and therefore the call of the mission comes to all churches. How are we to be bound together in this common task in ways which will ensure its integrity and success? While national and denominational boundaries still exist they cannot be ignored, they must be crossed. As the crossings become more frequent all barriers will be lowered and some will disappear. One day all must disappear. In Asia we rejoice as we already see signs that this is beginning to happen. Over 200 Asian missionaries have crossed not only national, but confessional boundaries. Japanese missionaries have gone to Thailand, Singhalese to Nigeria, Filipinos to Indonesia and many more. We rejoice too, that East Asia Christian Conference is providing for the churches in Asia in their revolutionary situation, not only fellowship in Christ but also new thinking.

New Role for Missionaries

As an authentic missionary community emerges in every nation across the six continents; as ecumenical relations draw all the churches closer and closer into one body for the one essential mission of Christ, in and for one world, we see the new role and image of the missionaries. I see them linking all the churches; men and women who have crossed national and confessional and cultural boundaries. I see every church sending them and every church receiving them—a company of Christ's dedicated slaves and apostles, captives in Christ's triumphal procession, spreading everywhere the knowledge of Him who makes all things new.

I see this company of missionaries not only as a symbol of the one United Church, but also as a sign and instrument of a world which is one and undivided, in which the boundaries have been removed, new nations thrive and prosper without bitterness and nationalism has given place to concern for the whole world.

The centenary of a young church in a new society under revolutionary changes is but a sign of a new era which is far greater. Atomic power and space exploration are the latest footnotes to God's command that man shall have dominion over nature and subdue it, but they also point to man's predicament — that "God was in Christ, reconciling the world to himself," this new era is nevertheless of God and comes to us with apocalyptic signs that herald a *chairos.* To meet it with trembling for the ark of God, fears for our ecclesiastical institutions, and demands for our denominational rights and prestige—this is unthinkable. Rather let us meet it with a vision of the new heaven and the new earth, of the new humanity and the new world.

So do we pray, "Come, Creator Spirit. Enable us to go forward together into this new era."

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A CHRISTIAN DECLARATION ON
CAPITAL PUNISHMENT

The following statement has been prepared by our Committee on Peace and Social Concerns and the Peace Problems Committee of the Mennonite Church for discussion and possible adoption by the General Conference Mennonite Church in July and the Mennonite Church in August.

In view of our Christian responsibility to give witness to the righteousness which God requires of all men, we are constrained at this time to set forth our convictions concerning capital punishment.

Our Position

Since Christ through His redemptive work has fulfilled the requirement of the death penalty, and has given the church a ministry of reconciliation, and in view of the injustice and ineffectiveness of capital punishment as a means for the achievement of the purpose of government, we express our conviction that its use should be discontinued. In view of the prophetic commission given to the church, therefore, we appeal to the legislative assemblies and responsible administrative and judicial officials of the Dominion of Canada and its various provinces, and of the federal and state governments of the United States, to discontinue the use of the death penalty and to set rehabilitation as the ultimate goal in the treatment of the criminal, expressing a positive attitude to the offender, thus further encouraging the peace and order which under the lordship of Christ the state is commissioned to provide.

Witness of Anabaptist Mennonite History

From the sixteenth century to the present, many Mennonites have witnessed against capital punishment. One of the charges against Felix Manz, the first Anabaptist martyr, was that he had rejected capital punishment. Menno Simons argued that "if the transgressor should truly repent . . . for such an one to be hanged . . . would look . . . strange and unbecoming. . . . If he remained impenitent, and his life be taken, one would unmercifully rob him of the time of repentance."

In 1910 Daniel Kauffman, Mennonite leader, said: "The taking of human life, whether upon the field of battle, on the gallows or in the electric chair, or in a conflict between individuals, belongs to uncivilized nations." C. Henry Smith, Mennonite historian, said in 1932: "Human life to the Mennonites is sacred, and not to be snuffed out for any reason whatsoever, individually or collectively . . . to appease the demand for public justice. . . . 'Thou shalt not kill,' was a divine command which knew no exceptions. Mennonites consequently never [officially] sanctioned either capital punishment or war."

In 1957, when Cleo Eugene Peters was sentenced to die for his murder of Paul Coblenz, an Amish Mennonite farmer in Ohio, the friends and neighbors of the murdered man signed petitions requesting a commutation of the sentence. The commutation was granted. In the meantime they carried on a ministry of reconciliation, through visitation of the condemned man in prison and manifestations of friendship to his family, and with at least some resulting evidence of personal rehabilitation.

Basis for Our Position

The Christian mission. God was in Christ reconciling the world to himself. Today this ministry of reconciliation is entrusted to the disciples of Christ, God making His appeal through them. Christians as co-laborers with Christ, and as His representatives in this world, are commissioned to make disciples of all peoples, teaching them to observe all that He has commanded, in order that the purpose of God may be fulfilled. (See Matt. 28:19, 20; 2 Cor. 5: 18-20.)

The state and the maintenance of peace and order. A basic function of the state is the maintenance of peace and order in human society and providing for the welfare of its people. In so doing the state acts as a minister of God for good, enabling the church more effectively to perform its mission in this world (Rom. 13:1-7; 1 Tim. 2: 1, 2).

The Christian obligation to the state. In view of their mission in this world, Christians have a fourfold obligation to the state:

1. Subjection to the authority of the state and cooperation with it whenever possible in the performance of its God-given assignment.
2. Prayer to God that rulers and officials of state may be divinely influenced to fulfill their assignment according to God's plan.
3. A prophetic witness to the state: a) concerning the lordship of Christ over church and world, under whose judgment the state must act and before whom every knee shall bow; b) concerning the nature of the state's God-given task for the maintenance of peace, equity, justice, and human welfare; c) concerning the righteousness which God requires of all men, even in government.
4. Recognition of the law of Christ as superior to all others, and readiness, when a choice must be made, to "obey God rather than men."

(See Acts 5:29; 24:25; 26; Phil. 2:10, 11; 1 Tim. 1:1, 2; Titus 3:1.)

The death penalty and peace and order. New Testament teaching recognizes the use of force by the state for the deterrence of evil and the maintenance of peace and order in human society (1 Pet. 2:13-17).

This teaching clearly implies, however, that there are responsible and irresponsible, useful and useless, ways in which this power may be used. The state is responsible for using its power in ways that promote peace and order.

This raises a critical question. Does the use of the death penalty actually further the state's effort to maintain peace and order, or does it interfere with this effort? Is the use of the death penalty consistent with the biblical teaching that the state is responsible for using the sword only in the promotion of order?

Obviously it is impossible to know how persons are deterred from committing murder by the presence of the death penalty on the statute books—or on the other hand, how many are incited to crime by the state's own example of violence.

In recent years the average annual number of murders in the United States has been slightly more than 8500 and the average number of executions for murder has been slightly less than thirty-five. In view of these statistics it is difficult to believe that the executions had much influence as a deterrent. Murder is frequently committed by persons of mental instability, or under such emotional stress that the possibility of capital punishment hardly enters into their thinking.

Comparison of criminal statistics of states with the death penalty with those that have abolished capital punishment lends no evidence to support the deterrence argument. Rhode Island, Michigan, and Wisconsin, for example, states without capital punishment, have lower murder rates in proportion to their total population than do the states immediately adjoining them which have the death penalty. If all the states are compared, the murder rate is from two to three times greater in states which have and enforce the death penalty than in those which do not.

It is recognized that the state may appropriately employ force for the restraint of criminal offenders. When it becomes evident, however, that the death penalty, as one application of the use of force, does not reduce the rate of crime, that it does not contribute to the maintenance of peace and order, the church has an obligation to witness against it. The state may use force, but not when it contributes to disorder more than order. Let not the state bear the sword in vain (Rom. 13:4).

The death penalty, rehabilitation, and the redemptive mission of the church. In maintaining peace and order the state has a responsibility not only for the deterrence of crime and the restraint of the criminal. It has a responsibility as well for the rehabilitation of the offender, enabling him to find a useful place in an orderly, peaceful society.

This function of the state constitutes a positive counterpart to the church's redemptive mission. In their common concern for the rehabilitation of the offender church and state should labor cooperatively, each performing the task peculiar to its own genius and calling.

The use of the death penalty, however, is a repudiation of the rehabilitative aspect of the state's own task and function. In deliberately taking the life of the offender the state declares him beyond rehabilitation, and removes him forever from the realm of the church's redemptive ministry. This, we believe, is an unjustified assumption of final judgment, a role which belongs to God alone.

Justice and the administration of the death penalty. In carrying out its mission under God to maintain peace and order in human society, the state is enjoined to punish bad conduct and to praise the good (Rom. 13:3). The state is to deal justly with all men. Unfortunately, grave injustices have accompanied the use of the death penalty.

1. The great majority of executions are of persons, who because of ignorance, poverty, or other reasons are unable to secure adequate legal counsel for themselves, while criminals of a higher economic or social status find legal means for evading execution.

2. The possibility of the death penalty can influence juries to acquit persons actually guilty of murder, thus contributing to the miscarriage of justice.

3. As long as they are administered by fallible human beings, courts will be subject to error. All other judicial errors upon discovery can in some measure be corrected and repaired; a judicial error consummating in an execution, however, is totally irreparable.

Love and the fulfillment of the law. In the Old Testament one important purpose of the death penalty was expiation. Since man was made in the image of God, his life, his blood, was sacred. Taking his life, therefore, required atonement through a sacred expiatory rite.

It is the clear witness of the New Testament, however, especially of the Epistle to the Hebrews, that the requirement of the Old Testament is fulfilled in the high-priestly sacrifice of Christ. "Once for all" is the triumphant proclamation of the epistle. Henceforth no more blood is needed to testify to the sacredness of life, and no more sacrifices are called for to expiate for man's usurping of the power to kill. The cross of Christ abolishes the Old Testament basis of capital punishment.

Moreover, in view of the holiness of God and the sinfulness of man, not the murderer only, but every man, merits the expiatory death. For this reason Jesus, when confronted with a sinful woman, did not deny her guilt. Instead He found her accusers guilty also. When He proposed that any who were without sin should cast the first stone, no stones were cast.

No one can measure up to the standard of Jesus. No one is sinless. Rehabilitation of the offender is the major concern. Vengeance should give way to forgiveness and reconciliation. This is not to deny the penal function of the state, but to limit its penal authority. When the state employs the death penalty it exceeds its divine authority.

(See Gen. 9:5, 6; Num. 35:30; Matt. 5:17, 22; John 8:1-11; Heb. 2:17, 18; 7:27.)

OUR CONFESSION AND OUR PRAYER

In view of our responsibility as ministers of reconciliation we confess that we have not adequately fulfilled our obligation to work for the abolition of capital punishment nor for the reduction of crime in our society. We need to be more faithful in serving persons in prison and in laboring for the reform of prison procedures, for the rehabilitation of the parolee, and for the improvement of the economic, social, and religious conditions which contribute to the making of juvenile offenders and to the spread of crime.

We pray that in our brotherhood the Spirit may deepen each member's conviction and understanding of his obligation to individual criminal offenders, to the government under which he lives, and to Christ. And we pray that God may grant us wisdom, vision, and courage that as a brotherhood we may engage in this ministry as the Holy Spirit gives us direction.

SHOULD THE GENERAL CONFERENCE ADOPT THIS DECLARATION?

The following three people responded to our invitation to comment on the above statement. We invite further discussion. Send your letters to: The Mennonite, *Box 647, Newton, Kan. 67114.*

A HEALTHY EMPHASIS

The regrettable fact is that in a day when many penologists speak out in favor of abolishing the death penalty, the voices of many Christian ministers are raised in favor of its continuation. It is, therefore, thankworthy that the General Conference Mennonite Church will have an opportunity in 1965 to adopt a statement in opposition to capital punishment. This statement is in keeping with our Anabaptist heritage, and it is biblically based.

Christians who favor the continuation of the death penalty usually base their argument upon Old Testament texts. Mennonites have never disparaged the Old Testament as non-Christian Scripture after the manner of Marcian, a fourth century Christian heretic, but they have, when true to their best Anabaptist insights, always subordinated the Old Testament to the New. One of the strong points of this statement, from my point of view, is that it remains true to the Anabaptist genius at this point.

In the statement is a healthy emphasis on the Lordship of Christ. It's this which gives the church both the right and the duty to speak prophetically to the state on all issues of social concern. Too long have we labored under the unbiblical delusion that the church should concern itself only with what goes on within the walls of the meetinghouse. The New Testament view is that Christ is Lord of both the church and the world, and that the church has a duty to tell the world of that Lordship.

The statement, again from my point of view, is also correct in making a strong appeal for rehabilitation or reconciliation rather than punishment for the sake of revenge. The church can fulfill its role as an ambassador of Christ's reconciling love only with men and women who are alive. The known facts point strongly against the oft repeated assumption that the death penalty acts as a deterrent against murder. The evidence would point rather in the opposite direction, namely, that violence begets violence. Furthermore, as the statement indicates, the death sentence once carried out, has an awful finality. A man executed for a murder he did not commit cannot be recalled to life by those who executed him once his innocence is discovered.

The weakest part of the statement, it seems to me, is the attempt to make the case for it rest on Christ's atoning death. Recent Old Testament studies have proved beyond doubt that the whole sacrificial system was something which Israel borrowed from the surrounding culture, contrary to the command of God to Moses. I do not see much value in making Christ's death the end of something that never should have had a beginning. *Alvin J. Beachy, 203 E. Broad St., Souderton, Pa.*

APPEALS TO COMMON SENSE

I find it gratifying that the General Conference has chosen this time to consider the adoption of a statement on capital punishment because it would affirm and support a strong movement to abolish the death penalty which is sweeping the United States and Canada. The fact that a denomination has clearly defined and stated its position could lend strength to the witness individual members of this denomination might be making to persons in authority.

My overall impression of the statement that has been prepared is very favorable. The necessity of the death penalty has been broken through the redemptive work of Christ. I find the emphasis on taking a positive attitude toward the offender and seeking to rehabilitate him to be a wholesome one. It appeals to common sense. I would be ready to accept this statement.

The one weakness I see in the statement is the strength of argument that the death penalty is often unjustly meted out, the poor and the Negro are hanged, the white and the rich are spared, and the ineffectiveness of the death penalty in deterring crime and in maintaining peace and order. Even if every murderer was hanged and others prevented from committing a similar crime through their deaths our understanding of the meaning of Christ's life and death would still require us to say that the death penalty is against God's will. I see merit in this argument for those who do not necessarily view this matter from a Christian perspective. I definitely think that the General Conference should accept this statement, granted that minor modifications be made. Now is the time to do this. It is also especially appealing to me that two larger Conferences are considering the adoption of the same statement. *Herman W. Enns, 135 Lower Horning Road, Hamilton, Ont.*

WITNESS TO RIGHTEOUSNESS

While I find myself in agreement with the proposed "Christian Declaration on Capital Punishment" and feel the need for further study of its details, I venture the following comments:

1. In the title the word "declaration" is used; in the first sentence the word is "witness." The latter appeals to me more than the former which breathes the air of "you had better listen to us!" Of course we want our witness to be known. But there is a cockiness (where is the line between cockiness and authentic prophetic audacity?) that can be read into the term "declaration" which is completely out of harmony with the confession and prayer with which the statement so appropriately ends. In fact, one may ask if the statement might not insert this confession much earlier in the document.

2. In "the witness of our history" one might ask if it would not be more effective to begin in the present and go back to the past, but perhaps there is too little available from the present.

3. "Witness to the righteousness which God requires of all men" is

very aptly put. We are calling men, including ourselves, back to that which they have known as brightened by the light of the cross, just as the Ten Commandments were a calling back by Moses to ways of behavior which were for the most part well known as seen in earlier documents recovered by archaeologists. In this sense we are not asking the world to do something it was never intended by God to do. This is part of God's universal witness. The church is not "meddling." It is reminding the world, including ourselves, of the light it has and the light it has rejected.

4. The real test of this "declaration" is whether we permit our own lives to give reality to the confession and prayer. After the declaration has been made will Christ be saying to us yet "I was in prison and you did not visit me".

5. The statement repeats an age-old over-simplification of the contrast between the Old and New Testaments when it (in the interests of brevity, I hope) completely forgets how Isaiah 53 (compare also Exod. 32:32 for a much earlier statement) points so clearly to the cross of Christ that one can already see a strong tension with the position of taking life even in the Old Testament. Here the servant lays down his life for the guilty. *J. J. Enz, Route 4, Elkhart, Ind.*

NEWS

Presbyterians Began Taiwan Work in 1865

TAIWAN CELEBRATES ITS centenary of Protestant missions in 1965. The first Presbyterian workers from Scotland and England arrived in Tainan, in southern Taiwan, on June 16, 1865. Centenary preparatory committees announce special observances throughout the island in June 1965. The 1965 centenary is to be a united observance by all Protestant churches of the beginning of the present era of Protestant work. Evangelistic campaigns in various parts of the island are an important centenary event.

"In the churches of Taiwan the centenary in 1965 has significance far deeper and more important than planning for a week of celebrations. The year 1965 will mark the conclusion of an eleven-year period of planned church growth and the beginning of intensive, prayerful consideration of the responsibility of the Christian community in the second century of the Christian era in Taiwan," states the report of the centenary committees.

A few years after the first workers arrived in Taiwan, Canadian Presbyterians began work in northern Taiwan. Until World War II the only Protestant witness was maintained by the two Presbyterian groups, mainly to the Taiwanese-speaking people. The mobile clinic of the Mennonite Central Committee played an indirect but important part in the establishment of more than 400 mountain churches, mostly Presbyterian. In spite of persecution from the Japanese police force during World War II, over 4000 persons became Christians, and in fifteen years over 80,000 turned to Christ.

Since 1949 more than sixty missions and independent groups have begun work in Taiwan with over 500 Protestant missionaries. Although there are about 1600 churches, less than 5 percent of the people are Christian.

In 1954 the Double the Church Movement was launched. It was a covenant which the Presbyterian churches entered with God that with His help the number of churches and of church members would be doubled until the centenary in 1965. In 1954 there were 415 churches with 86,064 members; at the end of 1963 there were 841 churches with 176,205 members. During the centenary celebration there will be a Thanksgiving service for the success of the movement.

Mennonite involvement in Taiwan missions began in 1948 when the Canadian Presbyterian Mission invited MCC to help with the medical work. Mobile clinic teams with Hwalien as center contacted almost every mountain village. In 1953 three eye clinics were opened with the support of the American Foundation for Overseas Blind in New York to treat trachoma and other eye diseases. A medical center was maintained near Hwalien. Nine child-feeding stations which served hot milk to as many as 1300 children daily were opened. The stations increased to over fifty.

The MCC invited the General Conference Board of Missions to consider an evangelistic outreach. In 1953 W. C. Voth and Verney Unruh, Japan missionaries, explored the field. With their advice the Board of Missions approved Taiwan as a new mission field.

The Hugh Sprunger family arrived in 1954 as the first missionaries. In 1956 MCC transferred the Taiwan work completely to the Board of Missions.

The first decade of General Conference Mennonite mission work was completed in 1964. During these ten years seven churches were established with a membership of 291. Four churches are in the Taichung area, an agricultural center on the western coastal plains of Taiwan. One church is in Taipei, the capital of the Chinese Nationalist government with a population of nearly one million. Two churches are in the Hwalien area on the east coast of Taiwan. Hwalien with a population of 755,000 is the largest city on the east coast. A Taiwanese pastor or evangelist serves each church.

The medical work began with the MCC medical center in Meilun, just north of Hwalien. The Roland Browns arrived in 1953. In 1954 a new hospital was built by funds from the Joint Commission of Rural Reconstruction. The new thirty-five-bed hospital was opened in January 1955. It has a separate room for children, a pharmacy, an examining room for the doctors, treatment rooms, an operating room, a dental office, X-ray, laboratory, offices for business manager, chaplain, and nurses.

Early in 1959 a dormitory was built for a nursing school. In January 1960 the first class of ten new students arrived.

The mobile clinic works hand in hand with the hospital. A team of doctor, dentist, nurse, evangelist, and Paxman go out once a week to give medical care and health information, to sell Bibles and Christian literature, to discuss problems with church leaders, and to give a Christian testimony in whatever way possible.

Overseas voluntary service workers assist effectively in the Taiwan work. At present William Siemens' work is closely related to Church World Service and Taiwan Christian Service in administering relief work. Shirley Hildebrand teaches at the school for missionary children. Mary Peters serves as secretary in the hospital, and Virgil Peters as a member of the medical staff of the hospital.

The Christian literature center in Hwalien doubled its sales when it moved in 1962 to a location near the train and bus stations. In 1964 the store, which also serves as loan library for books and audio visual aids, and reading room, moved to the center of the business district.

In commemoration of the first ten years of work in Taiwan the General Conference Board of Missions has for distribution an attractive booklet, *The Mennonite Church in Taiwan.* It was published by the Faith and Life Press. The illustrated book tells the complete story on Taiwan missions and the Taiwan workers. Copies are available from the Board of Missions.

CALLS FROM MANY DISASTERS

Disasters have made headlines the past several weeks. Heading the list is the tornado devastation on Palm Sunday in a six-state area, including Indiana, Ohio, Michigan, Illinois, Wisconsin, and Iowa. More than 200 people were killed, hundreds injured, and property damaged at an estimate of millions of dollars.

Mennonite disaster service is active and on the scene. At Conway, Arkansas, where another tornado took its toll on Saturday, April 10, with 120 homes demolished, disaster cleanup work is being organized under the leadership of the Oklahoma MDS organization. Waldo Funk at Inola is the coordinator.

In Minnesota MDS volunteers are assisting in flood patrol and serving food to the homeless. Extensive flood cleanup assistance is planned when flood waters recede.

Many MDS volunteers are working during this emergency period in Indiana and Ohio. Volunteers from neighboring states may be needed soon.

A survey made by the *Mennonite Weekly Review* indicated that Elkhart and Lagrange County in northern Indiana were hardest hit by the Palm Sunday tornado with seventy-three dead, and 400 injured, and 1400 homeless.

Among those killed were Jean (Mrs. Myron) Krehbiel and son, Timothy, eighteen months, Middlebury, Ind. Mrs. Krehbiel and her two sons were driving in an automobile when the storm caught them. One of the boys escaped.

Among the homeless are the families of Leonard Smucker, Otto Klassen, Alden Bohn, and Harold Hartman, all of Elkhart, Ind., and all associated with Oaklawn Psychiatric Center. Their homes were destroyed, but the families took refuge in their basements and were not injured.

Severely injured were Mr. and Mrs. Ronald Dean who live in a trailer court near Elkhart. Mrs. Dean is a daughter of Mrs. Vinora Salyman, assistant librarian at Mennonite Biblical Seminary.

The campuses of Mennonite Biblical Seminary, Elkhart, and Bluffton College, Bluffton, Ohio, were undamaged. The storm took ten lives in the Bluffton area.

Volunteers who wish to serve in disasters outside their own state should first contact their area or state coordinator to receive recommendations and instructions.

WORDS AND DEEDS

Mark McGrath, Roman Catholic bishop Panama was asked in Geneva at a meeting of Latin American students whether the Roman Catholic Church was prepared to sacrifice its structures for the revolution in Latin America. He answered, "I would say we are willing to sacrifice those structures which mean power or privilege. We are not prepared to sacrifice those which translate Christian values to men, such as religious teachings or festivals with a Christian origin."

An *Ontario Mennonite historical society* will be organized in a meeting at Conrad Grebel College on May 8.

John Brademas, Indiana legislator in Washington, says, "Too often the Christian's refusal to take any part in government has been a thinly-disguised argument for maintaining the status quo." In speaking to the Mennonite Intercollegiate Peace Fellowship in March he admitted that the concepts of love and politics are hard to unite, though he felt it could be done with the concept of justice.

Billy Graham has cancelled engagements in Great Britain in late April to accept urgent invitations to hold meetings in Alabama. He said, "It is wrong for people in other parts of the country to point an accusing self-righteous finger at Alabama. To single out one state as a whipping boy often becomes just a diversion to direct attention from other areas where the problems are just as acute."

An Ecumenical Evangelism Conference meets at Green Lake, Wisconsin, July 24-30. Sponsor is the central department of evangelism of the National Council of Churches. Harvey G. Cox, Archie Hargreaves, Colin W. Williams, and John Oliver Nelson are among the leaders.

Paul Lin, chaplain of Mennonite Christian Hospital, Hwalien, Taiwan, conducted a three-day seminar for hospital chaplains in March. Representatives from seven mission groups and eight different hospitals attended.

CHURCH RECORD

CALENDAR

Conferences

Apr. 29-May 2—Eastern District, Lansdale, Pa.

May 13-16—Pacific District, Monroe, Wash.

June 17-20—Northern District, Freeman, S. D.

July 2-6 — Canadian Conference, Clearbrook, B. C.

July 10-17—General Conference, Estes Park, Colo.

July 23-30, 1967 — Mennonite World Conference, The Netherlands.

Canadian

May 6-7 — Canadian Mennonite Bible College, mission conference.

May 8-9 — Canadian Mennonite Bible College, graduation.

May 10-20 — Canadian Mennonite Bible College, college tour.

Northern

May 2 — First Church, Mountain Lake, Minn., Pretty Prairie (Kan.) men's chorus; Freeman Junior College chorus.

BAPTISMS

East Swamp Church, Quakertown, Pa., on Apr. 11: Richard Bleam, Brian Flickner, William Himmelsback, James Landis, Claude Mumbauer, Jr., David Schreier, Timothy Strunk, Walter Taylor.

Gospel Church, Peoria, Ill., on Apr. 11: Barbara Barrett, David Barrett, Robert Benko, Daniel Christianson, Philip Emary, Mr. and Mrs. Charles L. Hopper, Jr.

Salem Church, Kidron, Ohio, on Apr. 11: George Bixler, Jr., Victor Ewing, Mark Gerber, Randall Gerber, Joyce Habegger, William Hershberger, Vivienne Himes, Cynthia Lehman, Tobias Norr, Jan Sohar.

St. John Church, Pandora, Ohio, on Apr. 11: Lynda Badertscher, Gordon Diller, Doug Lehman, Dan Schumacher, Ron Schumacher, Rosalyn Tschetter.

DEATHS

Henry Eby, First Church, Bluffton, Ohio, was born Mar. 28, 1872, and died Mar. 9.

Mary Ellen Gottschall (Mrs. Howard), First Church, Bluffton, Ohio, was born Dec. 18, 1888, and died Apr. 3.

A. B. Magdefrau, Wayland (Iowa) Church, was born June 22, 1880, and died Mar. 25.

Mrs. H. C. Peters, Bethel Church, Mountain Lake, Minn., was born Dec. 23, 1874 and died Feb. 25.

Mathilda Rempel (Mrs. John G.), First Church, Hillsboro, Kan., was born May 17, 1892, and died Mar. 21.

Thomas Edward Richenberger, Wayland (Iowa) Church was born Sept. 26, 1947, and died Mar. 27 from injuries received in an auto accident.

Maggie Ropp (Mrs. Walter), Carlock (Ill.) Church, was born Nov. 14, 1875, and died Apr. 5.

Hulda Steiner (Mrs. Lennis), Grace Church, Pandora, Ohio, was born July 6, 1890, and died Apr. 6.

William R. Wosnak, Carlock (Ill.) Church, born Oct. 11, 1878, and died Mar. 21.

MARRIAGES

Warren Awkland, East Swamp Church, Quakertown, Pa., and *Janya Repa,* St. Marks Lutheran Church, Pennsburg, Pa., on Apr. 4.

Arvil Peterson to *Kay Quiring,* Bethel Church, Mountain Lake, Minn., on Feb. 26.

NEW ADDRESSES

Anna Dyck, Takajo, Miyazaki, Japan [75]

A. J. Neuenschwander, Box 111, Berne, Ind. 46711 [292]

Mrs. Terry Styer, 407 Main St., Bally, Pa. 19503 [39]

Rita Wulliman, 632 N. Wesley, Springfield, Ill. 62702 [181]

Key to congregation code numbers in brackets is available on request.

MINISTERS

Ted Vander Ende will be the pastor's summer assistant at East Swamp Church, Quakertown, Pa. He is serving under the student assistant pastor program of Grace Bible Institute, providing a credit course for him. His home is in Holland.

J. K. Klassen, Gretna, Man., will become the pastor of the Vineland (Ont.) Church on Aug. 1. Currently he is the director of the Mennonite Radio Mission.

Associate Pastor: The Lorraine Avenue Mennonite Church in Wichita, Kansas, has a position open for associate pastor with responsibilities for Christian education, youth work, and church extension. Seminary training preferred. Starting salary - $5500. Send inquiries to Paul Goering, Pastor, 655 S. Lorraine, Wichita, Kan. 67211.

WORKERS

Luis Correa, pastor of the church in Cachipay, Colombia, will be a delegate to the General Conference in July. He has lived most of his life in and around the Cachipay area, and is thoroughly acquainted with the Mennonite mission program as well as the life of the churches. He not only speaks Spanish but also speaks and understands English. At the present time Luis is completing one year as pastor of the Cachipay church.

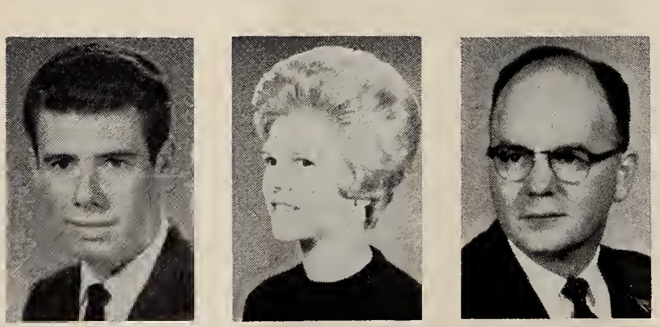
Nickolas W. Dick, Toronto, Ont., wrote the lessons for the second quarter issue of the *Youth Bible Study Guide* called. "A Nation United."

Anna Dyck, Drake, Sask., returned to Japan for a third term as General Conference missionary. She arrived in Tokyo on Apr. 1. She will begin work in Takajo, a town of 20,000 near Miyakonojo in Miyazaki prefecture. An active work has been carried on in Takajo since February 1961. Two members of the Namiki Church now residing in Takajo welcome a permanent worker.

Cornelius J. Dyck, Elkhart, Ind., professor of historical theology at Mennonite Seminary, is the writer of the lessons of the current issue of the *Adult Bible Study Guide.*

Gerald and Ruth Epp, Leamington, Ont., will join the Markham (Ill.) voluntary service unit following their graduation from Bethel College this spring. Ruth will teach in the public school; Gerald will work in the area of youth ministries with community teen-agers. Gerald is a member of the Faith Church, Leamington, Ontario; Mrs. Epp, the former Ruth Franklin is a member of the Bergthal Church, Pawnee Rock, Kansas.

Arlene Hartzler, Goshen, Ind., has been named dean of women for Bluffton College. Currently teaching public school music, she will also instruct in elementary and music education. She is a co-editor of a children's hymnal to be published by the General Conference Mennonite Church.



Gerald and Ruth Epp, John Purves (Workers).

Harvey Hiebert, Lawrence, Kan., has been appointed assistant librarian at Bluffton College. He is currently employed in the library of Kansas University.

John Purves, Bluffton, Ohio, has been appointed assistant to the president of Bluffton College with responsibilities in the field of development.

Alice Umble, Goshen (Ind.) College, was elected president of the Intercollegiate Peace Fellowship. Other officers are: Walter Hackman, vice-president, Eastern Mennonite College, Harrisonburg, Va.; and Deanna Schmidt, secretary-treasurer, Bluffton (Ohio) College.

Victor Schroeder, Winnipeg, is retiring on Aug. 31, as treasurer for the Conference of Mennonites in Canada. Having served since 1957, he was the first administrative employee for the Conference. He will continue as pastor of the North Kildonan Church.

LETTERS

We are closing down our discussion on modern art for a few months. The only letters on the subject that we will publish are those like the ones below which were written before the notice in last week's issue. Editor.

SCANDALOUS ART

Editor: I find my heart wonderfully warmed by those fellow pious souls who are rising up to the defence of nice religious art. What a sad commentary upon our church magazine that it should stoop to present such degrading art. And then to comment that there's something about the gospel which is scandalous is rank heresy! What kind of a theology does that imply? And who is this Rembrandt fellow, anyhow? You certainly will never find any of his pictures in my home. I am consoled by the thought that his works, like those of the other modern artists, will soon be forgotten.

I want to remind you of the traditions in the history of our faith that support nice art. Remember that nice little stall in which Christ was born? Wasn't that a pretty scene! Wasn't that a nice place for God to be born!

And remember Christ driving the money-lenders out of the temple. I happen to know those weren't real whips he was using. And can't you imagine what a nice expression he had on his face when he did that!

Just think of the cross. Wasn't that a nice torture method in comparison to all these nasty modern methods!

To look at the covers on your magazine you might think that God became flesh—disgusting!

You can have your Rouault and Kollwitz and Rembrandt and all those other modernists. I'll take my Sallman any day. *Robert G. Hunsicker, 203 E. Broad St., Souderton, Pa. 18964.*

HOW AN ARTIST FEELS

The following statement was written in response to the letter, "Interpret Modern Art," in our Apr. 13 issue.

As I live each day I am aware of feelings of love, anger, frustration, joy, thankfulness, defeat and I see things of beauty, moments of tenderness, love, and concern. As an artist I feel I want to capture and hold these feelings, thoughts, and sights so when you look at my paintings you may share with me that moment.

I come to my papers with the hopes and ideals I want to express, the vast visual impressions I've gathered through my life, my training, the limitations of my hand, heart, mind, and soul and within the discipline of my paint and brushes. I reach out to the Great Creative Force which is in me and yet beyond me that you perhaps call God, and I paint.

Sometimes my hand seems not my own and I wonder at that which has happened on the paper, or days and many, many, sheets go by; none say what I feel and see in my heart.

The only way I can test whether you feel from my painting what I feel is to show them to you. Can you feel with me the agony of touching the deepest depths of my soul and showing it to you only to hear you laugh or to say it is a mess? That picture is a part of me in somewhat the way a child is a part of you. What if I said, "Is that really your child? But he looks so odd and he doesn't talk very plain, does he?" You would say, "Perhaps, but he is mine, the result of our love and the Creative Force of God and he means very much to me. Try to see that."

If you don't feel or see what I am feeling, I am sorry I am limited by my ability and that you are limited in your understanding.

Even so, I cannot stop painting nor can you stop seeing. As an artist I must continually resist the temptation to copy in paint the lovely, good, realistic scenes, people, or things that you find so easy to appreciate and thereby win your praise and approval.

When I sign and hang a work I've said I accept it and myself. If you reject me by saying a monkey at a paint sale could have done it I protect myself by saying you aren't looking with your heart.

I don't expect you to feel every picture or to like any but please accept that I have painted this to express something to the best of my ability today. *Jan Steiner, 117 Cyrier Ave., Reedley, Calif.*

ODD SARTRE OF AN ARTICLE

To the Editor: The article "Apprenticeship to the Real" found in the March 23 issue of *The Mennonite* has prompted me to comment.

Since this issue contained the MCC annual report, I suspect the editor chose to use the quotes from an interview Jean-Paul Sartre gave *'Le Monde's* Jacqueline Piatier to enable us to recognize the centrality of the problems of man. However, in the interview, as in the mounds of material that Sartre has penned in the past thirty years, only one theme has been basically evident. That theme is a denial of the existence of God. Sartre has preached his doctrine of atheism since 1929. He blares the trumpet of Nietzche's assertion that "God is dead."

In his interview he again stated "The universe continues to be obscure and bleak. We are all animals caught up in some cataclysm . . . ." He tells us of "awakening" to the hungry dying children, then out of the other corner of his mouth he denies the very existence of the Supreme.

Jean-Paul Sartre may not be an emissary or a disciple of the devil, but if he isn't his eyes are veiled with a great satanic shroud. I could not quickly think of a man whose words could more easily drown out the sound of a crying hungry child than one who denies the deity. Sartre has given sympathetic support to atheistic communism since the 1950s. This support was only stifled by the horrors created by the Soviets in Hungary in 1956.

I believe a Christian magazine might well use its space more worthily. *Delbert G. Wall, 7700 Morgan Ave. South, Minneapolis, Minn.*

An Evening With the Ku Klux Klan

"This ain't no peaceful organization"

Irvin Cheney, Jr.

It was a murky September evening. The sky was overcast and a strong wind blew in off the Atlantic Ocean. Handbills had been distributed throughout St. Augustine inviting "all white people" to attend a rally of the Ku Klux Klan. I went to observe.

The place chosen was outside the city, down a narrow, dirt road, in a clearing at the edge of the woods. On turning off the highway, I noticed a number of robed and hooded men, most of whom were directing the parking of cars. No law enforcement officer was in evidence. A dozen or more children, ranging in age from eight through twelve years, were positioned at irregular intervals along the lane. They were selling Confederate automobile tags.

I was told by a hooded man that I might drive all the way to the end of the road or park alongside the road. I chose to park halfway between the highway and the meeting place, backing into my parking place in case a hasty exit were indicated.

No sooner had I arrived at the clearing than a red-robed klansman ordered the lighting of the cross. A huge cross, possibly twenty feet high, had been wrapped in burlap, soaked in a flammable liquid, and placed in an upright position. A match was

applied and the cross immediately was covered with flames. Robed klansmen and klanswomen, two dozen strong, walked in a circle around the burning cross, giving a sort of sloppy, left-handed sign of obeisance. It was vaguely reminiscent of the sieg heil salute of the nazis.

During this procession, I could hear the faint strains of "The Old Rugged Cross" floating across the crowd. A group of girls, early teenagers, were humming and singing as the fire became more intense.

Before this ceremony was ended large chunks of flaming burlap were carried by the high winds into the nearby grass and small brush fires were started. It was necessary for the klansmen to push the cross to the ground and stamp out the fire.

The meeting was called to order. "Our brother klansman, Gene F., (the surname is not firmly fixed in my mind, though I think I remember it) will lead in the invocation."

Then came the rasping drawl, "Oh God, we thank You for this occasion which brings these good white people together. We know it is Your good will that we be here, that we be stirred to the fact that we've got to fight for what You've given us. All we want is to do Your precious will. Help us to be ready to fight, to shed blood if necessary, to maintain our way of life. In Jesus' precious name we pray. Amen."

Without further preliminaries, the presiding officer said, "Brothers and sisters, our speaker of the evening is a man who has been a minister of the gospel for more than thirty-five years. It is my pleasure to introduce to you Brother Connie Lee of Alabama." No further biographical information was presented.

"My friends," Lee began, "I want to share with you something of the history, the glorious history of the klan. The klan was born out of bloodshed, out of a real need to protect the southern white man from the carpetbaggers—the Jew carpetbaggers. You know, of course, that the carpetbaggers was Jews, and they come down here and teamed up with the niggers and tried to take away everything the white man had. But they learned that the white man would not take this lying down. He organized. He organized into klans. He rose up to defend his honor and his interests. And, I'll tell you that to this day the Jews, the niggers, and all the rest of the colored people are not afraid of anything else, but they are afraid of the klan.

"For the last thirty years, the klan has not been strong, has not been militant. But the klan is on the move again, and it is not going to let the niggers and the Jews take over.

"Now some of you say, 'But Jesus was a Jew.' That just goes to show you how some of these cotton pickin' half-witted preachers has fooled you. Jesus wasn't no Jew, he was a white man. Jesus said that the Jews was descended from Cain, the cursed side of creation. He said that they was children of the devil. So don't let no sentimental fool tell you that Jesus was a Jew.

"Not long ago, a man from the FBI—you know what that is, the Federal Bureau of Investigation—came by to talk to me. I'll guarantee you there's some of them in this crowd tonight, and some of them Jew***from the Anti-Defamation League of B'nai B'rith is here, too. They always spy on me.

"But anyhow, they come by and said, 'Now you don't really advocate violence, do you?' And I said, '***. The niggers has declared all-out war on the plan of God, and on God's family, the white man, and in war you shoot.'

"Then they said to me, 'Do you know who bombed the church in Birmingham?' And I said, 'No, and if I did, I wouldn't tell you.'

"But I'll tell you people here tonight, if they can find those fellows, they ought to pin medals on them. Someone said, 'Ain't it a shame that them little children was killed?' Well, they don't know what they are talking about. In the first place, they ain't little. They're fourteen or fifteen years old—old enough to have venereal diseases, and I'll be surprised if all of 'em didn't have one or more. In the second place, they were not children. Children are little people, little *human beings,* and that means white people. There's little monkeys but you don't call them children. They're just little monkeys. There's little dogs and cats and apes and baboons and skunks and there's also little niggers. But they ain't children. They're just little niggers. And in the third place, it wasn't no shame they was killed.

"Why? Because when I go out to kill rattlesnakes, I don't make no difference between little rattlesnakes and big rattlesnakes, because I know it is the nature of all rattlesnakes to be my enemies and to poison me if they can. So I kill 'em all, and if there's four less niggers tonight, then, I say, 'Good for whoever planted the bomb.' We're all better off.

"I believe in violence, all the violence it takes to either scare the niggers out of the country or to have them all six feet under. My old daddy told me never to trust that old kicking mule we had, and never to trust a nigger. That was good advice.

"Some of the niggers say, 'We want to go to your churches.' There ain't but one manly, Christian thing to do when they try, and that is to meet them at the church house door with a baseball bat and beat their brains out.

"I'll tell you something else. You've got a nigger in St. Augustine that ought not to live—that burr-headed ***of a dentist. He's got no right to live at all, let alone walk up and down your streets and breathe the white man's free air. He ought to wake up tomorrow morning with a bullet between his eyes. If you were half the men you claim to be you'd kill him before sunup."

At this point an elderly bystander shouted, "Tell us about King!"

Lee screamed, "Oh you mean Martin Luther Coon. That's the biggest enemy we've ever had. He's crooked as a snake. He ought to have been killed a long time ago. I heard him on TV the other night saying, 'The Negro is not satisfied.' Well, he never will be, because before they are satisfied they all will be six feet under the ground. That Elijah Muhammed said the other day that they were ready to sacrifice ten million niggers in their fight. Well now, that's just fine, because if they are willing to sacrifice ten million I'll be more happy to help them sacrifice the other ten million.

"We've got guts enough to do something about the situation and no other organization has. We need a good strong group in St. Augustine. You come and sign. But don't come if you are weak or a coward. This ain't no peaceful organization. We aim to do whatever is necessary to put the

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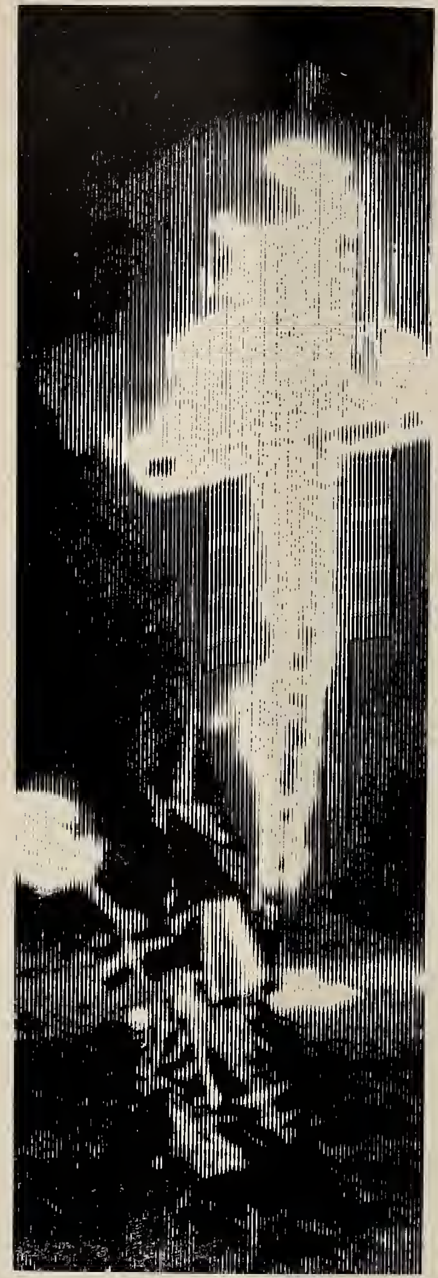

nigger back in his place, preferably in his grave."

This speech lasted an hour and a quarter. It was met with frenzied, screaming approval and rebel yells, especially throughout the first half. The crowd, largely young adults and children with but few oldsters, had been at fever pitch emotionally. However, after an hour, some began to drift away and the crowd dwindled.

Following Lee's address, Gene F. again was introduced. He was a singularly dull, inept speaker, and the crowd shrank rapidly until it numbered one hundred. The earlier speaker tried to inject enthusiasm and life into his address by shouting his approval of what was said and by calling for the crowd to do so. Two or three times he met with some success, but finally only he was clapping and shouting. The crowd had become restless and inattentive. Having stamped and shouted approval for so long, they now seemed bored.

At this point, there came shouts from the bushes. "Niggers! Niggers! Niggers!" Connie Lee jumped from the platform and jerked a gun from his coral-colored Cadillac, cocking it as he handed it to another man. Another gun appeared as if from out of the air and large knives, sticks, and brass knucks appeared on all sides. Twenty or more men went into the bushes to the north and in a few moments, they brought four Negro men to the platform. Each Negro was prodded by a knife or a gun.

Taunts, vile and vicious, greeted them. "Boy, what y'all doing?"

"We just came out to run our fish lines," came the reply. Inasmuch as the spokesman wore a short-sleeved white shirt, a tie and neat slacks, the crowd screamed their unbelief. One of the Negroes was snatched around and ordered, "Wipe that smile off your face," which he attempted to do immediately. I marvelled at their apparent composure throughout the ordeal.

Two young men, whom I observed closely, held guns toward the captives, while no one seemed to know what to do. There was considerable swaggering and big talk, but a look at the faces of those who held the weapons indicated that they were perplexed and afraid. A few moments before, it had been easy for them to scream approval of "killing all the niggers," but now holding real weapons and faced with real people, they hardly knew what to do.

My first impression was that everything was too precise in this occurrence, that probably it was a planned show. I could hardly believe that these Negroes would accept pay for such a performance, yet it all seemed quite unreal. The Negroes had been produced at a time when the meeting was dying; they were unbelievably calm; their tormentors were so uncertain that they appeared to be merely bad actors; and besides, this was Florida, USA, in the twentieth century. I was frozen, numb with disbelief.

If the white men were reluctant to do harm, their women took care of that. They cajoled, shouted, and prodded the men into action. Children joined in the chorus of demands that the Negroes be killed. At this point, two white men stripped their shirts away and began to strike with their fists. At the sight of blood, I finally was jolted into an awareness of the fact that this was, indeed, a tragically real event.

My first impulse was to stand silently, seeking to be the most observant witness of which I was capable. After a few moments, I realized that the only matter of importance was to try to save the men from a brutal beating and almost certain death.

Having observed the confusion and cowardice written in the men's faces, I had a fleeting impulse to step forward and to say, "All right, I am a white Southerner too, but you've lost your minds. Shoot these men if you wish, but shoot through me. Come on, fellows, let's go," and then to take them to my car. I still wonder if calling their bluff might not have worked. I must say, however, that my plan to follow such a course was short-lived.

The beating continued, the women persisting with, "Knock their heads off!" "Kill'em. Come on, do something!" "They had to trespass to get out here, they've got no right to live. String em up."

Nearby, a robed woman spoke in a semi-whisper to her husband, "Go get the head chopper . . . and get the rope, and for God's sake, take off your robe and leave it in the car. You don't want to mess it up."

It was then I knew that I had to leave the crowd, make my way to the telephone and summon police. But I was almost in the middle of the mob, and to get away was extremely precarious. My automobile was a quarter of a mile away. The people had been reminded repeatedly that spies doubtless were present. No one else was leaving at this time, and there was no certainty that a person leaving would not be shot.

At each blow of the fist and responding shout from the crowd, I managed to take a few steps through the mob, and to take up a new position for a few seconds. Finally, after an eternity of seconds, I had worked my way to the edge of the crowd. There then was nothing to do but to saunter casually toward my car, kicking aimlessly in the dirt as I walked along. Once in my car, I left quickly.

Stopping at a nearby bowling alley, I noticed at least two men who earlier had been at the rally, so I casually asked the manager for enough change for three packages of cigarettes and a couple of phone calls. I had only a five dollar bill and two pennies with me. Then I learned that the sole phone booth was occupied. I waited two or three minutes, drinking a soft drink so as not to appear too anxious. When the telephone was not released, I drove on in search of another toll telephone.

First I called the sheriff's office and reported the incident. The way in which I was answered with, "Is that so? Thank you," left me with the feeling that he had been expecting such a call, and again I wondered if perhaps I had become unnecessarily excited. But with the shouts, the blood, the weapons, still vividly in my mind, I knew the beatings were not a sham. Aware that local law enforcement had been reputed to be somewhat inequitable along racial lines, I still feared that nothing might be done to save the four Negroes. I had known that Negroes had recently been arrested and sentenced for "littering" when they passed out handbills.

Having this anxiety, my next step was to call the State Adjutant General's office. I was required to give considerable information about myself before making a report on the current fracas, but someone in that office did take the information from me.

Still wondering if enough had been done, I then placed a long distance call to the FBI in Jacksonville. I fully identified myself by name, profession, and address and I made a report on the current mob action. It seemed to me that both federal and local laws were being flaunted and that each agency should at least have the information, beginning on the local level and going to the top.

At the time I had left the meeting, I had decided that to call the authorities was about all I could do to alleviate the situation and that it would be dangerous and foolish to drive along back down the narrow, dark road into the woods. So far as I know, I was the only person to have left the meeting at the fever pitch of excitement. I knew a few within the crowd had seen me leave and that if I rejoined them, my own safety might be in jeopardy. Yet I could not leave the area without knowing that the men were either safe or dead.

I then drove back to the bowling alley (which was by the entrance to the woods) and parked in front of it. A small group of young men from the rally had gathered by the corner of the bowling alley. They were about forty feet from me. After waiting for about ten minutes, I saw a green, unmarked automobile pass, in which were two officers and the four Negroes. With this I felt free to leave, and I headed for home.

Since then I have learned that four white men from among the mob were arrested on a charge of assault and battery, and that they were released on $100 bond each. The sheriff is reported to have said that by the time of his arrival the crowd had dwindled to nothing. However, as I left the bowling alley to return home, I looked down the lane and there were many more than four cars parked along the way to the meeting place. Perhaps some of these brave klansmen and their vocal women had made for the bushes, and perhaps only four people still were in evidence, but I have no doubt that a minimum of effort would have revealed others.

I also learned that while I was telephoning, the beatings became more brutal than any which I had witnessed and that three of the Negroes were hospitalized. To give proper credit to the sheriff, I must say that he arrived on the scene within a very few minutes after he was called.

Later the charges against the four klansmen were dropped, but one of the four beaten Negroes—a dentist—has been tried and *convicted* of an assault and battery charge stemming from the meeting!

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*Supplemental reading for the Sunday school lesson of May 2.

COVER

The solidarity of Taiwan's 5 percent Christian population is a vital concern in a nation dominated by Buddhism and other non-Christian faiths.

CONTRIBUTORS

C. H. Hwang is the principal of the Tainan Theological College, Tainan, Taiwan. His article is adapted from an address which he gave Dec. 15, 1963, in Mexico City to the Commission on World Mission and Evangelism.

Irvin Cheney, Jr., is a Congregational minister and the assistant director of the Florida Council of Human Relations. He used a tape recorder hidden under a borrowed Klan robe to record material for his report.

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THE MENNONITE

722 Main, Box 647, Newton, Kan. 67114. Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 647, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Carson St., Pasadena, Calif.

A NEW COUNTY jail has come to our town. While it was being built, its doors weren't locked. So I visited it several times and watched the craftsmen at work. I stumbled through the jungle of concrete walls and steel bars. And then the cruelty of a jail enveloped my soul. Yes, I've visited prisons before, but they always seemed neutral. Like any large institution, a penitentiary lacks a hospitable homey atmosphere, but I always thought of it as at least as livable and as physically endurable as an army barracks. Perhaps that's not so, but at least the reality escapes the outsider's eye. Not so in the case of the county jail. Has America developed any greater monument to the unkindness of man to man? It is a medieval dungeon improved only by the water closet and the electric light bulb. Almost windowless, the place is completely cheerless. It is a filing cabinet for people. I recognize that a local jail is only for short-term confinement, some thirty days, some sixty days, and some ninety days. Even so, I expected to find something less heartless in the buckle of America's Bible belt.

So now I read the Epistle to the Philippians in a grim new light. This was one of Paul's prison letters. Whatever the nature of the Roman prison in which he lived for a number of years, I hope it was more comfortable than the Harvey County jail. Because added to physical hardness is always spiritual torment. Paul must have fretted because he could not continue his missionary task. He lived under the threat of his coming trial. His imprisonment finally ended with his death. He was not unaware of this shadow.

Yet he writes about his stay in a Roman cell in these words: "I want you to know, brethren, that what has happened to me has really served to advance the gospel" (Phil. 1:12). And he gives two examples. The first were the guards—a prisoner always has them. Through Paul these men learned about Christ. And the second was the church. Rome had a new congregation of Christians. From his place of confinement Paul reached these folks and encouraged them. They probably had no trained leaders. In Paul they had a theologian in residence. So God works through His ambassadors even when they are locked up. For the Word of God is not bound.

We often find ourselves in unfortunate places. Does Paul's assurance apply to these? Paul was a captive because he was a witness to the gospel. Many of our troubles come because we are witnesses for something less than the gospel—usually our own self-will. At least, this doubt often tortures us. It may have bothered Paul. During those long nights on a hard slab, did he never ask, "Would I not be free if I had not been so impulsive and appealed to Caesar?"

It is a rare man who is assured that all his decisions have been rightly made. Paul may have been such a man. But I have always thought that he was more human. Who can really say when he has made a decision that he has chosen the right course of action? Even when we propose to do God's will, have we done it? Have we advanced the gospel? When decisions bring difficulties and testing, what do we say then?

I have walked through the concrete box that will one day be a county jail. Not only alcohol and lawlessness bring men here. Obedience to the gospel has brought men to places of testing. Sometimes it has placed them behind bars. Will it be you? Will it be me? Will we then say it has "really served to advance the gospel"? Paul did. A LETTER FROM PRISON—I.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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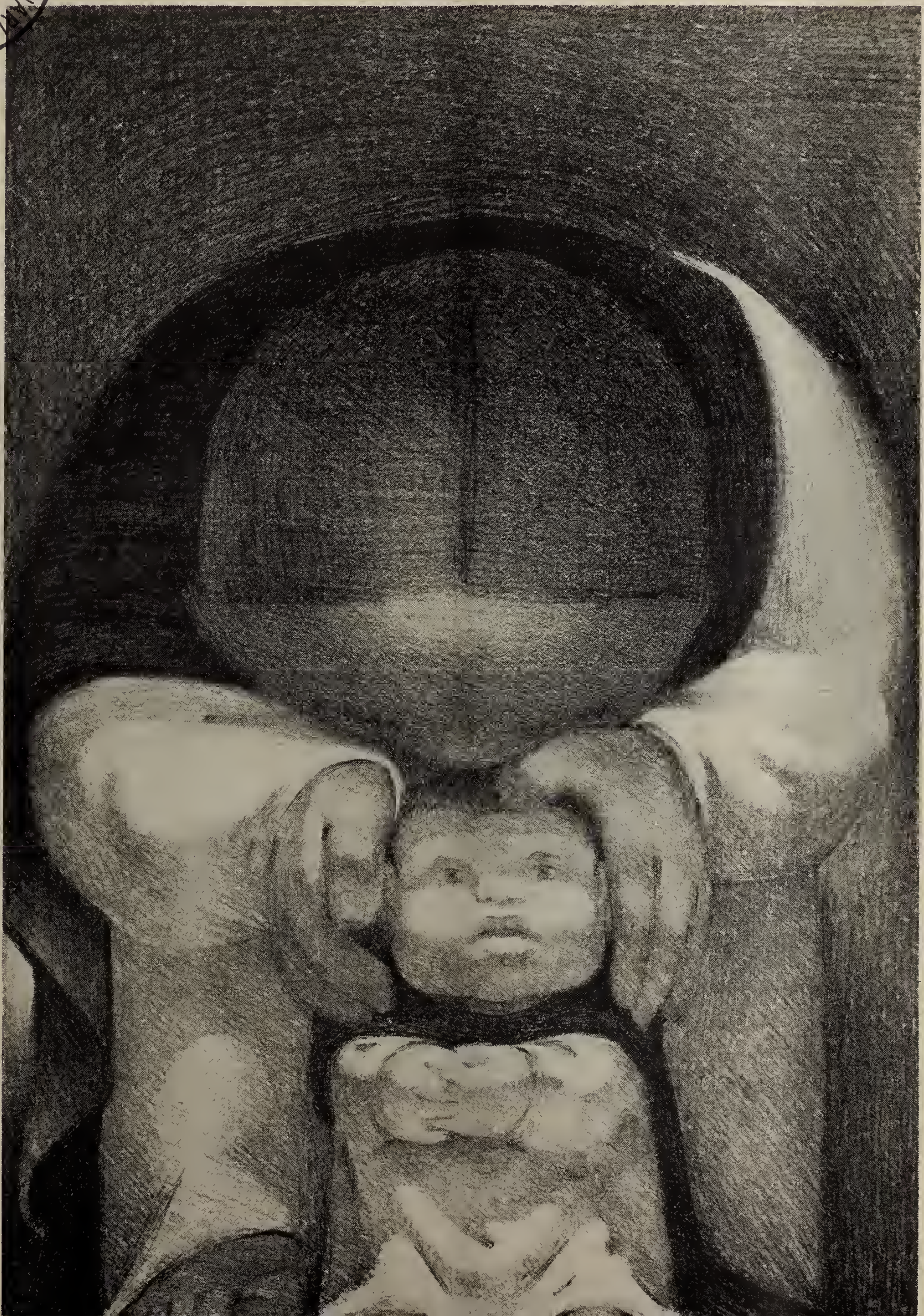

Why Aren't They Like Us?

Mary Elizabeth Sergent and Gordon R. Dyck

When Richard Stahly was six weeks old his parents took him to church for the child consecration service. He was a darling baby, with wide blue eyes just matching the ribbon on his cute little dress. He was the third generation to be consecrated in that Mennonite church, and both sets of proud grandparents were seated in the service that Sunday—Grandparents Stahly and Yoder. Great-grandmothers Metzler and Miller wouldn't miss this Sunday either.

The way little Dickie squinted at the minister when he put his hand on his head made his mother, Sue, smile. She could never remember afterwards just what she and her husband, Tom, had promised, but she never forgot the lump which came into her throat while the choir sang, "I Am Jesus' Little Lamb." It made her think of herself as a little girl in a new white dress, reciting her piece on Children's Day.

Little Ann, who arrived about eighteen months later was in the nature of an accident. Yes, they had wanted a sister for little Dickie, but not quite so soon, and her coming was almost an imposition. Sue's mother died that spring. Her father was breaking up his home to move in with a bachelor brother in another city. So with one thing and another the baby was not consecrated.

"I'm really too busy now," Sue told Pastor Smucker. And she thought him rather cruel to press the matter. After all she was confused and unhappy enough without being bothered about unimportant things.

Dickie started Sunday school at five. The Mulletts, a neighbor family, picked him up and took him in their car, and if Tom felt like it he went down after him following Sunday school. When Tom had a golf date, Dickie could not go to Sunday school unless one of the Mulletts was willing to miss church in order to bring him home. Fortunately the Mulletts belonged to the Mennonite church, for both Sue and Tom wanted him to attend there.

But Dickie was not too fond of Sunday school. Nothing in his early life had prepared him for the swarms of strange children he was supposed to call friends. The prayer times were an unwelcome curb upon his restless nature. The first time his beginners' class attended the worship service upstairs, he was frightened half to death by the roar of the big organ.

But experiences in the kindergarten of the public school helped Dickie to get along better with the children in the Sunday school. Sue had been a high school teacher herself and she was very much interested in education. She joined the PTA and became very active in raising a milk fund. Tom spent one spare evening a week, with other fathers of kindergarten pupils, repairing little chairs. He had great fun. Once, after collecting Dickie and Ann from the church Sunday school, he remarked that the beginners' room there was certainly shabby. Sue thought it was a shame.

That Sunday when they got home, they heard over the news broadcast that the Japanese had attacked Pearl Harbor. The very next week, the boss called Tom in and offered him the foreman's job on the day shift at the main factory in Elkhart where the factory was converting to make a new kind of machine gun. Tom took the job, and moved his family to Elkhart. Of course, like all young men in the United States, Tom also registered for the draft. During the first world war his dad had spent several years running a wheelbarrow in a prison in Kansas because it was against his conscience to join the army. Tom knew what his father thought, so he figured he had better try to get a conscientious objector classification, but it so developed that because of his family and especially because of his important position at the defense plant he was given a deferment. Actually, Tom was glad it had worked out this way—he wasn't too hot on alternative service. He heard all they got for pay was $10.00 a month.

Two or three months after they moved to Elkhart, one of the neighbor boys invited six-year-old Dickie to go with him to Sunday school. And before long, both Dickie and Ann were going to the little church just two blocks from their house. That Christmas Tom and Sue went to the Christmas pageant. The little church was rather sweet, and Ann made a darling angel. Sue thought that the beginners' teacher was hardly a qualified teacher —because she made a grammatical error which, although slight, was audible to educated ears. But Tom pronounced the intermediate teacher a "knockout."

The minister called twice before he found Sue in one afternoon. She graciously apologized for her absence. "I'm *so* busy with PTA, you know. We are running a puppet show now. The proceeds will buy glasses for children whose parents can't afford them." She hoped to sell the minister a ticket, but he already had one.

"I'm glad to see you so interested in education," the minister said. "We need teachers badly."

Sue said she could not think of taking on the responsibility for a class while the children were small. Perhaps later.

The children went to Sunday school guide regularly for the next two years. In fact, they went whenever they felt like it. Dickie had a lesson book and Ann was supposed to learn memory verses, but Sue didn't know that. She and Tom were very busy. They had joined the country club at the invitation of Tom's boss, and there were dances nearly every Saturday night. Tom bowled every Wednesday, and Sue, in addition to her parent-teacher's work, had joined the women's university club.

On Easter Sunday the whole family went back to attend the Mennonite church in their home community. The Stahly family got together in the afternoon. The faces of the people they had known before, however, were becoming fewer. They felt that it was no longer their church, but because of Tom's mother, they kept their membership there.

That August Sue received a visit from the wife of the minister of the little church in Elkhart. It was a Baptist church, although neither Tom or Sue knew what denomination it was. "Frankly," said the minister's wife, "I came to ask you to take a class."

"Oh, I really couldn't" said Sue. "I just don't know enough."

But the eyes of the minister's wife roamed over the shelves filled with the latest books. "Why, I am sure that if you read all these books you also read the Bible."

Sue gave a small uneasy laugh, "It's so dull, don't you think?"

"Well, perhaps," said the minister's wife," but only in spots. Very small spots too. Of course, filling out blanks in lesson books, which was our introduction to it, is dull. That is where so much of our Sunday school education can be improved. But to sit down and read it, like any other book, can be vastly exciting."

"I'll have to take your word for it," said Sue, as she got up to serve tea and cookies. She was just dying for a smoke, but she thought she had better not with the minister's wife in the house. "Really, I can't take a class. I couldn't keep discipline with boys. Tom? Oh, mercy no! He isn't interested in religion."

Before the minister's wife left Sue told her of her early dislike for the beginners' teacher, made some excellent suggestions for the improvement of the church and Sunday school equipment, and confessed to a long standing feeling that "people in churches are too straitlaced and narrow-minded. Always saying don't. They really drive young people away."

The minister's wife said the beginners' teacher had served thirty faithful years, they were certainly going to make some of the improvements when they got the money, and the trouble with churches lay in the people who stood outside and criticized them rather than reforming from within where their ideas could do some good.

She left shortly, and Sue felt herself almost offended. It was certainly very ill-bred to beg for money on a social visit.

Finally, the second world war was over. Tom Stahly had been able to save several thousand dollars during the war. So now that things were getting back to normal, Tom bought a lot by a lake and built a cottage on it. It was a fine cottage, not just the ordinary run. It was built warm enough so that they could extend the season over weekends until the snow flew.

In February of the year that Dick turned thirteen the young woman who had taken Dick's class called on Sue. Her face had a radiant quality about it. She told Sue all the young people of her class had decided to join the church together at Easter, and that Dick had voted to join with them. However, he must first attend the pastor's membership class for six weeks, but after the first week, he had not shown up.

"I'll speak to him about it," Sue promised. "But I don't know. He has so many activities."

"It's only for six weeks, and its really important for them to know what it means to be a Christian."

"Well, I don't believe in forcing them. It's a free country after all, and children should pick out their own religion if they want one. I believe in letting them choose."

But the teacher replied, "If you really believed that wouldn't you go with your children to every church in the city so that they might have a real choice? Your present attitude is the same as if you let your children pick which food they would eat—and then prepared nothing for them."

Sue was rather hurt. The girl was single and could know very little about children anyway, and she was obviously a fanatic. Sue had always disliked religious fanatics. They embarrassed her. By great effort at courtesy Sue managed to keep the rest of the conversation off controversial issues, and the teacher soon left. As she went down the street, Sue saw that her shoulders sagged like an old woman's.

Dick never did join the church. He missed Sunday school most of the time that summer because of going to the cottage, and the next year he was promoted and he didn't like his new teacher. "She doesn't know anything," he complained. Tom said boys usually lost interest in religion when they started high school; *he* had. Sue said it was a shame the church could not find educated teachers.

Dick attended young people's meeting whenever he was home, and Ann went with him. Dick had a crush on a girl in the organization. Ann was

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approaching the age when all boys interested her.

But a year later, Ann *was* baptized. It was really Sue's doing. Tom said it was a lot of foolishness and why should they stay home on Easter Sunday when the trout were biting. Sue, however, was anxious to have her baptized, even after the minister explained that, according to the beliefs of the church, water itself could not save her daughter's soul. Sue cared little for the beliefs of the church. She knew what she believed.

In the end, Tom and Dick went fishing and Sue stayed at home to see that the baptism went through. Ann was quite frightened, but she was happy when it was all over, and Sue gave her a dear little gold cross as a remembrance.

When Dick's girl friend moved away, he stopped attending the youth meetings, and when Ann entered high school her attendance became more and more sporadic. Saturday night was the night for dates, and she was very popular. On Sunday morning she was very tired. Sue told her that she knew just how she felt—she too had lost interest in Sunday school at that age.

The family continued to attend church on Christmas and Easter, and when they could arrange it they would go back to the Mennonite church. At the Christmas family reunions Grandfather Stahly asked Dick how he was going to register when he turned eighteen. "I sure hope you go into 1-W service," and he told Dick about his own conviction against entering the army, and how he spent three years in a prison in Kansas running a wheelbarrow. "That may have been good enough for you, but it's the army for me!" said Dick.

Two years later the Stahly family had a disappointment. During the spring of Ann's junior year at high school she eloped with her boy friend who graduated the year before. Six months later Tom and Sue were grandparents. The doctor said the baby was premature. It did not look premature to Sue, but she had learned from other mothers with experience to keep silent and open her heart to her daughter and granddaughter.

Not long after this both Dick and the Stahlys' new son-in-law enlisted in the army, so Ann and her young daughter moved home. Ann's husband visited them on his leaves, and both Tom and Sue liked him. He was a spirited boy, very much in love with Ann, and a good sport.

Dick wrote from Germany where he was stationed that he too was in love. She was perfect, he said, a regular beauty, with blue eyes, black hair, and a complexion like a wild rose. She was praying for him and he felt he would be safe when he was sent to Berlin. When Tom read that, he said *that* was a laugh, anyone praying for Dick, but Sue could not reply. She had begun to drop in at the Episcopal Church with one of the other mothers on the way home from the club, and was lighting a candle for both her son and her son-in-law. It comforted her to think of the two little lights glowing in the great dark church when she was gone, silent reminders to God of her intention even in her absence. Candles were ten cents each.

When Dick's service was over, there was another disappointment in store for the Stahlys. Dick married the girl and brought her and their baby home. They loved their new daughter. Their only disappointment lay in her religion. And when he had married, Dick had turned Roman Catholic.

"Why?" asked the father one night, while Hilda was upstairs putting the baby to bed.

"Well," said Dick, "it's simpler. There are the laws of the church, you know. I figured what my kids were going to be I might as well be too. Besides, there's a real security in it. They feel it's so right, and it *has* answered a lot of my questions about religion."

"Couldn't your questions have been answered in your own church, Dick?" faltered his father.

"What church?" asked Dick. "You know I never stayed any place long enough to get a chance to ask."

But Dick and Hilda were very happy. They had two children, and there is another on the way. Sue goes over to stay with the grandchildren every Saturday night while Dick and his wife go to confession. Their house makes Sue uncomfortable. There is no Bible on the living room table, and she misses that. And she finds something indecent about the picture of the Sacred Heart over the sofa. Both Tom and she feel that their son has grown away from them.

Ann's problems, however, are a much greater cross. Ann isn't happy. Her marriage was based upon "love," fierce, passionate love; and Ann's husband conceived exactly the same kind of love for a pretty WAC in Korea. Ann is now divorced, and is working in Chicago. Her daughter is in a nursery school, and she seldom pays a visit to her old home.

And it is just as well, for Ann was turned from a soft, pretty girl into a brilliant, brittle woman. She is cynical, she is bitter, and she has become a violently outspoken atheist. Sometimes when she is home, she embarrasses her mother by the things she replies to the perfectly innocent remarks of friends. Sue, who has always disliked religious fanatics, has discovered that she finds irreligious fanatics just as trying.

On Easter and Christmas Sue notices a quiet, charming, young woman, sitting with a man beside her, and several teen-age children. She is that single woman who many years ago had come to her home—Dick's Sunday school teacher whose shoulders had sagged like an old woman's. But her face still has the same glow as always, and now her shoulders are straight and erect.

But Sue Stahly feels neither happy nor secure. She tells herself that it is just middle age setting in. After all, she is a grandmother three times over. But on the nights when Tom is at the club bowling, or on the weekends when he and "the boys" are at the cottage fishing, and when Dick joins them after mass on Sunday mornings, Sue feels herself becoming rather blue.

In spite of her many years of work with the PTA and the Red Cross, Sue is beginning to feel that her life has been rather wasted. But she says to herself, "After all, women's work is deadly routine, except for the children." And Sue is disappointed with both of her children.

Tom is disappointed with them too. He voiced his regrets on a rare evening at home this spring, and Sue agreed with him.

"I can't understand it," said Tom. "With all the advantages of a good home and a Christian community, why didn't they grow up to be good, decent Protestants like you and me?"

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 67114

What Teenagers Expect From Parents

Margaret N. Freeman

COUNTLESS ARTICLES PINPOINT teen-agers' weaknesses. Fewer articles turn the spotlight on parents. Every generation has its problems in finding a happy meeting ground to better understanding. Let's face ours by standing on the teen-agers' side and considering just what they have a right to expect from their parents.

They have a right to be understood

"My parents just don't understand," is a common wail.

It *is* hard to turn time back twenty or thirty years, but happy the parent who can do it! Such a parent doesn't shrug off the "Everybody-is-doing-it!" with a "How-silly! I-know-best" look. He will remember his own adolescent longings but he will weigh them in the light of the learning of the year.

If the parent is genuinely convinced that he is doing the best for his child's welfare, he will kindly explain why this is so. He will keep a shoulder handy to weep on and will stand pat even under the dreadful risk of being called a fuddy-duddy.

Teen-agers have a right to expect parents to be wise enough to refuse them harmful things and understanding enough not to make a fuss about nonessentials. Sometimes the parent will see that the teen-ager just might have a point.

Parents must realize that an adolescent has problems. Betwixt childhood and adulthood he is confused, unsure. Quick are the tears and temper tantrums—sunshine and smiles the next moment. Mom and Dad have to learn to cope with unsettled moods. It takes many a prayer for patience and wisdom.

A right to the parents' time

"My parents never listen to me—

they don't have time for me," is a charge that is true in many cases.

"Run along, now—we'll discuss it later," or "Uh-huh, how nice, dear!" and other preoccupied murmers from behind the paper or mixing bowl are all too common. This is not the way to achieve success with teen-agers.

Reticence is typical of young people but at other times they become quite voluble. One mother said, "When my teen-ager is in a mood to talk I listen, whether it's twelve o'clock midnight or twelve o'clock noon!" Your child has a right to the sympathetic listening ear of his parents.

But many grow up in homes where Mom and Dad spend all their hours making a living, keeping a spotless home; or in the other extreme, wrapped up tightly in clubs, parties, friends, and other social or business obligations. What about the children's right to family togetherness—picnics, drives, vacations, family worship, and family fun?

A right to some flexibility of rules

"My parents are too strict. They lay down the law and when I ask for an explanation they only say, 'Because I said so!' "

When a parent says this with an adamant "This-matter-is-closed" look, the teen-ager has a right to an explanation. His natural logic demands answers. It is the parent's business to explain courteously, clearly, and kindly.

"The rules my parents make are impossible to keep," some teen-agers complain. "If I am in one minute after ten-thirty, whammo! I'm restricted for two weeks!"

We live in a rather complicated age; even hard and fast rules must yield a point now and then. After all, can parents always adhere to a set schedule? Rules should be observed 99 percent of the time but surely the youngster has a right to expect leniency the rest of the time—for example, if there is a flat tire, or if the drive-in was crowded and the service slow. However, the parent should insist on getting a phone call to explain this whenever possible.

A right to supervision and guidance

"My parents are not strict enough—they let me do as I please!" Growing up may seem a breeze and all fun for this boy or girl, but some day they will feel—even if they don't say it —"I wish Mom and Dad had been more strict with me. I wish they had made me finish high school, practice music, learn to cook and clean, be on time," or whatever the shortcoming may be.

But the saddest situation of all is when the complaint is, "My parents don't care where I go—what I think —how I feel." These kids would, almost without exception, step into the shoes of those who wail, "I don't get to do anything! My parents are like policemen."

An unhappy offshoot of this problem is summed up in the observation, "If Mom doesn't come across, I go to Dad. He's an easy mark. But boy! Do they have some rows!"

Teen-agers have a right to a united home front. "A house divided against itself cannot stand." Mom and Dad should collaborate and agree on major issues and the teen-ager should find himself bucking a stone wall when he tries to reverse a decision by pitting one parent against another.

A right to be treated as individuals

Teen-agers are people. They have a right to be respected in their decisions and to express individul personalities.

"My parents tell me I am not old enough to do a lot of things I want to do, but if they want me to do something, that's different! I'm too young to take the car sixty miles away for one evening, but they think I'm old enough to hold down a full-time job for the summer. Uncle Sam thinks I'm old enough for the draft at eighteen. Boy, am I confused! I'm grown-up enough to do what they want, but I'm a child when it's something I want!"

The years do fly by with frightening speed. Sometimes parents do not seem to realize that the passing of time has made a difference. Apron strings ought to slacken, and the parents show confidence in their children that are growing up, realizing the right of those young people to start making some of their own decisions. It will often be like treading egg shells, but a hands-off policy is necessary sometimes. The teen-ager still needs guidance, certainly, and the brake cannot be completely released lest he tear around adolescent roads at too great a speed!

One teen-ager says, "My mother even makes fun of my friends!"

"Honestly," the mother said with mock amusement, "the characters Peggy drags home these days! One girl is so fat I don't know why her mother doesn't put her on a diet. And that tall gangly Richards boy is so awkward I tremble for some of my nice things. Another wears her hair shoulder length. Her hair looks like a rag mop."

After one glance at Peggy's resentful expression, it did not take a sage to deduce that her mother's attitude did not improve relations between them. A parent should have the insight to see good characteristics and not make belittling observations of people. If the friendship is unwholesome the parent must, of course, take corrective steps but never through the route of showing disrespect for his child's friends. An attitude like that will only build animosity and rebellion.

"My brother was a big wheel in school and a straight A student. I don't have his personality or brains, but Mom is forever wailing, 'Why can't you be more like your brother?' I don't want to be like him. I want to be myself!"

And teen-agers do have a right to be themselves, yet how many parents are guilty of trying to squeeze their children into desired molds. The mother who married and gave up a career may push her child in that direction when there is little or no aptitude for it. A father may insist his son follow him in his profession.

But God created each of us with particular talents, and it is important that parents help their children find themselves and then allow them to *be* themselves, insisting that they develop their God-given talents.

Only God can give understanding and enlightenment on being a wise and successful parent. Edgar Guest wrote a poem in which he said, "It takes a heap o' living' to make a house a home." To paraphrase, "It takes a heap o' trying' to make adults good parents!" But let us do our best to give our teen-agers happy homes to finish growing up in—Christian homes where God's precepts are loved and lived.

BUTTON, BUTTON, WHO'S GOT THE BUTTON?

When we make the ultimate blunder
And the doomsday button is found
What will it be like, I wonder,
To hear the horrendous thunder
Of the world's expiring sound?

—Elmer F. Suderman

NEWS

East-West Talks in Berlin and Prague

Eight young Mennonite theology students, ministers, and teachers from North America and Europe are presently preparing for a study trip to East Germany and Czechoslovakia during three weeks in June. They will participate in an East-West encounter on Christian obedience in a divided world, first with theology students from East Germany and then from Czechoslovakia. The pproject is co-sponsored by the Christian Peace Conference and the Peace Section of the Mennonite Central Committee.

Led by John Howard Yoder, Goshen College Seminary, the Mennonite participants from North America are Nick Dick of Toronto, Ont., John Redekop of Fresno, Calif., Roy Vogt of Winnipeg, Man., LeRoy Walters, Grantham, Pa., currently a student at Associated Mennonite Seminaries in Elkhart, Ind., and Henrique Enns from Brazil, now studying at Elkhart. Joining the group in West Germany will be Alle Hoekema, Dutch theology student from Amsterdam; Hugo Jantz, Mennonite Brethern minister in Neuwied, Germany, and Paul Bauman from Switzerland.

Members of the Mennonite group are reading German theological literature in preparation for the encounter. These materials offer varying ideas of the Christian church in the "post-Constantinian" age where only a minority of the citizens belong to the church.

Mennonites already claim a tradition which challenges the confusion between obedience to Christ and to the nation. Christians in socialist countries are now faced with a new practical situation where state and church are radically divided—indeed, where the official dogma of the state declares that the Christian religion is a relic. One of the purposes of the seminar is therefore to bring together young men from the Mennonite tradition with theology students from socialist countries for common consideration of the meaning of the church in a non-Christian society. Such a common search for ways of expressing God's will in our day shall also symbolize the relativity of political boundaries and taboos for the life of the Church.

The North American participants will arrive in Europe on June 4. Near East Berlin they will participate in the first seminar of the trip. The program will consist primarily of group discussions. Discussion topics will include the New Testament understanding of church and state, the Lutheran and Anabaptist views of the church and Christian ethics, the free churches in England and America, and the social function of the church in a non-Christian society. The participants themselves will introduce and lead most of these discussions.

Then on June 17, the group will travel to Prague for a five-day seminar with Czech theology students and young pastors. Several of the same topics will also serve as the basis for the Prague discussions. In Prague, however, the conversational partners will come from the Czech brethren rather than from the Lutheran tradition as in Germany.

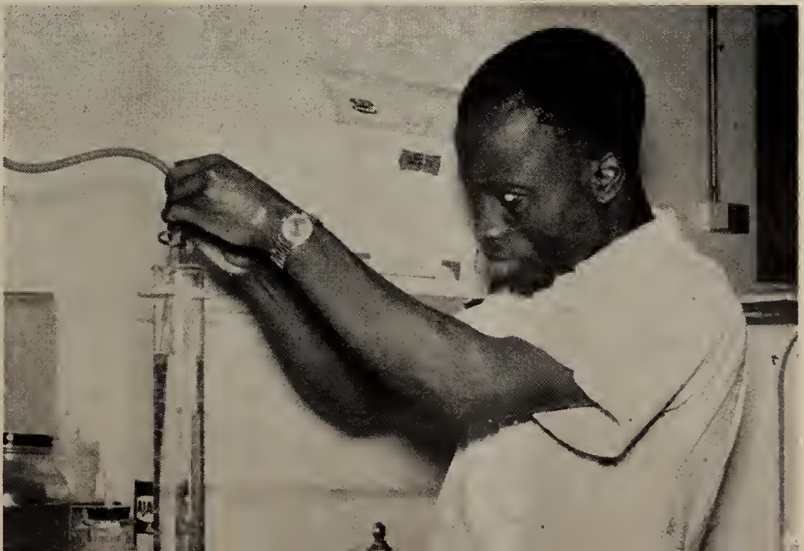
On June 24 the Mennonite group will return to the MCC center in Frankfurt, Germany, for a two-day evaluation of their study journey.

CONGO PRINTERY SURVIVES RAID SHOP REOPENS IN STANLEYVILLE

Our store (LECO) in Stanleyville has opened its doors again since about the beginning of February. The Congolese staff is in complete charge," reports Henry Dirks, Congo Inland Mission missionary printer in Leopoldville. Since Stanleyville is still under military control, it is difficult to know just how the work is progressing, and it is difficult for the nationals to go about from one place to another freely.

According to the 1964 report, the LECO (cooperative organization for production of literature) printing de-

ROBERT ILUNGA is one of several Bluffton College students doing research under the direction of their instructors. Ilunga, a member of a Mennonite congregation in the Congo, is studying the effect of fluorides on plant growth by growing beans in water with varying amounts of fluorides.



partment has almost doubled its production. The new big offset press and the new electronic cutter should now be in operation. This new equipment will allow further increased production. Dirks reports that they are fourteen months behind schedule in spite of this increase.

Marthinson from the British and American Bible Society placed two more orders for gospels—Mark in Swahili and Proverbs in Kituba. He also wanted to place orders for about 400,000 New Testaments. Bob Bontrager, also of the press, is in Europe investigating possibilities of getting more equipment.

LECO press is the largest mission printing plant in the Congo. The second largest plant is that of the Plymouth Brethren Mission in East Congo. The field secretary of the Plymouth Brethren Mission, Bill Deans, returned from a four-day visit to their mission field which was captured by the rebels seven months ago. The missionaries escaped into Uganda.

The rebels took household goods, typewriters, fifty tons of paper, and Christian literature, and dumped them into the river. Deans reports of the incident: "The pastor came to the rebels and said, 'Look, you may take the other books, but the Bible is God's word. You must not destroy God's Word. Give them to me.'

"Normally the rebels would have killed anyone who stood in their way, but there was something about this pastor that made them comply. They granted his wish and gave him all the Bibles from the bookstore. Then they entered the printing plant. Here they were going to machine gun all the equipment and destroy everything. Again the pastor intervened. He said, 'Gentlemen, these are very expensive machines. These machines print books. When you take over the government, your children will need to have books for their education. You will need these machines.' Again the rebels listened instead of killing the one who dared voice an objection. Later the rebels came to the pastor and presented him with one of the stolen typewriters from the mission."

TEACHERS IN DEMAND

The General Conference Board of Christian Service needs qualified teachers to serve as follows:

1. Two elementary school teachers for the Arizona Hopi Mission School. In addition to teaching duties, they will have opportunities as mission workers in church activities, such as youth work, daily vacation Bible school, vocal and instrumental music, and work with children from non-Christian homes.

2. One teacher for release time Bible classes in Gulfport public schools.

3. Several teachers for conversational English classes in Japan. The classes will be for junior high school students. This age level has been selected because Japanese students begin learning English in public schools at this time. They learn correct pronunciation, intonation, and rhythm through oral teaching; they have more free time than later in school; and they are able to enter the missionaries' English Bible classes at an early age.

4. Teachers for pre-kindergarten training program in Oklahoma City, Okla. A director with lower grade or kindergarten experience and several assistant teachers are needed.

5. Teachers for Mexico. There are openings for an elementary school principal and for elementary teachers who speak excellent High German and preferably also Low German.

EVANGELICALS GROUP IN CANADA

A group of Canadian churchmen have laid the groundwork for coalition of conservative denominations. The new organization would be similar to the National Association of Evangelicals which is based in the United States.

Besides denominations, membership in the new fellowship would include congregations, individuals, school, and mission boards.

At a meeting in Toronto in February a statement of faith was adopted and officers elected. Oswald J. Smith, People's Church, Toronto, was elected president. Executive chairman will be J. Harry Faught, Danforth Gospel Temple, Toronto. A public convention will be held later this year.

WORDS AND DEEDS

In Edmonton, Alberta, Archbishop Anthony Jordan has announced that a new journal called the *Western Catholic Reporter* will be published replacing another Catholic publication. The newspaper will reflect the spirit of the Vatican Council and will not be looked upon as the "official" voice of the archdiocese. The new journal will be free to explore the social issues facing the church today without any implications that the archbishop's views are being reflected.

Six churches representing one-third of all Protestants in the United States have agreed to draw up an "outline of a possible plan of union." The churches are: the Christian Churches (Disciples of Christ), the Evangelical United Brethren Church, the Methodist Church, the Episcopal Church, the United Church of Christ, and the United Presbyterian Church in the U.S.A. Three Negro churches will also join the discussions: The Christian Methodist Episcopal Churches, the African Methodist Episcopal Church, and the African Methodist Episcopal Zion Church. Ten other North American churches had observer status in the union talks held recently at Lexington, Kentucky.

Mohasco Industries of New York discriminates against employing Negroes in its Mississippi rug making plant according to the Commission on the Delta Ministry. The group recommends that Sears patrons refuse to buy rugs made by Mohasco.

Canadian ministers are more liberal than their lay people think they are. In a survey of ministers of the United Church of Canada, 81 percent favored a medicare plan supported by only 64 percent of the laymen. On Canadian aid to developing nations, 84 percent of the ministers approved, but only 45 percent of the laity. Laymen, who were 70 percent in favor of permitting dancing in church halls, believed that only 49 percent of the clergy would approve. Actually, 84 percent of the ministers approved.

The Southern Baptists have rejected a proposal to send a "competent scholar" to observe the Vatican Council's fourth session when it opens on Sept. 14.

A new agricultural school has been opened in Filadelfia, Paraguay. Two-thirds of the cost of the school was financed by Mennonites in Paraguay. The rest came from the Bread for the World campaign of the German churches. The new school, which has fifty pupils, hopes to upgrade conditions in rural Paraguay.

Church schools, says the Danforth Foundation are established too capriciously. "No one can justify the operation of four Presbyterian colleges in Iowa, or nine Methodist colleges in North Carolina."

DISCUSSION

This space is open to those who wish to discuss concerns that they think should be examined by General Conference when it meets at Estes Park, Colorado, July 10 to 17. We invite you to contribute your concerns whether you will be a delegate or not. Material should be sent to the Editor, The Mennonite, *Box 647, Newton, Kansas 67114.*

REIGN OF CHRIST IN THE CHURCH

Sometimes I wonder what we mean when we sing: "I love Thy church, O God . . ./ Beyond my highest joy,/ I prize her heavenly ways."

We may struggle to be honest with ourselves by thinking: By this I mean the true and ideal church, not the one in our community, for we are conscious of the fact that our ways are not always heavenly. We are aware of the fact that although church membership in our country has gone up 30 percent in the last decade, during the same period illegitimacy has increased 300 percent, venereal diseases 72 percent. Crime is increasing four times faster than our population and juvenile crime five times faster. We now have more than 120,000,000 church members in our country, but only 45 percent of them attend worship services according to recent surveys.

Some of us who have tried to serve God in the church wonder where we have failed. When sociologists tell us that the church is institutionalized and tied up in cultural patterns we wonder in what ways we may have contributed toward this trend. We feel distressed when we are told that community decisions are influenced more by PTAs and civic clubs than by the church. We wonder why the church fellowship does not speak a decisive word more often. Is it because the church fellowship is so divided that it cannot speak in one voice?

One cause for the weakness of the church may perhaps be found in our looking to the apostolic church for the pattern of church life. To say this may seem unorthodox. But when we look to the apostolic church for the pattern of our life we tend to concentrate our attention on a pattern. This distracts our interest and attention from the direct lordship of Christ over our life. Instead of seeking the guidance of the Living Christ we watch a pattern. This in effect leaves Christ out, much as we may profess that our aim is to be the true church. Christ himself cannot then reign over our life as He is entitled to since He has bought and redeemed us by His blood. He is the Head of the church. He dwells in our midst when we are gathered in His Name. His own teachings and commands should have priority in everything.

Perhaps our strong emphasis on biblicism is another reason for the weakness of the church. Our emphasis that the whole Bible is the authoritative Word of God obscures Christ and undercuts His direct rule over our life. Christ makes it abundantly clear in His teachings that He wants His followers to live according to what He himself has taught and commanded. Often we find other portions of Scripture more to our liking and in devious ways justify our neglect of obedience to Christ by claiming that we base ourselves on the infallible and authoritative Word of God. Christ is the Lord of the Scriptures. What He says is always decisive. The Epistles of the New Testament and the Old Testament as well give us light on what His lordship involves. The Holy Spirit is still our Divine Guide to help us understand how the teachings of Christ relate to the new situations that confront us. We must be willing to trust Christ to rule over our lives by His teachings and spirit of love.

In our modern-day evangelism we may find another cause for the weakness of the church. Visitation evangelism has a strong good-fellowship appeal. Much of present day mass evangelism has its own kind of shortcoming. The strong emphasis in mass evangelism is that people be urged to believe in Christ so that their souls may not be lost in hell. This emphasis is right, but should not be made at the expense of a more vital appeal. When we observe how Jesus called people, we find that He called them to trust Him and follow Him in obedience, for in this fellowship with Him, they find the true life that is eternal. When a strong emphasis on discipleship is missing in evangelism there is bound to be an anemic Christianity. Responsive fellowship with the indwelling Christ gives Him the opportunity to cleanse life and to make it fruitful.

The corporate fellowship of the church becomes a vital force in community life when the group as a unit concentrates on shaping life according to the teachings of the Master. When this purpose and loyalty takes priority there will be a concerted endeavor by the church as a fellowship to make a united witness by word and action. There will be redemptive outreaches of love in the community. People may involve themselves in political activities as we see it in the Negro churches in the South, or in training centers for the unemployed as we have it in Philadelphia. The love of Christ reaching out to help people in need will find as many different ways of helping people as Jesus did when He lived on earth. In such ways the church takes on "heavenly ways" for then the reign of Christ becomes an actuality. Then our prayer, "Thy kingdom come, Thy will be done on earth as it is done in heaven," can find His answer. *W. F. Unruh, North Newton, Kan.*

CHURCH RECORD

CALENDAR

Conferences

May 13-16 — Pacific District, Monroe, Wash.

June 17-20 — Northern District, Freeman, S. D.

July 2-6 — Canadian Conference, Clearbrook, B .C.

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967 — Mennonite World Conference, The Netherlands.

Canadian

May 6-7 — Canadian Mennonite Bible College, mission conference.

May 8-9 — Canadian Mennonite Bible College, graduation.

May 10-20 — Canadian Mennonite Bible College, college tour.

Northern

May 16, Bethel Church, Mountain Lake, Minn., Loris Habegger, speaker.

BAPTISMS

First Church, Aberdeen, Idaho, on Apr. 11: Rhea Petersen.

First Church, Pretty Prairie, Kan., on Apr. 18: Mrs. Bob Morrison, John Boese.

Zion Church, Donnellson, Iowa, on Apr. 11: Rosalie Krebill, Hayes Leisenring, Stanley Koller, Virginia Jabour, Mary Spohnheimer, Donna Woodley, Annette Krehbiel.

DEATHS

Maria Falk, First Church, Mountain Lake, Minn., was born Feb. 28, 1872, in Paulsheim, South Russia, and died Apr. 9.

Elmer Ray Gillmore, Grace Hill Church, Whitewater, Kan., was born Nov. 11, 1907, and died Apr. 16. He is survived by his wife and four sons.

Jacob H. Langenwalter, North Newton, Kan., born Jan. 12, 1877, at Halstead, Kan., died Apr. 16. He was president of Bethel College, 1910-11, 1921-25, where he also served as professor of Bible, 1910-14, 1919-21. He served as the pastor of Mennonite churches at Halstead; North Newton; Reedley, Calif.; and Wichita, Kan. He also taught at Friends University, Wichita. From 1914 to 1919 he was dean of Mennonite Seminary, Bluffton, Ohio. He was also general secretary of the Wichita Council of Churches, 1929-31; and secretary of the Board of Education of the General Conference, 1924-33.

Martin Unrau, Clearbrook (B. C.) Church, was born Jan. 4, 1886, in South Russia, and died Apr. 9.

Raymond S. Weiss, West Swamp Church, Bethlehem, Pa., was born June 20, 1889, in Quakertown, Pa., and died Apr. 13.

Leon Yoder, Shipshewanna, Ind., died on Apr. 5 at the age of 23 after seventeen months of service as a Paxman in central Java as an administrative assistant for the Mennonite Central Committee. He became ill from a malignancy in February and was returned to his home for treatment.

MINISTERS

Jacob A. Wiebe, Didsbury, Alta., has accepted a call to the pastorate of the Taber (Alta.) Church. A teacher at the Menno Bible Institute, Didsbury, he formerly taught at Elim Bible School, Altona, Man. A member of the Bergthaler Church, Winnipeg, he succeeds D. J. Nickel who has become the pastor of the Chilliwack (B. C.) Mission.

AUDIO-VISUALS

The Gift, a 23-minute motion picture in color, is now available at both the Newton and Rosthern film libraries. This is the most unusual church-sponsored film produced in recent years, having won first prize in 1963 by Interfilm. It uses "animated painting" to portray events, dramatize feelings, and depict ideas. It is the story of God's giving and man's responding. Beginning with a quick resume of the life of Christ—His life, death, and resurrection—it sees these events as the core of Christian belief. Even as Christ, God's Gift, gave himself in complete sacrifice, so God seeks the response of the whole person. In the giving of one's self to God, one fulfills his stewardship of the gospel.

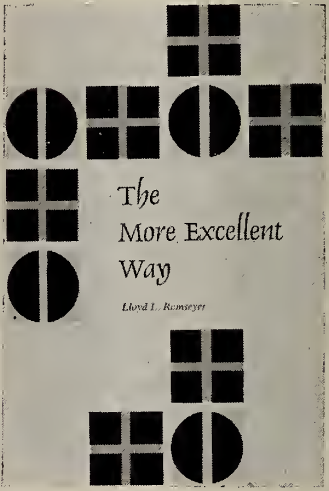
The Gift is for adult Christian audiences, designed for use with church members. It is highly recommended for worship and discussion with senior high youth and adults. *It is not recommended for general use below the ninth grade.* Rental is $8.

The Miracle of Warren Walker (52-frame color filmstrip with thirty-three rpm recording, ten minutes, rental $2.00), interprets the meaning of money. Warren Walker is a carpenter who, first of all, sees money as a symbol of himself since it is through his time, energy, and ability that it comes into his possession. During a worship service in his church he realizes that when he gives his money to the world mission of his church, he actually gives a part of himself. It is a discussion starter on the meaning of money in the life of a Christian.

Both of these audio-visuals may be ordered from the Audio-Visual Library, Box 347, Newton, Kansas 67114; and Faith and Life Film Library, Box 430, Rosthern, Saskatchewan.

PUBLISHED

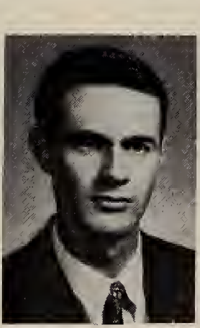
The More Excellent Way by Lloyd L. Ramseyer was published on May 1. If the two great commandments of love are to be taken at face value, they must apply to man's relationship to God and his relationship to his fellowmen. Specific situations involving the practice of love are discussed: love as a fruit of the gospel, the relation of love to faith, love as a practical test of the genuineness of one's relationship to God, love in work clothes, love in the marketplace, love breaking the race barrier, love challenging nationalism, and love facing conflict. The book has been published by Faith and Life Press and sells for $2.75.



MARRIAGES

William Edward Fink and *Violet Day Friesen,* Grace Church, Dallas, Ore., on Mar. 12.

Mac. Neil King and *Diane Louise*



Brucks, First Church, Aberdeen, Idaho, on Mar. 16.

Henry Litkeman, Eigenheim Church, Rosthern, Sask., and *Linda Dyck*, Mennonite Brethren, Clearbrook, B.C., on Apr. 2.

Raymond Edward Mierau and *Doreen Joyce Gossen*, both of Zoar Church, Langham, Sask., on Apr. 4.

Rudolph P. Neustadter, Bethel Church, Lancaster, Pa., and *Janet Louise Espenshade*, First Church of God, Elizabethtown, Pa., on Apr. 9.

Charles Stelzer, Jr., Lima, Ohio, and *Judith K. Chidester*, Ebenezer Church, Bluffton, Ohio, on Jan. 16.

Jacob Henry Toews, Bethel Church, Lancaster, Pa., and *Mary Louise Brubaker*, Salem United Church of Christ, Rohrerstown, Pa., on Apr. 17.

NEW ADDRESSES

John Fahrni, 13958 Wooster St., North Lawrence, Ohio 44666 [42]
Henry H. Gaede, 15 Cyrier, Reedley, Calif. 93654 [128]
Mrs. Judy Geiger, 5670 Keymar Dr., San Jose, Calif. 95100 [246]
Albert Neufeld, 2119 Hart Ave., Dodge City, Kan. 67801 [202]
Mrs. George Smucker, 1313 Temperance, Ellettsville, Ind. 47429 [81]
John Utz, RD 1, Green Lane, Pa. 18054 [52]

Key to congregation code numbers in brackets is available on request.

WORKERS

Adolf Ens, North Newton, Kan., has been appointed program director for Indonesia for the Mennonite Central Committee and will teach in the Mennonite theological school at Pati. Currently Ens is Bible instructor at Bethel College, having formerly served as an executive for the Board of Christian Service.

Arlene Hartzler, Goshen, Ind., has been appointed dean of women and instructor in music at Bluffton College.

Harvey Hiebert, Lawrence, Kan., has been appointed assistant librarian at Bluffton College to begin next fall. He is now assistant head of the acquisitions department in the University of Kansas library.

Gerhard Hein, formerly of Berlin, has resigned the editorship of the German language monthly "Der Mennonit" because of illness. Beginning in May, Hein is planning to serve a Mennonite church in Monsheim, South Germany. Dr. Hans-Jürgen Goertz, new pastor of the Hamburg Mennonite Church, Hamburg-Altona, Mennonitenstrasse 20, Germany, is presently editing the periodical.

Edmund G. Kaufman, North Newton, Kan., has accepted a two-year term of service in India with the Agency for International Development at the Punjab Agricultural University beginning July 1. Also serving at the same university will be Edna Ramseyer, Bluffton, Ohio, whose appointment under the same program was noted in the Feb. 9 issue of *The Mennonite*. They recently announced their plans to marry on June 10.

Dr. and Mrs. L. L. Ramseyer, Bluffton, Ohio, will be the honorees at appreciation day events at Bluffton College on May 7 and 8 which will include a choir concert and banquet.

Marion Schrock, Fulton, Ohio, will teach music history, theory, and instrumental music at Bluffton College beginning next fall. He is currently teaching elementary school music in Fulton.

Robert D. Suderman, Pasadena, Calif., has been appointed Bible instructor at Bethel College. He is currently completing a master of theology degree at Fuller Theological Seminary from which he received a bachelor of divinity degree in 1960. He was formerly pastor of the First Church, Paso Robles, Calif., and is a consulting editor for *The Mennonite*.

Mrs. James Szabo, Bluffton, Ohio, will teach piano at Bluffton College this fall. She has been teaching piano privately in Bluffton since 1949.

Adolf Ens, Arlene Hartzler, Harvey Hiebert, E. G. Kaufman, L. L. Ramseyer, Mrs. Ramseyer, Marion Schrock, Robert Suderman (Workers); Jacob H. Langenwalter, Leon Yoder (Deaths).

LETTERS

This, we believe, concludes our discussion on art for the season. Except for overseas readers, we will publish no letters relating to the current discussion written after April 21.

VELAZQUEZ, SI; ROUAULT, NO

To the Editor: We want to thank you for the cover picture on the April 13 issue of *The Mennonite*. We like it so much better than the paintings by Rouault. *The H. J. Senners, Box 225, Richey, Mont.*

OPPOSED TO COMICS

To the Editor: I think it's a shame to portray such an immoral picture of Jesus our Lord as we have seen in *The Mennonite* of Feb. 16. I'm also opposed to the comics, funnies, or what you would call 'em, that we have seen so often in our church paper lately. . . . I hope to see a change in our church paper so that we can appreciate it more. *Otto Klassen, Route 2, Hillsboro, Kan.*

FRUSTRATED MINDS

Dear Mr. Shelly: Recent letters to *The Mennonite* seem to prove that there is little if any communication between the majority of the readers of *The Mennonite* and the artists, whose art has been presented in *The Mennonite*.

Since this seems to be true, one has to get the impression that the questions that form in the frustrated minds of many art viewers today, either prove them to be too dull to perceive what the artist is trying to say; or else it reveals that the artist himself is too proud or too dull to convey his feelings or message, through his presented art, in a sane, discernible way.

Finally, one has to question the value or quality of any kind of art that fails to inspire, or even offends the majority, while it seems to inspire but only a small minority. *Vernon Stucky, Hesston, Kan.*

MORE DISCUSSION

Dear Editor: Hear! Hear! I second your motion of April 20 to join one of our sister Mennonite bodies. It looks to me that if we are ever going to get together as Mennonites this is the step that we will need to take. Besides, I think that it would be a good Christian practice for us to humble ourselves in this way. Your motion has now been seconded, let us get on to the discussion. *Ronald Krehbiel, Bedminster, Pa.*

KILLED BY KANSAS

To the Editor: Last April 14 in the wee hours of the morning as most of us peacefully slept, a few rather fitfully, two lives were slowly choked out by means of a hangman's noose and by authority of our Kansas law. On those gallows tall and gaunt there in the dark of night not one but two lives that God had given life were deliberately ended by man. In a state that just a few years ago celebrated its one hundred years of progress we are still indulging in such barbaric vengeance.

The names of these two men still ring in my ears, their faces haunt me for I remember and I feel so sick inside. When in the not too distant future the next ones climb those fateful steps to the gallows and the trap is sprung will we still be sleeping peacefully? What can we do? What must I do? *Mrs. Raymond Brandt, Rt. 3, Hillsboro, Kan.*

Let's Go to Estes

Three years ago Mennonite Men who were interested in attending the General Conference sessions were inspired by the thought of going to Bethlehem. This had implications of being a very dramatic experience since Bethlehem, Pa., was named after the Judean village in which Christ was born.

The Bethlehem Conference has been significant in the Mennonite Men's organization of the General Conference. Plans and commitments were made, projects proposed, and a new president and secretary were elected. Some of the projects and commitments have been fulfilled since the Conference; others have been only partially met. Many decisions needed to be made by the elected officers.

This year attention is being focused on the General Conference that will be held in Estes Park, Colorado, July 10-16. The setting will be quite different. Estes Park is situated in one of the most mountainous and picturesque areas of our land. Long's Peak,` which rises over 14,000 feet above sea level is just a short distance southwest from the beautiful YMCA camp grounds where the Conference will convene.

It is evident that anyone who plans to attend can look forward to a mountain top experience both in the physical and spiritual sense. This meeting high on the mountain top should be conducive to a deep spiritual event.

The executive committee of Mennonite Men with the help of district officers and personnel from the Board of Christian Service have been busy planning the future program that Mennonite Men will follow. They encounter many frustrations because they are busy men, and distances are a great barrier. They have real difficulty finding time to meet and to carry on purposeful correspondence and promotion, and keeping informed of the happenings on the local and regional levels. Some consideration has been given toward securing a full-time or part-time employee to promote communication between the General Conference, district, and local level brotherhoods.

Since past experiences have indicated that money projects on the General Conference level have been rather ineffective, consideration has been given to abandon them. Money projects on a local and regional level can be much more successful since men involved know each other better, are more capable of communicating, and can see projects develop more readily. Many local and district Men's groups have in the past made substantial contributions in many areas along this line.

Projects, however, have a tendency to create a common bond and interest that helps keep an organization active. The universal interest among Mennonite Men's groups is Mennonite Disaster Service. It has been suggested, since Mennonite Disaster Service has an established national, or perhaps international, office at Akron, Pa., that Mennonite Men on the General Conference level should accept primarily Mennonite Disaster Service administrative costs at this office. In the 1962-65 triennium the proposed budget for this purpose was $1500 per year or a total of $4500, the largest budget item. This however will probably not be totally fulfilled.

The only other item of the General Conference proposed budget would be that of administration. This would consist primarily of a program that would emphasize and help give communication between the districts and local brotherhoods and encourage them in their local projects.

A meeting of a layman council, which consists of the executive committee of Mennonite Men plus the district presidents or other officers, has been proposed. This meeting is to be held on the first day of the Conference on the Estes Camp Grounds which will be at 4:00 P.M. on July 10. This meeting would make final plans for the general meeting that will be held on Tuesday afternoon, July 13.

A tentative program was arranged as follows:

1:30 - 3:00 P.M.—Business meeting and report of the projects carried out by Mennonite Men during the past year. At this time the executive committee might also make a proposal eliminating all budgets for the next three years with execption of M.D.S. and the administrative expense. The need for greater communication will also be discussed, as well as the advisibility of supporting a full-time or part-time worker. A report will also be given as to the service that the Board of Christian Service has rendered in a limited degree by special mailings and mailing lists.

3:00-3:30 P.M.—Break

3:30-4:30 P.M.—Inspirational portion of the meeting. Probable speaker will be Elmer Neufeld who has spent a number of years in the Congo of Africa.

Efforts are being made to arrange for a fellowship meal to be held after the meeting; however, this may not materalize because of the many family groups that may be inconvenienced.

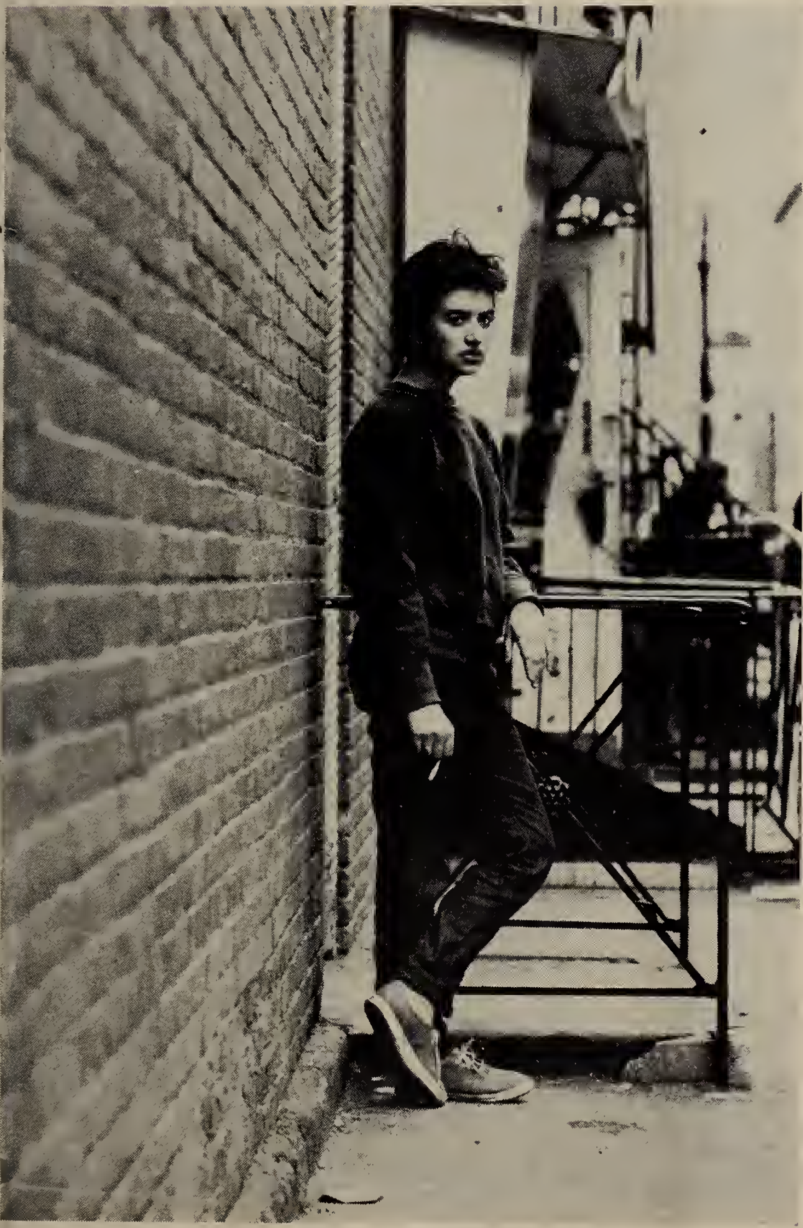
Let's go to Estes truly expecting a mountain top experience.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE MEN

ALL WE WERE DOING WAS

Ignorance of the law is no excuse for breaking the law.



WHILE JACK AND Dick were walking down the street one Friday night they met some friends on the corner who were talking about crashing a dance at a nearby YMCA. When a policeman ordered the group to break up and move along, the boys refused. Jack and Dick stood with their friends.

"This is a free country, isn't it?" they demanded. "We don't have to move for nobody." Yet they thought they were being treated unfairly when the policeman took them all down to the station.

This incident is outlined in a small pamphlet that promises to do big things on a national scale in teaching teen-agers about the law and what it means to them. Jack and Dick, the pamphlet points out, are guilty of the misdemeanor of loitering because they were with the group, even though they did not intend to take a part in crashing the dance. This can get them in trouble with the law nearly everywhere in the nation, although the details of the law may vary from state to state.

This pamphlet, "You And The Law," is a bold new effort to answer the teen-age lament, "All we were doing was . . ." It is part of a program attempting to give teen-agers the same kind of vital information about law and punishment that they receive

YOUTH

about health, safety and government. It is being tried in nearly every state in the union through the efforts of Kiwanis International, the National Council on Crime and Delinquency, and the local law enforcement officials and courts.

Parents, civic leaders, police officials and courts throughout the nation have noted that teen-agers, just as their parents, often are ignorant of the law and the penalties for numerous seemingly "innocent" acts. In 1960 the Golden Anniversary White House Conference on Children and Youth recommended "that informational material and brief summaries of laws of major concerns to young people be developed to help them avoid initial minor infractions which often lead to negative attitudes and delinquency."

In 1963 Kiwanis International published the current pamphlet, "You And The Law," which describes the basic legal responsibilities of all teen-agers. In clear, concise language it draws that line between responsibility and freedom. The following excerpts are reprinted from this booklet with the permission of Kiwanis International. To obtain copies of this pamphlet refer your request to the nearest Kiwanis club, or Kiwanis International, 101 East Erie Street, Chicago, Illinois, 60611. If copies are ordered in quantity from the above office there will be a slight charge. Single copies will be mailed free.

Pranks or Crimes?

It's natural for kids to get into mischief, and many pranks are not very serious. But some "good gags" are actually crimes and can get you or your family into trouble. When mischief interferes with the rights of others, you may be breaking the law whether you know it or not. Ignorance of the law gives you no excuse.

You may not understand the reason for a law and therefore think it is not important to obey it. For instance, opening fire hydrants on a hot day may seem like innocent fun, but it is prohibited because it reduces the water pressure needed to fight fires. Sending in a false fire alarm is serious, not only because it costs a great deal of money to answer an alarm, but because firemen and engines may not be able to answer a call to a real fire if they are out on a false alarm.

It is the job of the police to protect your rights and the rights of others. It is our job to respect our laws and our police officers.

Joy Riding

While Bob and Tom were walking down the street one evening, they saw Mr. Smith's new car at the curb, with the keys in the ignition. They knew the Smiths were at a PTA meeting. Bob said, "I've always wanted to drive one of those; let's ride around the block." Tom agreed. They had driven halfway around the block when the car stalled. The boys became frightened, left the car and went home. But a neighbor of the Smiths had seen them take the car and called the police. Mr. Smith got his car back safely and no one was hurt, but the boys were taken to juvenile court.

The police charge in this case would depend upon the state in which you live. In some states the charges would be "unlawful use of an automobile," a misdemeanor. In most states it would be grand larceny.

In another part of town John and his friend Mike did exactly the same thing except that the car they took had plenty of gas in the tank. The boys thought they'd go to a hamburger joint three miles out of town and play the new juke box. They'd have plenty of time to get there and back before the owner of the car returned. No sooner were they on the highway than the police sirens began to scream. John panicked—he was too scared to slow down. He should have pulled over to the side, but he didn't. He put his foot down on the accelerator as far as it would go. Mike was scared too. He hadn't meant to go along, but John had called him chicken. They were doing eighty-five when the front left tire blew. Out of control, the car veered across the road into the path of an oncoming truck. Both boys were killed in the head-on collision. The sentence in this case was taken out of the court's hands.

Fun in a Bus

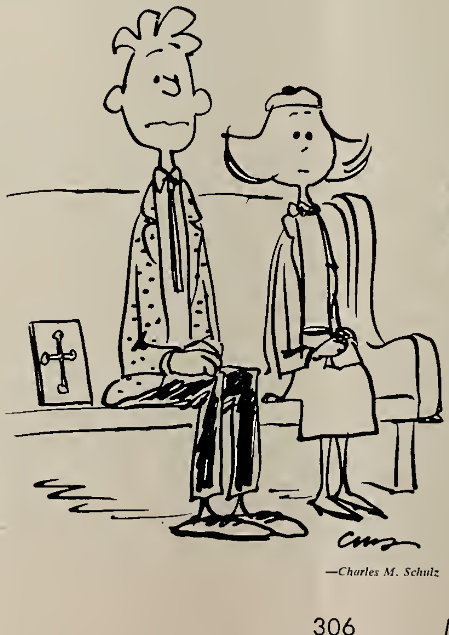
Larry and Joe began to play catch with their books in a crowded bus after school. They shoved and disturbed the other passengers. They meant it all in fun, but actually they were guilty of disorderly conduct.

Other examples of disorderly conduct are shouting or making noises outside a building at night, loitering around a school without permission, pushing and shoving in a crowd, and causing a crowd to collect. The law says that disorderly conduct is an offense because it interferes with the rights of others. In some states it may be punished by imprisonment of six months.

School Lockers

Lilly was caught stealing from a school locker.

Her parents were called to the school to meet with the principal. Lilly was told that if her misconduct continued it would be turned over to the juvenile authorities. Lilly was frightened, but most of all she was ashamed that she had caused her parents so much trouble and embarrassment. She was lucky the principal was so understanding and that she



"Oh, no. . . . It looks like we're in for another sermon from the Gospel according to the Reader's Digest."

—Charles M. Schulz

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herself had sense enough to stop.

Petty larceny means "little thefts." Taking small articles from the five-and-ten, stealing hubcaps, or using slugs in vending machines or coin telephones is petty larceny. These offenses draw penalties of six months' or more imprisonment and fines up to one hundred dollars. Why do you think it is important for laws against petty larceny to be enforced? Is there anything you could do to help enforce them?

FUN WITH A GUN

Joe's brother Tom was given a .22 rifle for his sixteenth birthday. One day shortly afterward, Larry came over to visit Joe, and Joe showed him the rifle. They fooled around with it for a while, and then Larry took it to the window. He pointed it at a bird, at a telephone pole across the street, and at a dog down at the corner. "Look, I'm a sniper," he said, pointing the rifle at the postman and pretending to shoot. Then Joe took it, and he also pointed the rifle at some people passing by. They didn't know that the postman had seen them and called the police.

They thought it was harmless fun, hurting nobody, but they were violating at least one law. In some places, merely having a gun without a license is a felony. At any rate, it is against the law to point a firearm at another person, even if it is not loaded. Sentence for breaking laws regulating weapons vary from place to place, but usually include both fine and jail terms up to one year.

Larry and Joe were taken to the juvenile court. Although they could have been given a jail sentence if they had been older, they were sent home to their families after the judge explained why such an ordinance was needed.

TRUANCY AND VANDALISM

Bob felt miserable until he ran into a boy he knew from school across town. "Playing hookey, Bill?" "Naw—it's legit—our school is closed for teachers meetings or something, but come on, let's go over there. I've got to get something out of my desk." (Bill was angry because his teacher had taken his report card and said he was going to lower his grade because of his behavior. Bill was determined to get the card back.)

Finding the school building locked, they climbed in through a basement window. As Bill hunted all over the teacher's desk, he sent books and papers flying. One book hit Bob, who threw it back at him. Bill returned the toss, and soon they were throwing anything they could get their hands on. Desks were overturned; a globe was smashed. When a book missed its target and broke a window, Bob was frightened. He ran into the corridor and was hunting for a way out when he was caught by the janitor of the school. He was taken to the police station and then to the detention home.

Meantime Bill had found an envelop in the teacher's desk containing $52. He stuffed it into his pocket just as he heard the janitor shouting in pursuit of Bob. Bill escaped through the broken window but was seen and recognized by the janitor. Fearful of being caught with the money, he took it to his friend Joe, told him what had happened, and asked him to keep it for him a few days. Joe had nothing to do with stealing the money, but in criminal court he would have been charged with being an "accessory after the fact" because he aided the person who took it.

Bob wasn't even aware that anything had been stolen until Bill and his friend Joe were brought to the detention home. Because he was with Bill when the money was taken—although he did not see it taken—he was equally guilty under the law.

THE CONSEQUENCES

A person who has been convicted of a crime in a criminal court has a criminal record for the rest of his life. The punishment ordered by the court, such as prison or a fine, is only one of the consequences of a criminal conviction. For example:

Anyone with a criminal record will find it harder to make and keep friends or get a good job.

Many businesses require employees to be bonded, and insurance companies usually refuse to bond anyone with a criminal record.

Civil service and other government jobs may also be closed to those convicted of a crime.

A driver's license may be refused on the basis of a criminal record. This closes the door to many jobs.

A person convicted of a crime cannot be a lawyer.

A person who has been convicted of a felony loses his rights and cannot vote in any election unless the governor restores these rights.

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COVER

"First Steps" by Jean Charlot.

CONTRIBUTORS

Mary Eilzabeth Sergent's original article appeared in the Christian Century in 1949 and was republished there Oct. 3, 1962. She is a member of an American Baptist Church.

Gordon R. Dyck, 1729 Frances Ave., Elkhart, Ind., is conference pastor for the Central District Conference.

Margaret N. Freeman lives at 1013 Nishna Road, Shenandoah, Iowa. Her article appeared in the Pentecostal Evangel on Feb. 4, 1962.

Elmer F. Suderman, 801 Southwest 5 St., Richmond, Ind., is visiting professor of English at Earlham College this year.

CREDITS

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722 Main, Box 647, Newton, Kan. 67114. Editor: Maynard Shelly. Editorial assistant: Laraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 647, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

We have a hard time knowing what to do with non-Christians—especially, if they are good non-Christians. Take Gandhi, for example. He has probably done more for the peace of the world than a whole lump of Christians. He has been the major inspiration for Martin Luther King, Jr., and the nonviolent revolution for human rights for Negroes. So if you have ever lived or worked with a Negro, your life has been touched by the little man from India. Yet we hesitate to quote him or point to his life. When we do want to use his life or words as a positive example we almost always have to insert into the sentence, "even though he wasn't a Christian." Obviously we don't want anyone to think that being a non-Christian is something we approve of.

And even when the person may be a Christian, if he isn't the "right" kind of Christian, we still have the same problem. Kagawa, the well-known Japanese apostle to the poor, is one illustration. According to some discussions in some magazines, he was supposedly soft on some Christian doctrine. I still remember with a twinge of pain—and these things do pinch even though I don't show it—the remark from one person whose opinions I value highly after an article appeared in our pages many years ago about Kagawa. He said, "I thought you knew better." (That really hurts when they let you know that until then they didn't think you were dumb. But you can't get away with it forever, I guess.) I suppose we failed to say, "But, of course, he isn't our kind of Christian."

Have you ever prayed that people would all come around to see the Christian faith through your spectacles? I guess I have. Do you think it is too late to file an amended prayer?

That's what I want to do after I have read Paul's discussion on other kinds of Christians in his Philippian letter. Paul was quite generous, but then it is easy to be kind when you are in jail. Or is it?

He said that some preach "Christ from envy and rivalry" (1:15) and "out of partisanship" (1:17). These folks in Rome apparently had a narrow view of Christianity. They felt that no one was a Christian outside of the First Church of Rome. This left Paul out because he came from way across the Mediterranean pond. And with their catty remarks they made it tough on the apostle in chains "thinking to afflict me in my imprisonment" (1:17). You will have to admit that any Christian is queer who sits in jail for a long stretch. Of course, the Roman Christians overlooked a basic law of humanity: If a man is down, don't kick him. Wait till he stands up.

But what does Paul say? He says he is glad about it all. "Only that in every way, whether in pretense or in truth, Christ is proclaimed" (1:18).

What if Paul would have had a transistor radio in his prison cell? (Apparently he didn't because his Roman guards didn't stoop to torture.) What might he have said about the radio preachers whose rivalry and partisanship often overwhelm the message? "Christ is proclaimed; and in that I rejoice." Paul, you are more generous than I will ever be. But I repeat your verse whenever an accident of the dial brings me mouth to ear with a preacher of pretense. I think I have found a few who could try your patience, but I won't press the point.

If Paul was generous to his friends on the right, he extended the same courtesy on the left. In Athens he quoted from one of the Greek poets (Acts 17:28) and without saying, "of course, he isn't a Christian." He had restraint. He also had joy.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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A WITNESS AMONG HIS BROTHERS

Have you met Dietrich Bonhoeffer? You did, but probably didn't know it at the time. His beliefs have come to us filtered through the words of a preacher or made visible in the action of Christians.

Martin E. Marty

THE PLAQUE ON the German church wall says simply: "Dietrich Bonhoeffer, a Witness of Jesus Christ among his brothers. Born 4 February 1906 in Breslau; Died 9 April 1945 in Flossenburg."

Fortunately both the German and the English languages have two different words to cover the idea of being a witness and being a martyr. Our word martyr comes from the Greek word for witness and the two ideas are closely related. But it was easier to speak of Dietrich Bonhoeffer as a witness of Jesus Christ than a martyr to Him.

Martyr is covered with so many memories that it can hardly describe the death of this modern man at the hands of Hitler's men days before the end of World War II. Today the word conjures up martyr-complexes and the wan desire of people to be seen suffering. Such an attitude hardly applies to the young man who loved life, food, music, and the world around him.

A Death That Attracts

The record of his last full day of life, an April Sunday in a German prison camp, gives vivid pictures of the character of his witness. Payne Best, a British intelligence officer said that Bonhoeffer "was all humility and sweetness; he always seemed to me to diffuse an atmosphere of happiness, of joy in every smallest event in life, and of deep gratitude for the mere fact that he was alive. He was one of the very few men that I have ever met to whom his God was real and close."

Along with other prisoners (including Wassilli Kokorin, a nephew of Molotov) Best heard the still youthful-appearing Christian preach briefly on the day's Bible readings: "With his wounds we are healed" (1 Peter 1:24). "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead." (1 Peter 1:3). We would like to know exactly what he said about these words and what else he said before his last words, spoken as he was taken to the scaffold: "This is the end . . . for me the beginning of life."

And another witness died. What kind of witness or martyr was he? Yes, he plotted against the state. This man, standing in the long Lutheran tradition which calls upon believers to "obey the powers that be," was trying to help overthrow them. This Christian, who in *The Cost of Discipleship* had written the strongest statement for nonresistance to be found anywhere, began to resist. He connived with the violent enemies of Hitler. Was he an utterly unreliable, inconsistent man? Why does his death attract so many Christians today?

World War II took 17 million lives in combat and 18 million civilian lives. The estimates are conservative. What is one life among so many? Tens of thousands of Christians, many of them purer than Bonhoeffer, were martyred for fewer political reasons than he. Yet they have been entered in the book of nameless witnesses remembered by the churches. His name has been invoked by students, by laymen in renewal groups, by ministers and professional theologians. Why?

Many of the answers could be found in the record of his life as well as his death. People identified easily with this friendly, learned, almost aristocratic and almost boyish thinker. But his personality alone provides too few clues to the reasons for his being remembered. What did he do and say and represent?

Alfred Delp, a Jesuit priest, is the witness who represents for Roman Catholics all who suffered in Christ's name in our century. Some lines from his writings remind us of Bonhoeffer. Father Delp wrote that "somewhere in the last fifty years we have crossed a mysterious limit set by Providence and entered a new era."

He pondered: "Of all messages this is the most difficult to accept—*We find it hard to believe that the man of active faith no longer exists. . . .* Modern man is not even *capable* of knowing God. . . . The great task in the education of present and future generations is to *restore man to a state of fitness for God*" (italics his).

Spiritual Brinkmanship

So it is with Bonhoeffer. Read him carefully and you get a sense of spiritual brinkmanship. In his last year he gave voice to what so many Christians have felt in the bottom of their hearts: people today are entering a new spiritual era in which faith in God and language about God have changed so radically that we hardly recognize them. Bonhoeffer and Delp stand "at the intersection of Christianity and everything that is not Christianity."

Whoever stands with them at the crossroad is forced to think through all that he has believed. If he feels that faith needs such shaking up and that the church should encourage reflection, he is grateful to the few people who in any age have brought him to the intersection. Some have walked away with a sense of new freedom and faith, Others are confused; a few are enraged. No one can stand at such a place and state clearly all that should be said in a time of great change, and Bonhoeffer was not always clear. So much of what he left us is fragmentary, partially thought out, and too provocatively stated. No one can speak with complete confidence about all that he stands for.

Debates are intense. Most western Christians see his cheerful defiance of totalitarianism a witness against world communism. But in East Germany a theologian has written a 575-page book which sets out subtly to show how Bonhoeffer can fit in as a Christian witness to the world in which Marxism thrives today.

In America countless young people testify to the fact that Bonhoeffer helped them hold their faith by the strength of his own. But in Germany one pastor said he hoped that Bonhoeffer regained a lost faith before his death. He surmised from the theologian's writings that the faith had been lost along the way! Conservative Christians find his writings to be rich examples of biblical understanding; yet some have called him an atheist. Arguments are heard defending the early Bonhoeffer against the author of the last letters and papers from prison. Clearly, we are dealing with a complicated witness.

Protestants who have paid attention to the men who have shaped our generation's theological thought are familiar with names of Americans like the two Niebuhrs and Paul Tillich or of Europeans like Karl Barth, Emil Brunner, and Rudolf Bultmann. These six giants were all born in the decade between 1884 and 1894.

Bonhoeffer, had he lived, might have been a theological leader in the generation following theirs, for he was born in 1906 and would still be in his fifties today. He had already made a name for himself. The son of a professor of psychiatry and the product of a comfortable and happy home, he had developed his thought in a cosmopolitan way. Twice he visited the

United States and on one trip had included Mexico. He had preached in Barcelona and had served a church in London. He was a familiar figure at many gatherings of church leaders in the youth, student, and ecumenical movements all over Europe.

In 1939 he hurried home to Germany from the United States to share the fate of Christians in his homeland; only on that base did he feel he could share in the rebirth of the faith there. He was a marked man. Two days after Hitler had been inaugurated in 1933 he was thrown off the air for a radio address criticizing the *führer* principle of national leadership. He had cut off a promising teaching career in the German universities to shepherd an underground seminary which trained anti-Nazi pastors. A friend and relative of many who plotted resistance to Hitler's leadership from within, he involved himself even to the point of a secret trip to Sweden in 1942, to give a British bishop news of the resistance and proposals for early German surrender for England's Anthony Eden. These activities finally led to his arrest and his death.

Behind him he left an impressive body of writing. His collected writings in German take up 2453 pages. In addition to these are *Sanctorum Communio* (called a "Theological miracle" by Karl Barth) and the equally technical *Act and Being*. He wrote two short studies of the Bible, *Creation and Fall* and *Temptation*. His monument is the unfinished *Ethics*. Those who wish to meet him for the first time might look at *Life Together* and then settle down with two paperbacks, *The Cost of Discipleship* and the controversial *Letters and Papers from Prison*.

Actually, more people than those who know it, *have* met Dietrich Bonhoeffer. Usually formal theology, even if it is written by a clear and expressive author, reaches most people when filtered through the words of preachers or when made visible in the action of Christians. Bonhoeffer has entered the life of the church in both ways.

After World War II the young men who came from war into the ministry were looking for spokesmen. They wanted someone who dealt meaningfully with Christian themes but who did not surround them with guff or shroud them with false kinds of holiness. They wanted and in Bonhoeffer they found someone who would speak intelligibly about the real world in which they lived. He talked about a secular world, a world which seems to "round itself off without God."

They were sustained by his counsel as they were informed by his vision. They looked for someone who could help them change the forms of the church, who could help them rescue the churches from triviality and self-centeredness. Bonhoeffer's thought sent them into the world. They looked for someone who would help them forget about the church's good name and fortune, its endowments and prestige and investments; he told them that to be a Christian meant a person was first to be a man. But this man was also a servant, called to participate in the sufferings of God in Christ.

Those who have learned from him have taken a lead in the racial revolution; they have tried to preach sermons which will interpret life in a comfortable society. Not all of them acknowledge the debt — Americans do not like to be typed as slavish followers of any theologian. But the traces are there. His ideas have consequences.

Embrace the Secular World

What did he do with his most radical ideas—those detailed briefly in the last months in prison? They were radical because he spoke of a world which was moving out of its old superstitions. Christians, he said, were to help extricate people from the religiousness of Christianity itself! By this he meant that they were not supposed to call people to a specific kind of piety, to a specific way of thinking about God, to a quest for a particular personality type as a pre-condition for faith. Instead of bewailing the rise of the secular world they should embrace it in Christ's name. Bonhoeffer asked for a non-religious interpretation of biblical language. He was glad that people were not turning to God for simple answers to the problems created by their insecurities. Men were outgrowing such ignorance, and people did not have to be pushed back into spiritual adolescence in the name of Christ.

The ideas which he set forth in this context are very complicated, and they have given rise to many interpretations. Anglican Bishop John A. T. Robinson picked up some of them for his best seller disturber of the peace, *Honest to God*. Some historians have criticized Bonhoeffer for his inaccurate timetable of human development. Religiousness has turned out to be deeper and broader than he had thought. Psychologists and theologians have said his view of relatively happy secular man is fuzzy and deluding. People rush from one kind of religion to another and not into suspension of all religion. Still others wonder whether he has not sold out the faith to make it palatable to moderns.

Whoever reads this witness is forced to think: Do people in our time think about time and space, about God, as their forefathers did? Should they? What if they cannot? Is that the end of Christian faith? Must people first become anxious and sin-sick before they can become a part of the Christian plan? Is God a sort of idea that is necessary in order to make sense in the laboratory or the legislature?

Many of them answer along these lines: While Bonhoeffer's portrayal may be too radical, there is a realism at heart. And his call to service in Christ's name, to suffering and sharing the glory of God in the middle of the world—all this seems faithful to the biblical call.

After Bonhoeffer wrote those radical words about the difficulty he and others had in talking about God and religion he wrote (August 21, 1944) that "all that we rightly expect from God, pray for, is to be found in Jesus Christ. . . . Our joy is hidden in suffering, our life and death. But all through we are sustained in a wondrous fellowship. To all this God in Jesus has given His Yea and Amen, and that is the firm ground on which we stand." On that ground a lover of earth walked, and from it he was snatched by a gallows on an April day twenty years ago. Whoever claims to have the real or the whole Bonhoeffer in his grasp has to keep the words of August 21, 1944, and the act of April 9, 1945, in mind. He will gain a hearing.

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Rosa Marie Alderfer

Just Like Clarence

He Had a Merry Laugh and an Understanding Heart

Our neighbor, Clarence Hendricks, not only had a merry laugh, he had a big understanding heart besides.

One day my small brother took his red wagon and scampered down to neighbor Clarence's home without my mother's knowledge. When Clarence saw him he realized his parents would be frantic with worry.

He wondered, "How can I make the little fellow go home without hurting his feelings."

Clarence got an idea. Quickly hurrying into the garden he picked several ripe watermelons and placed them on my brother's wagon. With a twinkle in each brown eye, and his big, merry laugh ringing out, he said, "Now sonny, take these melons home to Mommy and Daddy."

Beaming proudly, my brother slowly tugged his loaded wagon up the road. Mother and Father breathed a big sigh. Seeing the telltale melons, they both exclaimed, "Yes! That's just like Clarence, always so thoughtful of others!"

Clarence and his soft-spoken wife were never happier than when helping someone in need. They brought sunshine into many a discouraged home by their cheery visits. I remember Clarence and his family sometimes made a large freezer of ice cream, then went and shared it with the Brown family who had a mentally retarded child. The Browns were always encouraged by the visits of these understanding friends.

Many a vagabond found lodging for the night in our neighbor's home. He was never turned away but was always given a hot meal after which Clarence often offered him a job on his farm. He could easily have done without his help. It was an effort at reform. For example, Clarence gave one tramp the job of whitewashing many of the tree trunks around the farm in order to give this untrained worker something that he enjoyed and could easily do.

It took patience and Christian love on Clerence's part to put up with these wanderers. One day when Clarence and Mike, a heavyset beggar, were working out in a hilly field, Clarence noticed Mike slyly climb into the old topless farm truck standing nearby. He tinkered with the gears.

"Please get out of that truck," Clarence asked. Mike knew nothing about operating a motor vehicle.

But as soon as Clarence turned his back Mike released the brake. Clarence whirled around when he heard a noise! He was horrified to see the old blue truck go coasting down the field with Mike clinging to the steering wheel shrieking wildly, "Whoa! Whoa! Whoa!" Clarence quickly dashed after them! He pounced on the running board and slammed on the brake. The old truck jerked to a stop near the edge of a deep gully.

When Clarence saw the frightened face of this poor man as he stepped out of the old vehicle, our neighbor's heart went out to him in pity. He thought, "Where might I be today if I would not have had the advantage of living in a Christian home with loving parents?"

Clarence with his forgiving spirit readily forgave Mike and kept him on as his helper.

Everyone staying at Clarence's home was always invited to join in family devotions. He enjoyed telling the unsaved about his wonderful Lord. One evening when I visited his home I saw Jake, a peddler who often stayed at Clarence's home overnight when passing through our neighborhood selling wares, seated at the table. Clarence was sitting beside him holding his Bible (his face red with intensity) as he earnestly expounded the scriptures.

If Clarence spoke unkindly to anyone his sensitive conscience sharply goaded him until he asked forgiveness. Clarence's children attended school where a big brown haired, strict schoolmaster taught. In the course of a certain year, for several evenings the teacher kept all his pupils in much past the official closing time. Finally one evening when Clarence's children did not arrive home on time, his patience wore thin. He quickly jumped into his car and sped up to the red brick school house where he gave the teacher a tongue lashing for keeping the children so long overtime! As Clarence drove his car homeward he began feeling guilty and heartsick.

"Why? Oh! Why? did I a professing Christian allow my temper to explode like that," he worried. That night as Clarence rolled and tossed on his bed his conscience pricked him again and again. Finally he could endure it no longer.

"God," he pleaded, "tomorrow I'll write the teacher a letter and apologize." After making this promise he fell asleep. Writing the letter the next day was humiliating, but he didn't give up. When Clarence made a promise he kept it. He stamped the letter and sent it on its way.

Several days later after going to the mailbox, Clarence was astonished to find a letter from the stern schoolmaster thanking him for his kind letter of apology, and adding, "Mr. Hendricks, you were entirely correct for reprimanding me because I realize I shouldn't have kept my pupils in so long overtime." After this experience, Clarence and the teacher were friends.

When the Bleam family of six, missionaries to Africa, returned to America on furlough, they were invited to live at Clarence's home. He reasoned, "If we can't go across the water to tell others of Christ, we should at least do all we can to help those who do go."

Yes, Clarence had a kind heart! Our neighborhood was a far better place in which to live because he was an integral part of it.

NEWS

Bible Society 150 Years Old Report Set for Conference

"God's Word for a New Age" is the slogan used by the American Bible Society with twenty-two other national Bible Societies, which comprise the United Societies, in their three-year program. The goal is to triple the worldwide distribution of Scriptures from 51 million copies in 1962 to 150 million annually by 1966.

The American Bible Society has as its goal the distribution of 75 million copies of the Scriptures in connection with the observance of the one hundred-fiftieth anniversary in 1966.

The General Conference will take note of the one hundred-fiftieth anniversary of the American Bible Society at its conference sessions next July. John H. McCombe, Jr., asssociate secretary of the American Bible Society, will speak Wednesday morning and Friday afternoon during the conference program.

The American Bible Society defines its function "to bring the Scriptures to humanity. No matter what the language, no matter whether rich or poor, no matter where—the man or woman or literate child without the Scriptures is the Society's sole concern.

The report of the advisory council of the American Bible Society states its concern that the Christian Church is still losing the battle for the souls of men. "Christians numbered one-third of the earth's population at the close of World War II. If present trends continue, this fraction will have dwindled to one-fifth by the close of this century.

"The world's growing population, a million a week, and the increase of new literates, seventy million a year, raises the demand for books to numbers never known before. There is no doubt as to the role the Bible must play in our new age. It is impossible to do the work of God without the Word of God. It is the Church's source of life and witness to the never-changing Christ for an everchanging world."

In a booklet, "The Purpose and Processes of the American Bible Society," the place of main business is given as "where the man without the Scriptures is met by the man with the Scriptures." This may be in a Japanese village, in the jungles of the Amazon or of the Congo, or in the back streets of an American City. The Society's "aid to translators, its scrupulous proofreading, its contacts with packers and shippers, its accountants and typists, its offices in more than fifty cities about the world, its publicity and its budget, exist solely that the man with the Book may meet face to face the man without it."

Translation work is one of the most important phases of the total work of the Society. By the end of 1963 some parts of the Bible had been published in 1216 different languages and dialects. The complete Bible had been published in 231 languages, the New Testament in 290, and at least a complete Gospel or other book in 695.

The Society also provides Scriptures to the blind. About 921,059 Braille volumes and talking Bible records have been distributed in about fifty different languages and systems.

Missionaries throughout the world, including the General Conference missionaries on the various fields, use Scriptures produced by the Bible Societies to reach people for Jesus Christ.

CHILD SPONSORS AID CHILDREN

Assistance to needy children is possible through the child sponsorship program. Robert W. Miller, who is on a tour at the present, tells of the need.

"The abandonment of children in Korea seems to be increasing. Esther Thiessen told us that the police bring many abandoned babies to the hospital where she serves. Another person told us that to keep up with children abandoned in Seoul alone, it would require the building of five or six orphanages each month.

Miller, director of relief for the Mennonite Central Committee, visited Children's Relief Hospital in Seoul where Esther Thiessen is a nurse.

The MCC child sponsorship program consists of three types of support:

1. Orphan support in Mennonite Vocational School near Taegu, Korea, and Hebron Mennonite Orphanage in Jordan at $17.50 per month for each.
2. Family-child assistance at $10.00 per month for one child in a family in Hong Kong or Korea. The child remains at home, and families are kept united.
3. Educational assistance for children in India, Indonesia, Hong Kong, and Paraguay at $3.00 per month.

The General Conference Board of Christian Service solicits gifts for this program sponsored by the Mennonite Central Committee.

RISK MADE A PERSONAL OPTION CONGO MISSION ONLY ADVISES

How long should an overseas worker stay at his post in the face of danger? Should he leave when the first signs of political unrest develop? In some countries this means that he would almost always be on the move.

Should he wait until the last minute and risk the consequences? This is what happened to Paul Carlson in the Congo. He stayed with his medical work until captured by the rebels. Rescue parties came too late to save him.

Who makes the decision for missionaries to stay or leave? One mission board has placed the responsibility on the missionary himself. Says the Congo Inland Mission, "The board may appeal, but the missionary ultimately decides."

In a statement adopted on April 6, the CIM gave its workers the option to move whenever unusual risk seems to be present. The text of the statement follows:

"It has always been and continues to be the policy of this board that all missionaries serving under its jurisdiction and direction do so voluntarily, coerced only by their inner convictions of discipleship. The board may appeal, but the missionary ultimately decides.

"We feel that this position has special relevance under present conditions, and as such calls for current reiteration.

"We want our missionaries accordingly to feel that it is their rightful option to decide whether to remain on the field during times of unusual risk, move to another place, or return home. Moreover, if or when a missionary or family decides that reasons warrant such move, or return to the homeland, that they be privileged to exercise such option without a feeling on their part, or others, that they have forfeited a trust.

"We are deeply cognizant and appreciative of the fact that through three turbulent periods in which some or all of our missionaries were involved, there has been no severe injury or loss of life. What odds the future may bring forth, we cannot see. But we believe that should any missionary feel led to stay on the field and in the end pay for so doing with the supreme sacrifice, that even through that sacrifice God might, as in the case of Stephen and Saul of Tarsus, in the end realize gain for His cause and kingdom. Let this be our prayer as regards the sacrifice of those of other faiths who have laid down their lives in that cause."

The Congo Inland Mission is an inter-Mennonite agency in which the General Conference Mennonite Church participates.

ARTICLE IN CATHOLIC JOURNAL RAMSEYER STUDIES LAY LEADERS

The *Japan Missionary Bulletin,* a Catholic journal, published a paper by Robert Ramseyer, General Conference Mennonite missionary in Japan. The paper, "Learning from Non-Christian Laymen's Movements," was presented by Ramseyer to the Hayama seminar in January.

The seminar is a meeting of missionaries from all backgrounds who are interested in sharing and discussing various aspects of the Christian witness in Japan. A general theme is chosen, and individuals are asked to make a special study of the various aspects of the theme and to present their findings. The seminar was first proposed and organized by former MCC peace worker Paul Peachey and meets early in January each year.

The theme for the 1965 seminar was "Laymen in the Church in Japan." For his paper Ramseyer had personal interviews with local leaders of several different religious groups.

The *Japan Missionary Bulletin* is published by the Oriens Institute for Religious Research.

DRUG ABUSE

The following statement is published here because of the helpful background it provides on a serious problem. It is a policy statement adopted at Portland, Ore., on Feb. 25, by the general board of the National Council of Churches of Christ in the U.S.A.

The use of addicting drugs has become a serious problem in our nation, especially, though by no means exclusively, among the youth of the deprived areas of our largest cities.

The destructive hold of addicting drugs upon persons can prevent their victims from achieving the fulfillment of life, and contribution to the world that God intends for His children.

The use of addicting drugs characteristically leads to frustration and misery for the addict, his family and friends, and is so closely associated with criminal activities to finance the addiction, that in many jails and prisons the majority of inmates are addicts.

Addiction so totally affects its victims' lives that its treatment calls not only for application of all the helping disciplines—medicine, psychiatry, social work, education, guidance—but also for the disciplines of faithfulness that deal with purpose, meaning, and commitment in human living.

Despite recent progress toward humaneness in treatment of addicts, public policy continues to be ambivalent on whether the addict is to be considered criminal and an outcast, or ill and in need of treatment.

Public and private resources for dealing with the problem of addiction are severely limited.

A large proportion of organized efforts to work with addicts, particularly in neighborhood and non-institutional settings, have been initiated, either directly or indirectly, by churches or clergymen who recognized a human need for which no other agency or group in society was prepared to assume responsibility.

A Partial Description of the Legal Situation

The Harrison Act of 1914, aimed at controlling the traffic in narcotic drugs, is still the law of the land, somewhat amended. A Senate subcommittee reviewed the Act in 1955 and recommended even more severe legislation, raising mandatory minimum penalties and including the death penalty, for certain offenses. The Customs Bureau and the Narcotics Bureau, both under the Treasury Department, administer the Act. In theory it is a regulatory measure, not a criminal statute, but violations carry criminal penalties.

The President's Advisory Commission on Narcotic and Drug Abuse has recommended that functions of the Bureau of Narcotics relating to the investigation of illicit manufacture, sale, distribution, or possession of narcotic drugs and marijuana be transferred from the Department of the Treasury to the Department of Justice, and functions relating to regulation of the legitimate import, export, manufacture, and distribution of such drugs be transferred to the Department of Health, Education and Welfare. The same Commission has made a number of other recommendations for more effective action by the federal government and its agencies in the field of narcotics and drug abuse. These recommendations stress the need to use the full power of government to attack the illegal traffic in drugs, but at the same time to use every resource of federal, state, local government, and local communities to rehabilitate the individual drug abuser, while not exempting him from penalties demanded by the law when he breaks it.

Virtually all states license the manufacture and sale of narcotics. Narcotics, for the purpose of most laws, include heroin, morphine, cocaine, marijuana, and similar substances. Possession or sale of a narcotic substance in violation of the state license law is illegal. An illegal sale of narcotics is a felony (punishable by more than a year in prison), and a sale to a minor is generally a more serious felony.

Some states provide minimum sentences of five to seven years for a sale to a minor and three to five years for a sale to an adult. Some laws provide that possession of a designated quantity of a narcotics is presumptive evidence of intent to sell, and therefore is punishable more severely. Possession of not more than a small designated quantity of a narcotics is generally a misdemeanor (punishable by not more than a year in prison).

Many states provide that unauthorized possession of hypodermic syringes, needles, and other articles used in administering narcotics and their sale by unauthorized persons is a crime.

An important development in the law is the recent statute enacted in New York permitting the civil commitment of addicts who are charged with the violation of the criminal laws relating to narcotics. If such persons meet the requirements of the statute they can be committed to a state institution as addicts and the criminal charges can be dropped.

A Theological Basis of Treatment Services

Just as Jesus Christ went to the outcasts of the human community of His day—to those alienated because of bodily disease, mental disease, moral disease—treating them not as criminals to be cured by law but as the sick to be offered the healing power of His servant love, so the churches are continually called to witness in word and deed to this redeeming concern of Christ for the outcasts of every age.

In our day, narcotics addiction is a tragic form of disease in which an increasingly large outcast group finds itself enslaved. Seeing these addicts, therefore, as essentially the sick in need, of the Physician rather than as criminals in need of judgment, it is the churches' task to seek to serve the addict in his need. Even in his tragic predicament he remains a morally accountable person who is intended to grow into the likeness and image of God. He cannot fulfill his purpose as God's creation unless he is liberated from the influence of addicting drugs that rob him of the spiritual endowment of reason and conscience. Working through the best treatment and rehabilitation services available, the churches must seek to provide the occasions for the addicts to recognize their illness and to reach out to the healing power by which alone they can be made whole. So also the churches must seek to help government and other voluntary agencies to foster appropriate laws and treatment, so that the afflicted can be helped to find freedom—not only from his own addiction but from the bondages too often laid upon him by society.

Call to Ministry

The General Board of the National Council of Churches calls upon its member communions to:

a. Inform themselves as fully as possible about drug abuses and the complex nature of narcotics addiction.

b. Present information about narcotics addiction to their constituencies through all the means of communication available to them.

c. Seek to gain an understanding of those who have become addicted.

d. Develop and offer testimony supporting public policies that (1) recognize the dimension of illness, among other forces, in the problem of addiction, (2) provide for discretion on the part of judges, rather than mandatory sentences in cases of conviction for violation of statutes pertaining to narcotics, (3) permit the processes of parole and probation to be applied to convicted prisoners when the appropriate officials feel it wise, (4) permit the medical profession to determine the appropriate medical use of drugs in the treatment of addicts, (5) provide a federal civil commitment statute for drug abusers, and (6) assign regulatory powers concerning the legitimate use of narcotic drugs to the Department of Health, Education and Welfare, under the federal power to regulate interstate and foreign commerce, rather than the tax powers administered through the Treasury Department, and (7) assign investigatory responsibilities relating to illegal traffic in dangerous drugs to the Department of Justice.

e. Encourage state councils of churches to support a public policy to curb the abuse of drugs, and rehabilitate the drug abusers in keeping with policies set forth above.

f. Initiate and support rehabilitative services under public and community auspices, that will help restore the addict to a useful place in society.

g. Recognize the important ministry, which the churches can render to addicts, to their families, and to the neighborhoods where addiction is a serious problem, and encourage them to minister.

CONFERENCE MAKES FILMSTRIP

One Lord, One Faith, a color filmstrip with eighty-five frames and recording, is being produced by the General Conference to tell the story of the church at work throughout the world and in its own community. It portrays the work done through the institutions, district conferences, and various ministries coordinated by the General Conference boards. The filmstrip attempts to challenge the individual church members in their participation by faith and life and highlights areas where members have not become fully involved in meeting the needs of people.

The self-satisfied complacency of our churches is disturbed by the voices of a Negro man who questions a witness of a church that separates itself from him, a young delinquent who wants to see love in action, and an African student who points out that 6 percent of the world's population have one-half of the world's income and 94 percent of the world's people, mostly hungry, the other one-half.

Mrs. Carlyle Groves wrote the script and planned the visual presentations. The premiere showing of the filmstrip will be at the General Conference sessions in Colorado in July.

KANSAS CONGREGATIONS MERGE TO BUILD IN OR NEAR HILLSBORO

In a historic decision members of the Johannestal and Brudertal Mennonite churches agreed to a merger of the two congregations. Both are rural churches of approximately 190 members. The newly organized congregation will build a new church building in or near Hillsboro, Kan. The Brudertal Church is located six miles northeast of Hillsboro and the Johannestal Church five miles north.

The decision to merge was made after nearly two and one-half years of study and discussion. The first discussion took place in November 1962. Both congregations were feeling the problem of the declining rural population. The Brudertal congregation was also facing the problem of relocation because of the construction of the Marion dam and reservoir. During the course of the discussion the past two years, all four of the General Conference Mennonite churches of Hillsboro and Lehigh were involved.

A special study committee was organized nearly a year ago to study the entire matter thoroughly. This committee worked with the counsel of Leland Harder, professor at Mennonite Biblical Seminary, Elkhart, Ind. An earlier recommendation of this committee to unite the three Hillsboro churches into one new congregation was not carried. The original conversation between the Brudertal and Johannestal congregations was continued.

The past six months the joint councils, the governing bodies of each congregation, worked hard on the future of the two congregations. After serious and prayerful discussion and testing the many possibilities, it was recommended that the two congregations should unite to become one congregation and that the location should be in Hillsboro. The recommendation was then submitted to each congregation for its approval and was accepted.

Immediate steps will be taken to effect this merger and to organize this new congregation. It is hoped that this larger congregation will provide a stronger and more effective witness to its membership and the entire community.

THE CHOIR of the European Mennonite Bible School, Bienenberg, near Basel, Switzerland, will visit Mennonite communities in Manitoba, Ontario, Pennsylvania, Virginia, Ohio, Indiana, Illinois, Iowa, Minnesota, South Dakota, Nebraska, Kansas, and Oklahoma, in August and September. Willy Nussbaumer is the director.

MOORE AND RIDDICK PARTICIPATE IN MARCH

Warren Moore, General Conference race secretary, and Ed Riddick, member of the General Conference peace and social concerns committee and member of the Woodlawn Church in Chicago, participated in the freedom march from Selma to Montgomery, Alabama, on March 9. They went in response to the appeal to church leaders to show their concern in the effort to gain equality of voting privileges.

CALL FROM MEXICO

The Mexico workcamp affords an opportunity for three men and three women, twenty years and older, to spend two to four weeks, July 15-August 15, on the General Conference mission and service field at Cuauhtemoc and Steinreich, Chihuahua, Mexico, about 300 miles south of El Paso, Tex.

Fifteen field people working in church, school, agricultural, and hospital work witness to the Mexicans and Old Colony Mennonites. The field staff will provide the leadership for the workcamp.

Work will consist of participating in a general building program with some plumbing and painting, helping with a summer Bible school program in a Mexican Methodist Church, if familiar with Spanish, and possibly cleaning and painting a mission school at San Juanito, eighty-five miles southwest of Cuauhtemoc in the mountains.

In addition to six to eight hours of work each day, the group will have opportunities for recreation, tours, discussions, worship, Bible study, lectures, and other interesting experiences.

If interested apply to Board of Christian Service, Box 347, Newton, Kan. 67114.

OKLAHOMA ANNIVERSARY

The eighty-fifth anniversary of the Oklahoma General Conference mission work will be observed on Sunday, June 13, with a public meeting at the Clinton Park outdoor amphitheater.

Willard Wiebe, chairman of the Board of Missions, will speak in the morning and Andrew R. Shelly, executive secretary of the Board of Missions, in the afternoon. A pageant by the local churches will be a special feature of the program.

The meeting is to be held in the city auditorium in case of bad weather.

WORDS AND DEEDS

The Archbishop of Canterbury said in New Zealand that he thought union with Rome could mean acceptance of the Bishop of Rome (the Pope) as a presiding bishop of the Christian world without accepting the Catholic doctrine of infallibility.

President Sukarno has decreed that any attack on a religion officially recognized by the Indonesian government will from now on be considered a crime. Such religions are Islam, Christianity, Buddhism, and Confucianism.

The parables of Jesus have been rewritten for delinquent youths in a Buffalo, New York, detention home unfamiliar with Bible language or even with sheep. One piece says: "There was a used-car lot at the corner. The owner had one hundred heaps on it. If one of these heaps was snitched, would the owner go and look for it? You bet he would. He would never give up looking until he found it." The author is Carl Burke, director of social service for the Buffalo Council of Churches.

Dutch Mennonites have prepared a two-year study course on the church *(Toerusting en Opbouw)*. Twenty lessons deal with the biblical proclamation. Other lessons deal with church organization and the witness of the church in the world.

Congerville, Illinois, will have a clothing collection center in a former Mennonite meetinghouse. The Illinois Mennonite churches will operate the unit for the Mennonite Central Committee.

Colin Williams says, "There is a widespread awareness today that we are in the midst of a major crisis in the relation of the church to the world —a crisis that is as deep (and as promising) as that which confronted the church at the time of Constantine or at the time of Luther. This growing conviction can perhaps be summarized under three points: First, we are in the midst of a massive restatement of the gospel, with the need for the discovery of a new language of interpretation in order that we may fulfill our missionary task. Second, we are on the threshold of a major realignment of the forms of the church's life with the need for discovery of new forms of Christian presence in order that we may fulfill our missionary calling. And third, we are facing the necessity for the fashioning of a new Christian style of life, with the need for the discovery of ways in which the laity may learn to live and witness in our urban-technological society."

Friends United Meeting will be the name after Jan. 1 for the Quaker group known now as the Five Years Meeting of Friends. One of the reasons for the change: since 1960 the group has been meeting triennially rather than quintennially.

A seminar for pastors was begun by Brook Lane Hospital, Hagerstown, Md., on April 1. In a series of twelve three-hour meetings pastors will study marriage and family counseling, pastoral care of emotionally distressed persons, and the problems of personal adjustment.

Hermann Thiessen, Breslauer Strasse 3, Burgdorf, Germany, is seeking information on the descendants of a number of Thiessen families.

Norman Cousins describes nuclear war as a war against God. In his book, *Therefore Choose Life,* he says, "Nuclear war would only be superficially a war between nations. Essentially it would be a war against God. For it is the work of God and not of man alone that is now in jeopardy. The precariously balanced conditions that make life on this planet possible . . . can now be smashed or altered. Man's works of art, his cities, his cathedrals and his homes are palpable, personal, and replaceable. But his genes and his basic nature belong to a higher design and are not his to expunge or assail."

Christians in Japan are opposed to a proposed national holiday that would observe Feb. 11 as the anniversary of the founding of Japan in 660 B.C. The National Christian Council of Japan says the date would "revive old relationships with national Shinto."

Rachel Saint, whose brother Nate was killed by Auca Indians in South America in 1956, is the translator of the Gospel of Mark in Auca just published by the Wycliffe Bible Translators. Dyuwi, one of the five Auca men who participated in the attack that killed Saint and four other missionaries, will be distributing the gospels among his tribesmen.

The Holy Family Catholic Church, Fort Worth, Tex., has joined the Fort Worth Area Council of Churches. It is the first in Texas and the third in the United States to join an interdenominational group traditionally made up of Protestant and Orthodox bodies.

Tuition at Bluffton has been raised from $820 to $950. Total student costs per year will total $1650. Scholarship and grant-in-aid programs have also been increased.

The Brotherly Visitor, a publication of the Russian Baptists published a report on the visit of four of their leaders to the United States last spring. The article carried a favorable account of the contact with Mennonites. The positive tone of the report seems to reflect the apparent change of Soviet policy toward citizens of German ethnic descent like the Mennonites in Russia.

One-horse garden cultivators are being collected by the Canadian MCC, 104 Princess St., Winnipeg 2. They will be sent to Paraguay for Indians being resettled on farm land.

Layettes and Christmas bundles prepared in Mexico will be distributed in Cuauhtemoc and other places by the Mennonite Central Committee.

Colegio Menno, La Mesa, Colombia, recently added two classrooms. Vernelle Yoder directs the school which has enrolled sixty-one children.

William Martens, Leamington, Ont., is a TAP teacher in Nigeria. He says, "There is a real need for teachers here in this country and in other parts of Africa as well. As missionary teachers we have found ample opportunity to witness."

DISCUSSION

SIGN OF RESURRECTION

Dear Sir: Kindly permit me to accept your invitation to write about our concerns which in our opinion should be examined by the General Conference at Estes Park.

There is a commonly accepted and traditionally held belief among Mennonites that the human soul is immortal and cannot die. This belief seems to incorporate in itself the thought that at death the intellect, memory, emotions, and feelings of the human being are immediately resurrected either to be with God in the third heaven which is His abode or to be consigned to the lake of fire which is spoken of in the book of Revelation.

Let us examine what the Bible does have to say in this regard. Ezekiel says the soul that sins shall die (18:20). James mentions that a soul can be saved from death (5:20) thereby showing that the soul is indeed subject to death.

The Psalmist records for us that at death a man's thoughts perish (146:4). Isaiah tells us that Jesus poured out His own soul to death (53:12). Ecclesiastes tells us that the dead know nothing (9:5). It would seem that the evidence is so overwhelming that it is time to re-examine the traditional beliefs, some of which have come down to us from paganism.

The Christian man, Paul, was so concerned about the preaching of a false resurrection that he named people by name and said they had erred concerning the truth (2 Tim. 2:17, 18). In 1 Tim. 6:16 it is written that God only has immortality. Surely that in itself should be evidence enough to convince us that we are not immortal. The true hope of a Christian is not based on built-in immunity from death but rather is based on a resurrection from the dead (1 Cor. 15).

The foregoing thoughts and concerns are my own. They are not necessarily shared by any other body. However, to me it seems they are so vital that I herewith ask your aid to get them on the agenda in July of 1965. *George J. Toews, Waldeck, Sask.*

CHURCH RECORD

CALENDAR

Conferences and Commencements

May 13-16 — Pacific District, Monroe Wash.

May 23 — Bethel College, commencement.

May 23 — Mennonite Collegiate Institute, Gretna, Man., graduation.

June 7 — Bluffton College, commencement.

June 17-20 — Northern District, Freeman, S. D.

July 2-6 — Canadian Conference, Clearbrook, B. C.

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967 — Mennonite World Conference, The Netherlands.

BAPTISMS

Buhler (Kan.) Church, on Apr. 18: Susan Duerksen, Ruth Ediger, Warren Ediger, Brian Friesen, Eileen Pankratz, Patty Peters, Wanda Regier.

First Church, Upland, Calif., on Apr. 16: Ann Lichti, Beverly Barber, Kathleen Schowalter, Cynthia Cabe, Dorothy Cabe, Luetta Nauta, Arnold Klassen, Richard Klassen, William Klassen, Malcolm Gable, Freda Gable.

Pulaski (Iowa) Church, on Apr. 18: Connie Berryman, Jamie Burns, Dianne Payne.

DEATHS

Anna Buller, New Hopedale Church, Meno, Okla., was born Oct. 1890, and died Apr. 17.

Mrs. David C. Cowles, Pulaski (Iowa) Church, was born Oct. 21, 1882, in Davis County Iowa, and died Apr. 20.

George H. Friesen, Bethesda Church, Henderson, Neb., was born Apr. 12, 1890, and died Apr. 13. He is survived by his wife, one son, and three daughters.

Elias Kirchhofer, Salem Church, Kidron, Ohio, was born Dec. 26, 1874, and died Apr. 15.

Walter D. Krebill, Zion Church, Donnelson, Iowa, was born Aug. 11, 1890, and died Apr. 17.

Maria Martins (Mrs. Johann), First Church, Eyebrow, Sask., was born May 12, 1886, in Russia, and died Apr. 16. She is survived by five daughters and three sons.

Susanna Regier (Mrs. A. A.), Bethesda Church, Henderson, Neb., was born Sept. 26, 1880, and died Mar. 3. She is survived by four sons and three daughters.

Carl Rowen, First Church, Lima, Ohio, was born in Sweden, and died Mar. 27.

Emma Ruth, Reedley, Calif., was born Sept. 26, 1891, in Halstead, Kan., and died Apr. 19. She had been active in youth and retreat work in the General Conference and Pacific District as well as in the California Christian Endeavor. After serving as a teacher for most of her life, she went to India as a music teacher in schools for missionary children. She taught at Kodaikanal, South India, 1947-58, and at Woodstock School, Landour, 1958-63.

Mrs. Anna Schwartz, Salem Zion Church, Freeman, S. D., was born Jan. 2, 1881, and died Apr. 9. She is survived by four sons, four grandchildren and two great-grandchildren.

MARRIAGES

Loren Graber, Salem-Zion Church, Marion, S. D. and *Ellen Olsen,* Bridgewater, S. D., on Apr. 10.

Walter Koller, Zion Church, Donnellson, Iowa, and *Clara C. Abel,* United Church of Christ, on Apr. 6.

MINISTERS

Herbert King, Battle Ground, Wash., will become pastor of the Warden (Wash.) Church in June.

NEW ADDRESSES

Ronald Fast, 226 Main E., Galt, Ont. [186]

Jake Harms, Box 368, Boissevain, Man.

D. Herbert Jansen, 22 6 Ave. S., St. James, Minn. 56081 [31]

Ernest L. Nickel, 7310 SE Evergreen Highway, Vancouver, Wash. 98660 [286]

Key to congregational code numbers in brackets is available on request.

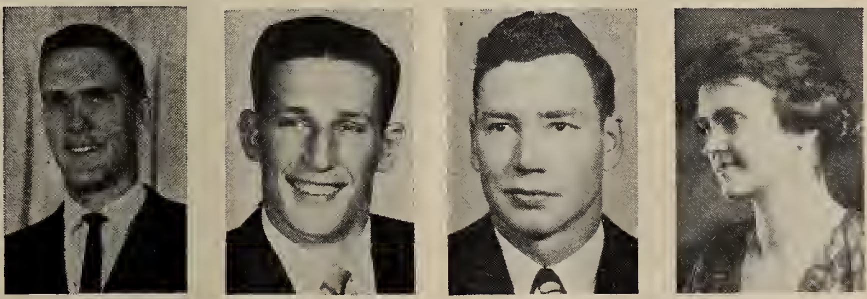
WORKERS

Theodore Allen Dreier, formerly of Hesston, Kan., will begin work in the Bethel College public relations department next year. He will assist William Juhnke who is the college admissions counselor. For the last three years, he has taught math and science in Blantyre Secondary School, Blantyre, Malawi, in Central Africa.

Mr. and Mrs. James Dunn will work in the Menno Church, Ritzville, Wash., this summer helping with Bible school, retreats, and assisting the pastor. Dunn is a student at Mennonite Biblical Seminary, Elkhart, Ind.

Walter Gering, president of the General Conference Mennonite Church, and *Orlando Waltner,* execu-

Theodore Dreier, Virgil Penner, Eugene Reusser (Workers); Emma Ruth (Deaths).



tive secretary, attended the annual meeting of the National Association of Evangelicals at Minneapolis, Minn., on Apr. 27-29.

Virgil Penner, Newton, Kan., has been appointed assistant football coach at Bethel College. He served as Bethel's line coach last season.

Eugene Reusser, Deer Creek, Okla., has been appointed head football coach at Bethel College. He will succeed Wes Buller who has accepted a similar post at Friends University, Wichita.

Elmer Richert, Rosthern, Sask., president of Rosthern Junior College, will be on sabbatical leave during the 1965-66 school year. He has served the school for eleven years. *William Kruger,* Bible instructor and recently-appointed dean of students, will assume leadership during his absence.

LETTERS

CHRIST THE SAME

To the Editor: For one hundred years "no other foundation could man lay than is laid: Jesus Christ." Even the trials, opposition or losses came our way in the hours of crisis. There's some "inner secret" behind the endurance of successful men, and we need more and more the same "inner vision" in this our day to steady us now and then.

Many problems in the past and present have been apprehended with glad faces, such as: church extension in city, rural and foreign places, or among other races.

The "Church of Christ" through many fires and unorthodox teachings of free and easy grace, has prevailed; only men of church who glorified self have failed.

Now we must not glorify the past or cling to religious experiences way back when for Christian soldiers learned from them; but see beyond the sufferings of Good Friday and go forward until they reach the light of Easter Sunday.

So let's forget who's behind church feuds, but capitalize on so-called calamities and transform seeming defeats into glorious victories. Let's remain steadfastly on the same route by preaching (teaching) the greatest truth: that sin and death came by the first Adam, but grace and truth by the Second Adam. Without this (the preaching of the cross) faith hath no security or fixity, nor gospel preaching any simplicity. For by His vicarious suffering and death He alone atoned for our sin and gave us salvation, but without the power of resurrection there's no justification or sanctification. Then let's also add negative preaching, repentance and judgment, these two; or else our God of justice who sent His Son, not to judge nor condemn the world, yet can spew us out with one spew.

After such negative and positive gospel preaching follows true Holy living and discipleship, and striving to be kind, and finally willingness to be of one mind (1 Cor. 1, 3). Surely then, those who fight a good fight with foe or friend will never fall or fail but endure unto the end. *Joe Eck, Rt. 2, Box 13, Sedgwick, Kan.*

SUPPORT FOR OLD CHURCHES TOO

In the advertising field, we are very much aware of attitudes and how they cause us to react. A few years ago, the car wash industry objected to the weather bureau reports on this basis. They said, "You announce that the weather is going to be partly cloudy and, as a result, people will not come to get their cars washed. We wish that you would announce that the weather will be partly sunny." And, I understand, the results have been considerably different.

Also, the filling station attendant is told that when he checks the oil of the car, he should say that the oil gauge shows half empty and he will sell much more than if he says that the oil gauge shows half full.

However, one would not expect that within the church circles we would also be so susceptible to these subtle factors that affect our attitudes. However, the other day my attention was called to the fact that this may not be the case. I noticed an enthusiastic report of one of our mission churches, that they had now reached an attendance of fifty members, and this was after several years of struggle. In the discussion with the very energetic and capable worker in this city-mission, he stated that he had to plan to get one new family every Sunday into his church just to maintain itself. This is due to the high mobility of the people who live in this area.

Then I read that we have so many small churches that we should seriously consider closing them out, that they are inefficient and ineffective and that the quicker that we get rid of them, the better off we will be. These small churches, however, had memberships of less than one hundred. It occurred to me that we might begin to raise some questions. Are the people who are members of our Mennonite churches and have been members, and perhaps their families, for generations, any less worthy of our efforts in providing a church life for them than anyone else? Should we be less concerned to preach the gospel of Jesus Christ to these people than we are to those in our new "mission stations"? Is there any less chance that these churches can grow than there is that our city missions can grow?

Perhaps, after all, it is just an attitude, that when we speak of new city missions, we become excited and think of growth. When we speak of old, small Mennonite churches, we lose hope completely, which hardly appears to be the approach for a Christian who is concerned about the Gospel to all mankind, in his day. Are we perhaps making an assumption that God can only speak in certain situations? Or perhaps more dangerous, are we attempting to speak for God instead of allowing Him to speak through us? Surely God is no respecter of persons and regardless of where one lives, he is important in the sight of God. Shall we check our attitudes? Are they partly cloudy or partly sunny? *Howard Raid, 111 S. Spring St., Bluffton, Ohio.*

FUNERALS FOR COMMENCEMENT

Dear Editor: The flowers at funerals are *not* meant for the dead person, but are for the bereaved.

It is very difficult for some people to express their sympathy either in spoken words or in writing, so they send flowers as a condolence to their friends or relatives who have lost a loved one. If the bereaved do not wish to receive flowers, it is their privilege to designate memorial gifts instead.

Personally, I think of a funeral or a memorial service as a sort of commencement exercise. The one who has gone is commencing a new and better life, so why not have a few flowers in honor of the occasion. *Pauline Bauman, 417 S. Main St., Bluffton, Ohio 45817.*

Eavesdropping on God

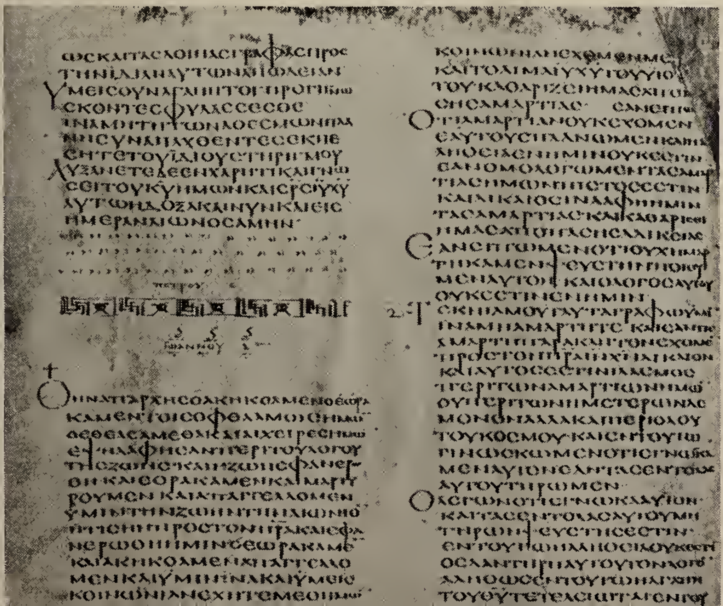
An Introduction to the Youth Convention Bible Study in 1 John

William Klassen

THE FIRST EPISTLE of John takes up only about five pages in the New English Bible. Its language is simple but the author's thought is not always easy to follow.

In this brief study we shall try to look at the book not so much in detail but from a broad perspective. Comparing it with the study of a state or a province we shall take neither a jet flight over it (so that we can just barely catch a glimpse of it from 30,000 feet), nor will we make a painstaking bicycle tour of it. Instead we will fly across it several times from different directions at low altitude hoping in that way to get a fairly accurate picture of the high points and the low points of the book.

Detail of 1 John 1, 2 in Codex Alexandrinus



Before we fasten our seat belts for the ride let's spend a few minutes discussing how to study a book of the Bible.

Learning How to Read

Learn to read? Yes we read in varying ways. We read *Peanuts* differently than we read the classified ads. We certainly read love letters and notes passed in class differently than we do class assignments. If only we would read class assignments as carefully as love letters, the teacher's work would be so much easier! But we don't!

When we read the Bible we too often start with a bored yawn. How can anything in that book be interesting? It certainly can't have much to do with the things in life that really matter, can it? Let's allow that question to stand for the time being. The point that I am after right now is that we must *read* the Bible if we are ever to find out whether it has anything to say to us. You don't know whether Thoreau or Euripides or Lincoln have anything to say until you read them. The same thing holds true of the Bible.

The Bible must be read in a special way. Certain equipment must be functioning. We might call it "tuning in" or "setting up the antennae" to catch a wave length. Like miners who use Geiger counters to discover certain valuable minerals or fishermen whose radar screens tell them when they are over a school of fish so we have to keep our equipment in shape. This equipment consists not so much in technical training and education but in training the ear to listen and the eye to see. Nothing is more important than that. In order to do careful Bible reading one has to stop, look, and listen. Bible reading cannot be done on the run. We must take time, stop doing some other things, and then we must look, and listen.

But, you say, I am looking and I see nothing very unusual in the Bible. That is true of many people who see paintings and many who look at familiar landscapes. I often meet people who although they have lived all their lives in New York City have never been to the Statue of Liberty or in the Empire State Building. In a way they have never *seen* them. Why? Because they are such a familiar part of the landscape that they have never bothered to really look at them.

What do you look for? When reading a book like 1 John it is important to ask: What is the author driving at? Is he burned up about something? Is he calm, anxious, exuberant? Does he tell you why he is writing? Does he appear to know the readers well? Is he preaching at them, writing a friendly letter of counsel, or writing a philosophical treatise? Or is it a manual on how to behave?

At this stage in your investigation

YOUTH

of the landscape of the Bible you ought to read the book quickly with a pencil in hand. Jot down your impressions. Or place a question mark on the margins at points where the author seems to contradict himself or he loses you. Remember you are making the first flight over the state and are making notes of those areas which you would like to explore in greater detail later.

When you begin to listen you concentrate more closely on some of the things that you seem to be hearing. You engage now in a dialogue with the writer and ask: Am I hearing you correctly? Do I understand you to say. . .?

After you have taken an overall view of the book and sensed something of its motion you move to more detailed study. Here you break it into sections. If you get a letter from a friend, the first part may deal with his social life. Toward the end of the letter he describes a tornado which came through his town.

Usually good writers begin a new paragraph when they begin another set of ideas. Very often they indicate at the beginning of the new paragraph how the new material relates to what has gone before. For example when a new paragraph begins with "On the contrary," we know that a sharp contrast is indicated. The movement in Bible study is from the larger unit to the smaller and then back to the largest. From the paragraph as a unit of thought you move to the smallest unit of expression, the sentence. A sentence is meant to convey an idea or a conviction and while the sentence is comprised of words the most important clue to the meaning of a sentence is the relationship of the words to each other.

Does this seem too complicated? Be at ease. Most of this kind of analysis is unconscious, of course. You don't think through the various steps of this process each time you do it, just as you don't when you brush your teeth. Letters you get from parents or friends are not often put through such a process of grammatical analysis—yet when points arise on which there is some question we study the sentence structure carefully.

A Dialogue with God?

Through such reading we meet God in a conversation or dialogue with Him. Some people think that in the Bible God really lets us have it. He tells us what to do and we better shape up or else. It is not like that at all. God desires to talk with us. He has given us minds to use and it is His greatest desire to have things in common with us. That means that He is willing at all times to share our concerns and impart His strength, peace, and joy to us.

The Bible was written by people like you and me. This means that in Bible study we are really eavesdropping. When we study 1 John we are actually listening to John speak to God, God speak through John to the church of the first century, and God speaking to John. As we listen in on this conversation all of a sudden we discover that they are really talking about us, and once we discover that, nothing can drag us away from the discussion.

What are they saying about us? It sounds like God is telling John (or is John telling God?) that you have inherited a large sum of money but you apparently don't know about it! At another time it almost sounded as if God, the district attorney, said that you while condemned to death had just received a commutation of your sentence through the grace of the governor! Once it even sounded as if the banker were saying that the great big debt you owed had been canceled. And now it is as if a surgeon were discussing your fate with a colleague and he seems to be saying that you, the patient, will live! It is because in this dialogue issues of human life and death and freedom and enslavement are being discussed that we must pay heed to how we read, look and listen.

Some Words About Procedure

As you are aware we will be spending some time this summer at Estes Park in daily Bible Study. We have selected 1 John as the material on which we will be concentrating. There will be abundant opportunity for discussion in small and large groups. The daily talks will attempt to raise issues which may evoke discussions. Our major question will be: What is God doing in this space age?

This material is meant to prepare the participants for the presentations and discussions at Estes Park. It could be used by individuals and by groups in the local churches. The presentations at Estes Park will not repeat this material but seek to relate to it in the way that seems most helpful for that occasion.

In our issue next week we will continue our study of 1 John.

THE QUALITY OF A SCHOOL

Janice Reusser Pauls

YOUNG PEOPLE GRADUATING from high school in 1965 must decide whether or not to attend college and if so, where.

Many prospective college students feel that the quality of a school depends on the size of its facilities. Thus enters the conflict between the large state university and the small private liberal arts college.

Comparisons between the two institutions are few; contrasts are quite numerous. Which school provides a more valuable education? The answer still lies within each individual student.

Most state universities throughout this country place adequate classroom space, well-supplied libraries, and intricate laboratory equipment at the disposal of the student. Nevertheless, all these facilities do not automatically convert the student into a genius or even into an average student. Learning anywhere requires basic intelligence and creativity. It also takes some levelheaded thinking, and a lot of hard work. These cannot be supplied by either the faculty or the facilities.

Although the larger schools may employ a larger number of faculty members who have earned doctoral degrees, even this fact does not necessarily mean that these are the professors who teach the undergraduate classes. On the contrary, many courses especially in the liberal arts areas, are taught by graduate students who are paying a portion of their expenses by teaching on a part-time basis. Their classes are usually well handled and adequate. However, is the quality of their teaching comparable to that of those who have dedicated their lives in the church-related college tradition?

The devoted men and women who remain on the small college campus do so despite low salaries. Last year the median salary paid to faculty members in private colleges with enrollments under 500 was only $6264. Perhaps faculty members do move on from the small institution into industry or to higher paid professorships, but inevitably some return. They return because they believe that the church related school is a tradition which should be preserved.

Dedicated professors provide stability and continuity to an institution. They also help students grow so that when they graduate they have a knowledge and strength equal to the problems which they will face.

Some students find it necessary to leave the small college before they graduate in order to prepare for professions in technical fields at a larger school. Even two years at a private college offer ample work in the required core courses which will provide adequate background for specialized areas.

"In offering a first-rate undergraduate education of a truly liberal but not highly specialized nature," stated an article in a recent issue of *Saturday Review*, the small private college "can keep the love of learning alive in students who will later go on to universities for their specialized study."

Variations between the two types of institutions are many. The university has a large campus with eight to ten thousand more students. The small college covers only a few acres and has from 300 to 800 students. The faculty for a small private college usually varies from twenty-five to fifty while from 200 to over 700 instructors and professors serve state universities.

Registration on university campuses often operates with the aid of electronic computers. Some aid is offered to students if they find themselves in difficulty, but primarily they are on their own. After students have completed their collection of key punched cards, the assorted information is distributed through computers to the respective class instructors.

In contrast, enrollment day at a small college enables the faculty advisers to become acquainted with their students. They establish a personal relationship which develops further as they continue to work together. After four years a college senior in a private college has learned to personally know and appreciate not only his fellow students but members of the faculty as well. This graduate also takes with him, in addition to his academic growth, the many friendships with other students that have evolved through the years, an increased knowledge of his and other denominational faiths, and, above all, the spiritual inspiration gained as a result of contact with other Christians.

Students who complete their college education at a state university leave the campus with a degree and the basic knowledge necessary to one who merits the receipt of such an award. Friendships which have developed are seldom close and are often limited only to persons who are closely connected through living units or through particular educational departments.

As for the other persons on campus, they pass each other with no more of a glimpse of recognition than they did on the first day of school four years previous. People who do become acquainted on the campuses of the universities seldom see each other again after graduation unless their professional fields should route their paths together.

However, friendships which materialize at the small college are often lifelong due to the close communication which exists through alumni associations, member churches, and conference organizations. The friends a student makes in college may well be the people with whom he will later work, in one or more capacities.

The church college is a binding institution; an institution where faculty, students, and alumni cooperate in their attempts to better serve their school, their society, and their church.

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*Supplemental reading for the Sunday school lesson of May 16.

COVER

Timberline trees on the Trail Ridge Road in the Rocky Mountain National Park near which the Youth Convention and General Conference sessions will be held July 10 to 17.

CONTRIBUTORS

Martin E. Marty, an associate editor of the Christian Century and associate professor at the University of Chicago Divinity School, is the editor of "The Place of Bonhoeffer" and the author of "Varieties of Unbelief."

Rosa Marie Alderfer lives, of all places, at 120 Alderfer Road, Harleysville, Pa.

Wiliam Klassen, 273 Jefferson Road, Princeton, N. J., professor of biblical theology at Biblical Seminary in New York, will lead the Bible study program at the Estes Park youth convention.

Janice Reusser Pauls, 215 S. Lincoln, Hillsboro, Kan., has attended both types of schools which she discusses.

William T. Snyder is the executive secretary of the Mennonite Central Committee, Akron, Pa.

CREDITS

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THE MENNONITE

722 Main, Box 647, Newton, Kan. 67114. Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 647, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Carson St., Pasadena, Calif.

William T. Snyder

RELIEF AND SERVICE programs have been and continue to be a vital part of the Mennonite testimony to the world. Despite the fact that this form of witness has become a rather permanent feature of our outreach, we must periodically reexamine the foundations which govern our social service endeavors.

It is from the Scriptures that we have received our mandate for relief and service work. Our Bible scholars are able to suggest approaches to many of the questions and problems which face us. Theology does not provide us with an administrative blueprint, but it must be carefully considered.

Since our earliest history, Mennonites have been moved by compassion to render Christian service in one form or another. At times this witness was restricted primarily to the brotherhood, but it always had a concern for the welfare of the neighbor.

We took seriously the commands of the New Testament to feed the hungry, clothe the naked, and to share with the household of faith. At times we were criticized for being too much concerned about our own people and not enough with the rest of the world, but our people's vision increased as the modes of communication improved, as they grew more prosperous, and as they became more aware of human need on the national and international level.

Criticism has occasionally come from some Christians that Mennonites are "James Christians," believing only in a religion of works. This, however, is not the case. It is true that the missions and relief endeavors have been administered through different agencies and have not been as closely integrated as they might have been, but there usually has been a good overall balance between direct mission endeavor and the relief and service effort.

The church today, both in proclaiming the word and in executing the deed, must recognize that the world is undergoing rapid change. For example, the state is now doing many of the things which the church did in the past: operating hospitals, giving aid to underdeveloped communities and countries, caring for the aged and handicapped. Vast programs of international aid are conducted by governmental agencies offering food and services.

The new and growing aspirations of the people of the emerging nations of Asia, Africa, and Latin America must also be taken into account when we try to discover how best to be of service to them. Many of these countries are attempting to take the long stride from tribalism and colonialism into the twentieth century world. Independence and freedom are ideas which are extremely dear to them, even though many of them do not understand these concepts clearly.

Some overseas efforts in missions and relief have been characterized by a paternalism similar to the attitude of western nations in the so-called colonial period. The winds of change toward political independence have likewise affected the churches and mission programs in the underdeveloped countries. Missionaries and relief workers today must adopt a true servant relationship to these younger churches, despite the fact that it requires boundless grace.

I am convinced that we must continue to take seriously the imperatives of the Scriptures concerning the need to witness to the total man—physical, mental, and spiritual. In other words, we must continue to be obedient to God in accordance with our best understanding of the Scriptures.

Obedience does not necessarily assure success or fame. In fact, it frequently results in failure and rebuff. Obedience consists not of trying to help everyone in need, but of giving assistance to those who seem to be in the greatest need and who can be helped by those resources and capabilities which we possess.

We should do more in the field of reconciliation. Mennonites are uniquely qualified to play the role of peacemakers and reconcilers, though we must take this task more seriously. Building bridges between Christians in countries torn by nationalistic aspirations or racked by race tensions should be given high priority by our churches in these days. It is in this area of work that we have less experience than ministering to the other needs of man even though the Bible is clear on our responsibility to do it.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

80:20 MAY 18, 1965

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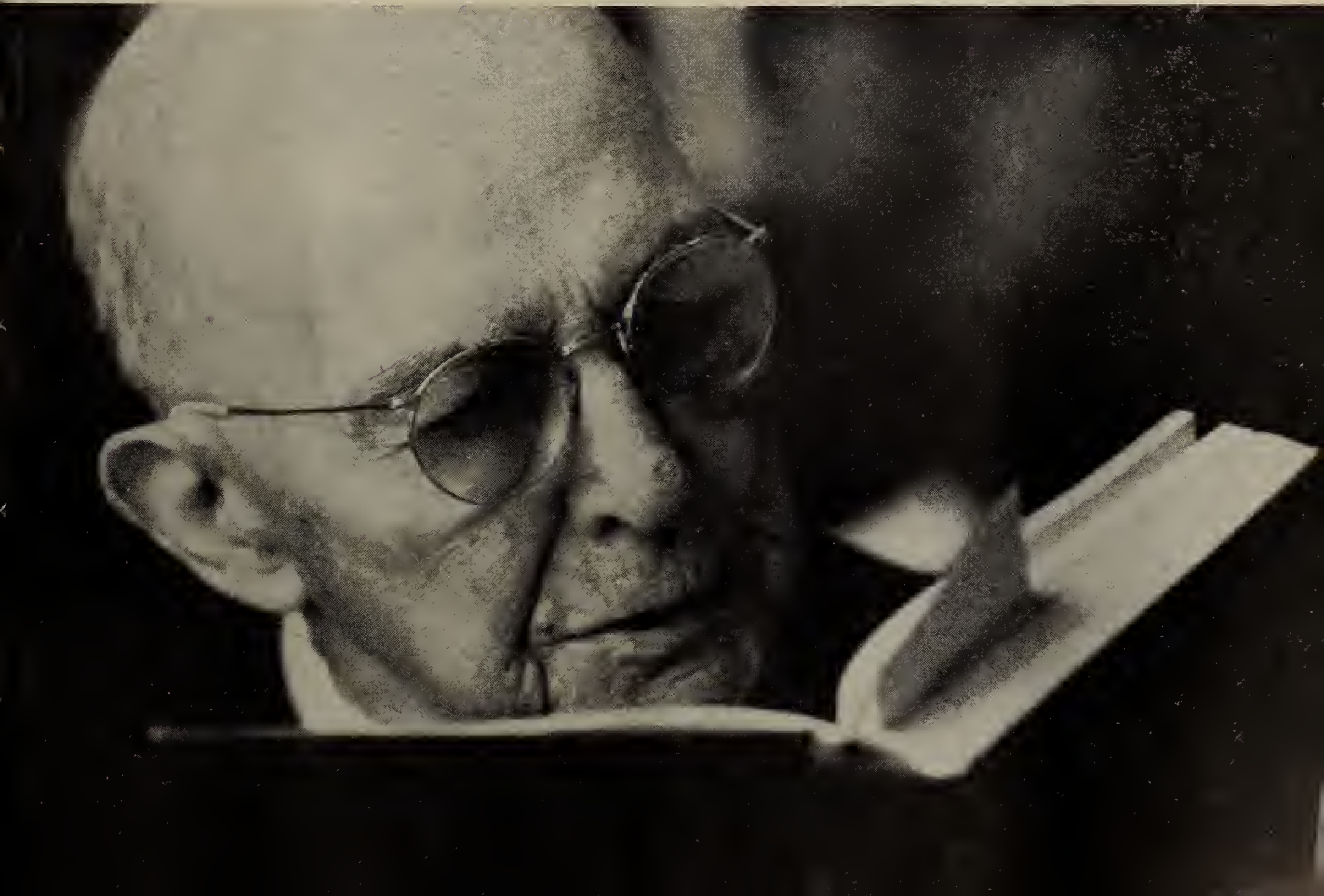

DOES WORSHIP MAKE SENSE?

Tradition and Education Are Stumblingblocks

J. R. Burkholder

IF WE ARE Christian, worship is not something optional for us. Worship is a duty in the same way that our financial debts are binding upon us. When the first of the month comes, we do not examine ourselves as to our feelings about paying the rent and decide that if we're not in the mood the rent will remain unpaid—we know what the consequences will be.

Ought it not be the same with us when it comes to those times that the church is gathered for worship? It is our duty to be there, to seek to meet God among the brethren, to understand that in worship we must give as well as receive, affirming our relation to the God who is both mystery and presence.

But worship has become a problem for many Mennonites—especially for those of us who are students. Two factors are to blame.

The Tyranny of Tradition

First, our Mennonite forefathers, in their rejection of the Roman Catholic Church and their quarrel with the Protestant reformers, did away with ritual and form that they considered to be superstition. They were wary of anything that smacked of religious magic—the use of words to embody spiritual experience. Menno has some acid comments about the hocus-pocus that a priest uses to turn a squalling infant into a little Christian.

Yet the Anabaptists knew the reality of worship. They sustained a high level of spiritual life through the immediacy of their experience of God's spirit working in their midst. Their prayer and study grew out of situations of need, and they found common purpose in the "fellowship of the pursued."

But what happened when they settled down? Worship, losing its original motivation, began to form its own tradition rather than continuing to look for spontaneous spiritual fulfillment. Our patterns of "free" worship, evolving without plan or purpose, came to be more tyrannical and stultifying than the historic liturgies that had been left behind. Just listen to the hackneyed phrases of most unrehearsed public prayers!

Problem of Intellectual Pride

Secondly, look at the student seeking to worship. He is trained to be critical and analytical, struggling to compete in an atmosphere of cold logic. He is always looking for clarity, facts, and logic. But worship suggests a mood of subjectivity and humility.

Can a mind so trained shift gears quickly to the openness and sensitivity that worship requires? For worship means getting beyond the matter-of-fact, getting away from the commonplace, coming into personal relation with God who is always subject and never object. Here we have to do with the dimension of depth, of awe, of mystery, of reverence, of personal penetrating presence.

Our pride of intellectuality must give way to our acknowledgment of incompleteness. This is the experience of the final reality of God as found, for example, in Job 38:2-13.

The Bible Atmosphere

In the Bible God is both present and absent, both revealed and hidden. We must reckon with both His awesome *presence* and His hidden *mystery*. For me to even to talk about God in this way is a daring thing. For if God is God, then He is always present and listening to our speech about Him. If two of us are speaking about a third person and he walks into the room, the mood changes. We no longer can speak *about*, but we must speak *to* and *with* the one who who is now present.

It is absurd to seek to prove the existence of God who is so obviously present. We cannot speak about Him in a detached and scientific way. Note the alternation between speaking of God in the second and third person in Psalm 145. The psalmist finds it necessary both to address God and to speak to the congregation about Him. Our human abilities are taxed to the utmost, by this necessity to relate to the presence of God and yet to communicate His meaning to our listeners. We are led to Psalm 139. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there."

We cannot escape from God's presence. This can be either a frightening or a reassuring experience, depending on our situation and our response. For the apostle Paul, in the latter verses of Romans 8, the awareness of God's persence was an occasion for rejoicing; nothing can separate us from the love of God in Christ Jesus.

Worship must thus make us aware of God's constant presence. We can't put Him in a box and speak of Him objectively, categorizing and cataloging, for He is a partner in the conversation. Even now my words, though intended to be spoken in God's behalf, are almost impudent; self-consciously, I am embarrassed by His presence. Yet what choice have we but to speak as men before God, realizing in sober humility that God is *always there?* He is *always here.*

In the second place, we must reckon with the *mystery* of God. God is just too big for our poor language. We realize that all our talking about Him must be, as it were, a step removed. Symbol must be our tool, and paradox is present in every effort, for God is both revealed and hidden. He is both mercy and wrath. He is both love and justice. He is freedom and He is order. So much of our language about God ends in paradox, and here the logically trained mind boggles. But what we too often forget is that theology (and theology may be simply "words about God") is not disciplined so much by the rules of logic as by personal relationship.

None of our concepts and categories can be tailored to fit precisely the reality that is God. In Jesus' parable of the prodigal son, does the father completely forsake the son when he gives him up to follow his foolish whim in the far country? Does the son forsake the father in leaving home? Can God be both mercy and justice? Can man be both son and rebel? In logical terms, no. In personal terms, yes. For persons, unlike propositions, can contain within themselves their own contradictions without losing their meaning. In fact, it is often the case that only these contradictions can convey the full meaning.

The wholeness of God, the mystery of eternity, remain beyond our manipulations. For now we see through a glass darkly. The ever-present temptation is to domesticate God, to make of Him an object among other objects, to become matter-of-fact and stereotyped in our would-be dealings with Him.

But if God is to be God for us, we must not lose the sense of awe, of mystery, of unfathomed depths which evoke unconditional response. It may well be that the primitive awareness of deity, the fear and prostration before the unknown, even in rude ignorance, may be more pleasing than the abstractions of theology and of piety which reduce God to manageable size and manipulate Him at will.

A Rhythm of Work and Worship

I am seeking to say, then, that our approach to worship is of a different order than our activity in a laboratory or a library. The worshiper must come to expect that truth will be revealed to him in a personal, subjective form. It is all too easy to bring the wrong test to bear on the experience of worship. I'm thinking of a good friend who evaluates his experience in church in terms of what new thing he has learned. His approach is completely intellectualized, and I fear that he all but misses communion with God in his quest for information.

I am not asking that we should leave our minds outside the church door as the Muslim leaves his shoes at the temple portals. The church needs all the intellectual energy it can get. Criticism and analysis should not be held back by piety. But there must be a rhythm of criticism and confession, of analysis with adoration, of experimentation with praise and with prayer—for there is a time to work and a time to worship.

Soren Kierkegaard's contrast of the church and the theater reflects so accurately our situation. For Protestant church attenders, so often the church service is treated as a theater where they are the critical audience, and the minister is the actor whose art they are to enjoy or to criticize. But where there is real relationship to the God who is mystery and presence, the whole church is the stage, the congregation are all actors, and God is the audience. The preacher is only the prompter, whispering the text as the actors spell out the meaning of their lives before God. Preacher and congregation become co-laborers.

Worship becomes an occasion for coming more consciously into God's presence. He is always present, of course, but there are times when we need to remind ourselves of His presence in a special way. Here we come to review and renew our lives under His loving scrutiny, to examine ourselves with the help of the Word and the sermon. If the sermon does not speak to my condition, it is not my job to argue and to criticize, but to pray inwardly, knowing that another may be helped by precisely those words that leave me for the moment untouched.

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Consolation

Death came with rare impressiveness
Into my world today
Inexorably holding those
I cherish most at bay.

If you've known death, then you must
know
How empty seemed my coffer—
A word, a touch, a fragile flower,
Were all I had to offer.

Inadequacy sent me out
To walk the yard of winter:
To hush my heart's moan I would find
A reassuring splinter

Of hyacinth or jonquil-green
Persisting through the cold.
Then I returned to proffer faith
For grief-sore hearts to hold.

Webb Dycus

NEWS

Appalachia Question: Saved for What?

Southern Appalachia's mountain people are beset by all kinds of difficulties—from location in mountain "hollers" where small hilly homesteads offer poor farming to their inability to find work and inability to get jobs they might find.

Poverty, depression, and underdevelopment are evident everywhere in the highlands. Consequently, the Mennonite Central Committee is seeking a volunteer with agricultural training and experience to head up an agricultural extension program to broaden the economic base of twenty to thirty selected families. Additional workers may be recruited if there should be a growing demand for consultation and services.

Already at work is a government agricultural service for the commercial farmer. A similar service is visualized for landowners and ambitious youths who could profit from the introduction of new ideas, methods, equipment, and farm animals. Clubs similar in purpose and function to 4-H are also viewed as possible stimulators of agricultural efficiency.

In *Night Comes to the Cumberlands,* Harry M. Caudill describes some of the problems faced by the mountaineer: "So tenacious has been the mountaineer's devotion to his primitive agriculture on the one hand and to the mining of coal on the other that a great deal of skepticism may be inevitably expected of him. Too, the enervating influences of welfarism have eaten deep into his morale and ambition and, in many cases, the highlander who is able to work will resist any effort to get him back to productive labor. This problem will be a thorny one requiring patience, sternness, and perseverance.

"The problem may best be solved by demonstration projects. It will be difficult to convince the mountaineer by lectures or schooling that his living can be earned by unheard-of methods of agriculture or in some novel minor industry. When their efficacy has been demonstrated by properly conducted and strategically situated pilot projects a more receptive response can be anticipated."

A beginning has been made in three communities by volunteers secured to alleviate drastic nursing and doctor shortages in Appalachian hospitals. The agricultural extension experiment, as a follow-up of their community contacts, should begin within the next few months.

The Mennonite Central Committee's voluntary service department began work in the Appalachian Region in August 1964. Units are located at Williamson, W. Va.; Whitesburg, Ky.; and McDowell, Ky.

Joe Longacher, Denbigh, Va., a physician serving under MCC in Williamson, W. Va., tells about the transportation problems as they affect the functioning of clinics and hospitals.

"The entire problem of transportation is a difficult one for the mountain people. Many persons do not own an auto, and must depend on friends, relatives, or taxi cab for transportation. Often these are people too poor to own a car, but who must pay up to $15 or more for necessary trips. Sometimes people show up several days ahead of their appointments and explain that they came early because they got a ride with a neighbor who happened to be coming to the doctor; or conversely, they may show up several days following their appointment, saying they had car trouble. Snow or rain often turns the many dirt roads into impassable paths. This has a striking effect on the number of patients who arrive at the clinic for medical treatment. The ordinarily crowded waiting room becomes nearly empty.

"As you get further from the main roads you begin to notice ramshackled cabins with many children and the ever-present washing machine on the front porch. The houses are often unpainted with an abandoned car off to one side. The roadside provides a convenient trash dump and piles of low grade coal or worthless by-products mask the beauty of the countryside."

Two nurses, Hilda Boschman, Rosemary, Alta., and Margaret Ann Unruh, Mission City, B. C., located at McDowell, Kentucky, see the lot of the Kentucky hill women as they work in obstetrics. Hilda concludes a recent report to the voluntary service office with this poignant incident:

"Riding up the elevator one afternoon was Mrs. S, a small-featured dark - complexioned, malnourished woman in her late thirties being admitted for the fourth time with a hemorrhagic complication of pregnancy.

"Mother of seven, her husband is unemployed and a chronic alcoholic, Mrs. S had been told that this was a twin pregnancy. She was harried with worry as to how she would add two more babies to an already crowded, hungry household.

"Considering her anemic condition and repeated bleeding, I was quite concerned. However, the babies' heart tones were coming in loud and clear. When I reported off duty to Margaret Ann Unruh that night Mrs. S was beginning labor. During the night she continued bleeding and then the babies' heart tones stopped. Marg immediately called the doctor. He decided to wait and see what would happen. Through the rest of the night and the next day into the evening we nurses were upset at the apparent indecision or lack of action in Mrs. S's case. Already in poor condition, she was tiring rapidly and we wondered whether she would be able to deliver the by-now-dead babies.

"At 10 P.M. that evening her pains suddenly increased and by 11:00

she delivered a tiny baby boy, alive and crying lustily.

"Words cannot describe the happy amazement of everyone present. Twenty-eight minutes later she delivered a still smaller, white, limp, lifeless baby girl. Immediately resuscitation (though tongue in cheek) was started. We noticed a faint throbbing heartbeat on the tiny chest and then a gasp. Resuscitation continued with renewed vigor. The tiny lips began to turn rosy and the gasps became more frequent. With tear-filled eyes at the wonder of it, we continued until she commenced regular, though shallow, breathing.

"Our joy at being able to save these children is clouded with the thought that they have been saved for what? To be taken home as a doubly unwanted burden by a tired, rundown mother to an already crowded household, to a father so chronically alcoholic that his wife cannot abide the sight of him, to abject poverty where the mother must scrimp to keep the family. Is this all we can look forward to for these innocent children guilty only of being born? This story with minor variations is repeated over and over again in Appalachia—our place of service."

The problems are complex, and they do not respond to simple answers. Solutions must be worked at on many fronts at once. It is for this reason that the Mennonite Central Committee sees its medical involvement in Appalachia growing, and its total program swelling to include agriculture extension service that may in a small way aid the ex-miner living on a small farm to gain some productivity from his land and in the process gain a sense of achievement and self-worth.

Personnel Services, Mennonite Central Committee, Akron, Pa., is accepting applications from both nurses and agriculturalists interested in Appalachia.

Other volunteers are urgently needed for assignments at the Menno Travel Service branch office in Beirut, Lebanon; at the MCC office in Frankfurt, Germany; and at the Bienenberg Bible school in Switzerland. The positions in Lebanon and Switzerland do not qualify for selective service.

An administrative assistant is needed by the Menno Travel Service office in Beirut immediately. This person, man or woman, would be responsible for ticketing, travel correspondence, contact with ship companies and airlines, and reception of persons on tours or itineraries.

A young man fluent in German will be needed by July as a general office assistant in the Frankfurt office. He will assist in correspondence, placement of volunteers in Europe and North Africa, and a variety of office and program responsibilities. It is preferred that the applicant have a college degree or its equivalent.

The Mennonite Central Committee is looking for a volunteer to go to the Bienenberg Bible school, near Basel, Switzerland, by June 15. His duties will require skill in carpentry, mechanics, and general custodial care.

STEER INTO RETIREMENT DRIFTERS GET SUBTRACTION

Life has a purpose. Fulfillment underlies all Scripture from creation which proclaims that God created man in His own image to Christ who testified "I came that you may have life and have it in all its fulness." This conviction gives meaning and dignity to life. It impels man to seek fulfillment of his reason for being.

This desire for fulfillment already asserts itself in a measure in the first cry of the newborn babe. It manifests itself in countless urgent ways throughout life. When the older years arrive men should not abandon the struggle, and society should not deprive older people of the opportunity to strive for life's fulfillment.

Unfortunately in this effort many are not as successful as they might be. They *drift* into these years of retirement. They do not *steer into* them. In these older years they therefore experience more subtraction than fulfillment.

Some older people know of nothing else to do with their years than to sit them out. Others fill them with distraction or peripheral activities. But the hunger for meaning and fulfillment is not thereby satisfied.

Listen to one who speaks for the deeper feelings of many of the older people:

"The continual sitting in a chair looking out of the window, sitting in the park feeding squirrels, or walking aimlessly downtown in nice weather is not helpful to them physically or mentally. Many develop the feeling they are useless and unwanted. Even fishing gets tiresome and reading gets boresome.

"In my contacts with a number of the retirees in several areas, both before and since my retirement, I have found that many feel the so-called rest is very tiring. Some, even in good health, become discouraged and depressed.

"I, personally, have been enjoying my retirement the last twenty months and thank God for His providing me with sufficient activities through the church and community volunteer projects to keep me active both physically and mentally.

"I feel that the General Conference could and should encourage the local congregations to become concerned in the problem, setting up programs to meet the needs of the senior citizens of their communities, either independent of or in cooperation with other churches and groups in the area."

In response to this we would suggest:

1. Older people must take some initiative in trying to understand themselves and their situation in an attempt to discover how their later years may be used to find fulfillment of their life's purpose.

2. Churches and communities together with their older people need to find ways to pool their combined insights and concerns in an effort to find a meaningful answer for the felt needs of their older people. Churches desiring counsel on how to work at this on the local level may write to Henry A. Fast, Box 125, North Newton, Kan., who is giving part-time assistance in this field under the sponsorship of the Board of Christian Service.

3. The Mennonite Central Committee, through its senior voluntary service program, is trying to open channels of service to older people who wish to give shorter or longer periods of time to some service of the church or to a Christian testimony in non-church institutions or services. Inquiries may be sent to Mennonite Central Committee Senior Voluntary Service, Box 125, North Newton, Kan.

LARGEST FUND FOR LITERATURE CHURCHES PLEDGE $3,000,000

The World Council of Churches has established a $3,000,000 fund to advance large-scale indigenous Christian literature programs around the world. The largest single amount ever appropriated by the churches for literature work, it will operate over a five-year period.

More than $2,000,000 has already

been assured for the fund by the council's affiliated groups.

The fund itself will not undertake work, but will allocate money for the support of "new developments of high quality and great urgency" sponsored by Christian literature agencies with the support of local churches. Resources will be directed primarily to Asia, Africa, Latin America, Oceania, and the Caribbean.

Over-all aim of the fund, as described in a preparatory report, is development of "a thriving, well-coordinated, indigenous Christian literature activity of high quality, largely self-sustaining, and capable of spontaneous growth."

The fund will be administered by a twenty-one-member international ecumenical committee. The committee will hold its first meeting in London in August.

Fund director will be Charles Granston Richards, a specialist in literature production and distribution. Originally a missionary in East Africa for the Church Missionary Society, London, Richards served for fifteen years as first director of the East Africa Literature Bureau, a joint enterprise of the governments of Kenya, Tanganyika, and Uganda.

Establishment of the fund was preceded by a one-year world survey of Christian literature needs made under the auspices of the World Council's Division of World Mission and Evangelism.

It is visualized that approximately one-fourth of the total fund will be appropriated for personnel training. The remainder will be concentrated on a limited number of projects deemed to have the greatest significance for the total Christian literature program in a given locality. The fund also will help finance the sending of specialists into certain areas for limited periods.

Among types of undertakings suggested by the advance study for fund grants were: development of literature centers for training, research, and conferences; funds for series of books and other publishing projects; capital grants for printing plants; technical and financial aid for publication, promotion, and distribution; and "short-term" support for newspapers and other periodicals. Special emphasis will be given to the development of creative writing.

Lesslie Newbigan, director of the Division of World Mission and Evangelism, announcing the fund, noted that since the end of the seventeenth century the churches' concern for providing literature in developing countries has been largely expressed through the work of Christian literature societies.

While these programs will continue, he said, it was felt the enormous increases being made in the number of literates, and the corresponding demand for literature, requires special efforts to attain new levels of effectiveness in the writing, printing, publishing, and distribution of Christian literature.

He added that the fact that Unesco is undertaking a major literacy program which will add hundreds of millions of new literates to the world's population underlines the urgency of Christian action in this field.

COLLEGE ACTION IN RACE WALK

Dwight Platt, Bethel College professor of biology, took part in a recent civil rights demonstration with twenty-five other students and staff of the school, following which he gave the following report to the student body.

"Come to Montgomery, Alabama," was a call from Martin Luther King that became personal to a number of Bethelites a few weeks ago. We could not shrug it off as many of us had before. We traveled to Alabama to join the civil rights March.

A few days earlier, President Johnson had put the situation in Alabama in its historical perspective by comparing Selma, Alabama, to Lexington and Concord. After almost 200 years, the cry "taxation without representation is tyranny" is being heard again. But whereas the earlier struggle had led from the Boston Tea Party to the violence and hatred of war, the leaders of the revolution in the South were calling for a struggle using love and nonviolence to achieve freedom.

Some of us feel that we at Bethel College have a unique responsibility to participate in this nonviolent revolution. Two great streams of tradition meet on the campus of Bethel College—the intellectual tradition of the liberal education and the spiritual tradition of the Anabaptist Christian faith. Both of these traditions have dominant concerns for issues at stake in the Negro's struggle and our participation. The liberal arts tradition is concerned for the *free* man, the whole man. It is concerned for breadth of individual responsibility. It is not the educational tradition of the specialist, in the ivory tower of his own sphere of activity, isolated from, and claiming ignorance of problems outside his specialty.

The Anabaptist Christian tradition has contributed to many of us a conviction of the power of *love* to overcome evil—a belief in the *necessity* of loving our enemies as commanded by Christ.

These two streams have met in this academic community which should have a unique contribution to Negro and white struggle for brotherhood. In this struggle is a laboratory to test our faith. Here are people seeking freedom through love—seeking to continually confront their oppressors with the injustice of segregation but to do it without bitterness. Here is a movement under the prophetic leadership of Martin Luther King calling for redemptive suffering without bitterness, love and brotherhood to replace hate.

Although criticism has come our way, we from Bethel belonged in Alabama on March 25 to join the hundreds of other delegations, from other colleges and universities, civic organizations, churches, and labor unions. Oppressed people had asked for our support and encouragement and we needed to identify with them to shake off our lethargy. As has been said a number of times, in going to Alabama we did not represent Bethel College, but *we hope that we did represent* the concerns of the majority of the Bethel family. If we did not, then I fear that the streams of our tradition are drying up. Has our liberal education degenerated into sterile intellectualism—concerned for the understanding of a problem as a *substitute* for participation in its solution? Has our faith in the creative power of love become a sterile religiosity—in which we feel good when we "love" both Negroes and whites from the isolation of our white community in North Newton?

What those of us who went to Alabama did is a mere token. It was easy—after all, it was over after one day. But how many of the Bethel family will be in Mississippi or Alabama this summer teaching Negroes who have not had an opportunity for education what it means to be intelligent citizens or trying to communicate to the white community? Or maybe more important, how many will come to understand that the attitudes and situations prevalent in Selma, Ala., also exist in our communities in Kansas? Will we become involved? The call to involvement is clear and insistent. Many of us have deepened our conviction that we at Bethel have a unique responsibility to contribute to this nonviolent social revolution to help build a society of Christian brotherhood.

SWISS YOUTH VISIT AMERICA LIVE IN HOMES FOR ONE YEAR

The sixteenth trainee group to North America is arriving in New York on July 28.

Over the years interest has held strong in the Mennonite Central Committee's exchange program. Many new candidates apply because their imaginations have been fired by the experiences related to them by returning trainees.

This year the number of trainees from Switzerland has increased from a handful to nearly a dozen applicants. For the first time there will be a trainee from Brazil and possibly two from India.

Among the group will be members of the Bienenberg Choir, a former Swiss Peace Corpsman to Africa, a girl whose parents had an American trainee in their home, and a volunteer who worked in the MCC Frankfurt office.

They have expressed hope that they will be able to work in hospitals, institutions, offices, banks, greenhouses, industries, and on farms. Some have said they are willing to do anything and others have requested to be placed with families with children or with a minister's family.

Interested individuals are encouraged to sponsor these young people. Their year in America is divided into two six-month portions. This permits them to have more than one host family, live in a greater number of Mennonite communities, and to see more of the American scene. The Mennonite Central Committee, Akron, Pa., can supply information on how to sponsor a trainee.

BEACH-
CHANDLER
LUMBER CO.

THE MISSISSIPPI LANDSCAPE is spotted with sturdy church buildings rising from the seedbeds of ashes and rubble to replace old bombed structures. Some of these buildings have largely been built by Mennonite Disaster Service with volunteer workers. In the troubled communities of Mississippi, the rebuilding of these churches has become a symbol of the reconciling love of God at work among men. Thirty Mennonite disaster service volunteers have served in Mississippi including Eli Nissley, Plain City, Ohio, working on the Mount Union Baptist Church, Westpoint, Miss.

SERMON CONTEST WINNERS

Winners of the 1964 sermon contest are Ronald Krehbiel, Bedminster, Pa.; Ernest Porzelius, Donnellson, Iowa; and Leroy Stucky, Aurora, Neb. Their sermons were judged to be the best for promoting evangelism in a congregation.

Each of the winners will receive a set of the *Mennonite Encyclopedia* or its equivalent wholesale value.

The judges were Erland Waltner, David Rempel, and Leonard Metzker.

MINISTERS' CONSULTATION

A conference of Mennonite ministers of North America met May 4-6 at the Atlantic Hotel in Chicago. All Mennonite groups were invited.

Based on the book of Philippians, Bible studies as well as small group and panel discussions centered on the theme of the conference, Our Fellowship in the Gospel. Different aspects of the theme used for each day's program were the Center of Our Fellowship—Union with Christ, on Tuesday; the Evidences of Our Fellowship—the Mind of Christ, on Wednesday; and the Extension of Our Fellowship—Making Christ Known, on Thursday.

Co-chairmen of the conference were H. H. Dick of Shafter, Calif., and Nelson Kauffman of Elkhart, Ind.

The General Conference Mennonite Church had the following United States representatives: Central District—Leonard Wiebe and Jacob Friesen; Eastern District—Alvin Beachy and Ronald Krehbiel; Northern District—Bruno Penner and Daniel G. Regier;

Pacific District—Harry Howard and Wilfred Ulrich; Western District—Aaron Epp and Victor Sawatzky; General Conference—Walter Gering, Orlando Waltner, and Erland Waltner.

CONGO CHURCH INDEPENDENT

In the life of the Congo Mennonite Church the big step this past year is the recognition of the church, known in French as *L'Eglise Mennonite au Congo,* by receiving a legal charter from the Congo government. Attaining *personalite civile* means that the church is legally independent and that its place in the life of the nation is indisputable.

Reuben Short, executive secretary of the Congo Inland Mission, reports: "Now the church in Congo is really a self-governing corporation. The mission has voluntarily divested itself of authority and transferred valuable properties and successful institutions to the new self-governing corporation. Properties, institutions, and the work of building the Congo church have been entrusted to the young church."

Melvin Loewen, academic dean of the Protestant University, gives an analysis of the effects of this recognition for the Congo Church: "The psychological effects are among the most important. The Congolese Christians can now deal directly with the government on matters related to titles, tax exemptions, and subsidies. The Congo Church is now legally independent with that legitimate feeling of pride of manhood. The emotions of being are touched when a group of believers is not just a mission field and an assembly of 'our Christians,' but a sister church, part of a world fellowship.

"Legally, the Mission is now free to transfer to the Church titles of properties. Mission stations can be turned over; cars, trucks, licenses, permits can now be registered in the name of the Evangelical Mennonite Church of the Congo. . . .

"These have been five difficult years in the Congo, and a good bit of the political tension has spilled over into the Church. This legal recognition is another important step toward true independence of the indigenous church."

"The relationship between the church and the mission is excellent as was evidenced at the recent Pastors' Conference held at Charlesville in February," observes V. J. Sprunger, the field secretary. "Where there had been a feeling among some church leaders that the missionaries seemed to be in their way and, I am certain, were anxious that such should get out of the way, the picture has changed, and they are anxious to seek the cooperation of the Mission. They are becoming aware of the fact that they now have the responsibility and we are here to help and not to hinder the promulgation of the Gospel through the channels of the church."

WORDS AND DEEDS

Eliam Mauma is a Mennonite church leader in Africa. He says, "The time of independence is a very difficult time during which the devil attacks from both sides. On the side of Africans it is a time of great joy to have the mission disappear. For the missionary who has been accustomed to leadership it is a difficult time, for it means he is set aside and nationals take charge. There is no escaping these attitudes in the church and the remedy is for both sides to see Jesus, and to submit unselfishly, trusting in the guidance of Jesus in the committees of the church." Mauma is secretary of Tanzania (formerly Tanganyika) Mennonite Church.

Billy Graham says that the United States would create "a truly multiracial society" within a generation. He says he feels the nation is now alert to the problem of racial injustice and is "making the greatest attempt that any nation has ever made" to achieve equality.

Six papers on race relations are available free of charge from the Peace Section, MCC, Akron, Pa. These are messages delivered at a race relations conference held at Atlanta, Georgia, by the Mennonite churches of the South last year. Contributors include Harold R. Regier, Vincent Harding, Linden M. Wenger, Grant M. Stoltzfus, Guy F. Hershberger, and Sarah Patton Boyle.

Paul Peachey, speaking at Mennonite Biblical Seminary in March, said, "The church receives its identity not as it retreats into a building for worship but as it embraces the world and encounters the evil powers that be. When we speak of renewal we all too often mean an intensification of the activities of the institution on one hand or personal piety on the other but the renewal we seek is to find the primary function of the church. . . . We must come to a place where the worship meeting finds its meaning from the work in the world. The primary levels of churchly reality in the world give meaning to the liturgy which rehearses what is going on in the world daily." Peachey is executive of the Church Peace Mission.

Unity of the Brethren Church, a Moravian group, has become the first group to leave the National Council of Churches. It has 6030 members in thirty-two churches. The Texas-based denomination said its withdrawal was because of "some of the trends indicated in some of the actions of the NCC."

Cardinal Castaldo of Italy has forbidden the practice of saying prayers for the dead in return for payment. These prayers have been a traditional element in the religious life of southern Italy. Historians feel that this custom like the custom of hiring professional mourners is of a pagan origin. While the order applies only to paying for prayers, the intention seems to be to remove all the emotional excesses which accompany the southern cult of the dead.

Robert B. Kochtitsky spoke at the dedication of the Cedar Grove Baptist Church, Canton, Miss., in behalf of the Committee of Concern that is rebuilding bombed Negro churches: "Now let us turn to our life here in Mississippi. How have we whites treated you Negro brothers? We have crucified you. We have made you suffer. We have ground you into the earth with oppression. But not forever! Some of us have come crashing down on our knees begging God for forgiveness. We have tried to rebuild what has been destroyed. And how have you responded all these years? Like God, you have been long-suffering, patient, loving and always ready to forgive. . . . Thank God for you."

George Vicedom, a German expert on missions, warns against a too ready condemnation of the Christians in the People's Republic of China. He believes the church in mainland China is growing slightly and feels it unjust to condemn the church because it has "come to an arrangement" with the government.

Anabaptist witness was once strong in the city of Olomouc, Czechoslovakia, in the sixteenth century where several Anabaptists were martyred. A Baptist center was recently established here by the Baptist church in nearby Sumperk to restore a congregation of believers in the historic city.

DISCUSSION

ASHAMED OR PROUD OF OUR WORK

The following statement was signed but is printed anonymously at the request of the writer for personal reasons.

One of the basic principles of the fellowship of churches in the General Conference is the autonomy of the local churches. It is rather hazy to members of some congregations what obligation they owe to the parent organism.

Some churches give the impression that the General Conference is a black sheep—that they are thoroughly ashamed of the fact that they are part of it. People are almost made to feel that "General Conference" is a dirty word.

Naturally our first allegiance is to Christ—this goes almost without saying. However, in the same way a child owes something to his parent; General Conference churches need to realize this obligation of support to the conference.

Those churches feeling that the conference is not what it should be often point to the good other organizations are doing. We should have no quarrel with the work that they are doing. It seems to me that the bone of contention is this: while lifting up other work as worthy of praise and support, they, at the same time downgrade or say nothing about the many phases of highly notable work our conference is doing. Perhaps this is one reason the budgets of our various boards go unmet.

When a church chooses to become affiliated with the General Conference it does so on the basis that this conference offers most nearly what the church believes in and stands for. Then why be ashamed? Thus coming into the conference a church pledges to work toward the aims of the greater body; to help strengthen rather than tear down.

Perhaps it would be wise and of benefit to all if something such as this were discussed at the sessions of the conference; then put down in black and white so all would know what is expected of them.

CHURCH RECORD

CALENDAR

Conferences and Commencements

May 23 — Bethel College, commencement

May 23—Lustre Bible Academy, Baccalaureate.

May 23—Mennonite Collegiate Institute, Gretna, Man., graduation.

May 27—Lustre Bible Academy, commencement.

June 7—Bluffton College, commencement.

June 17-20 — Northern District, Freeman, S. D.

July 2-6 — Canadian Conference Clearbrook, B. C.

July 10-17—General Conference, Estes Park, Colo.

July 23-30, 1967 Mennonite World Conference, The Netherlands.

Canadian

June 19—Rosthern (Sask.) Junior College, R.J.C. Corporation.

BAPTISMS

Beatrice Church, Beatrice, Neb., on April 18: Ronald Fiedler.

Boynton Church, Hopedale, Ill., on Apr. 11: Vicki Donelson, Leilani Slager, Dennis Donelson, David Litwiller, Douglas Sands.

Mennonite Gospel Church, Peoria, Ill., Clifford Barrett

DEATHS

Mrs. W. Frank Brady, charter member of First Church, Sugarcreek, Ohio, was born July 7, 1876, and died Apr. 15.

Robert Burkhalter, First Church, Berne, Ind., was born Nov. 15, 1899, in Berne, Switzerland, and died Apr. 20. He is survivied by his wife, three sons, and one daughter.

Gerhard Funk, First Church, Aberdeen, Idaho, was born Aug. 11, 1890, in Marion Kan., and died Jan. 24.

Clifton Gerber, First Church, Berne, Ind., was born Jan. 11, 1922, and died Apr. 27. He is survived by his wife, two sons, and three daughters.

Bertha Lehman (Mrs. Edwin), First Church, Berne, Ind., was born Oct. 22, 1882, and died Mar. 12. She is survived by one son and three daughters.

Mary Liechty (Mrs. Manassa), First Church, Berne, Ind., was born Nov. 22, 1880, and died Mar. 25. She is survived by three sons and six daughters.

Leona Liechty (Mrs. Elmer), First Church, Berne, Ind., was born Aug. 14, 1897, and died Apr. 11. She is survived by her husband and three children.

Mary Winteregg, First Church, Berne, Ind., was born Dec. 26, 1932, and died Apr. 20. Survivors are her parents, one brother, and one sister.

MARRIAGES

Ross D. Johnson, Algona, Iowa, and *Alice Wedel,* Bethel Church, Lustre, Mont., on Apr. 17.

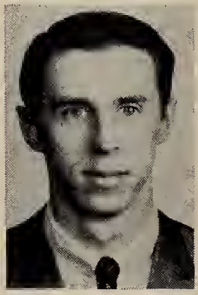
Jake Rempel, Altona (Man.) and *Elsie Beharry,* St. Andrews United Church, Winnipeg, on Apr. 11.

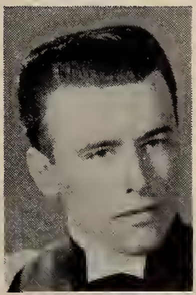
David Noel Schaefer, Chicago Heights, Ill., and *Rita Pauline Wulliman,* First Church, Berne, Ind., on March 6.

Herbert Gorgler and *Helene Miller,* both of First Church, Sugarcreek, Ohio, on May 1.

Howard C. Waller, Bethel Church, Lustre, Mont., and *Karen Baerg,* Mennonite Brethren Church, Frazer, Mont., on Apr. 24.

Linford K. Gehman, Arthur Janzen (Workers).





WORKERS

Kenton Brubacher, Harrisonburg, Virginia, is writing a biology textbook for use in Leopoldville's Lovanium University where he is teaching under the Mennonite Central Committee's Teachers Abroad Program. He had originally been assigned to the new Protestant University of Stanleyville before political conditions in the Congo forced postponement of the opening of the school. Stanleyville students are now attending classes at Lovanium.

Linford K. Gehman, M. D., Bally, Pa., has been assigned by MCC to the Nhatrang Evangelical Clinic in South Vietnam for a three-year term. He is a 1963 graduate of Jefferson Medical College, and a member of the Perkiomenville (Pa.) Church.

Arthur Janzen, Laird, Sask., will teach music at Rosthern (Sask.) Junior College beginning next fall. He is currently completing work for a degree at Bethel College.

Elizabeth Klaassen, Laird, Sask., has been appointed to teach language and literature at Rosthern Junior College. The daughter of Mr. and Mrs. H. T. Klaassen, Laird, she will graduate from Bethel College.

Ronald Rich, North Newton, Kan., is the author of *Periodic Correlations,* a 160-page chemistry text published recently by W. A. Benjamin Co. He is professor of chemistry at Bethel College.

LETTERS

SUPPORT IN VIETNAM

DEAR EDITOR: This letter is prompted by the news item in the March 23 issue of *The Mennonite* "Vietnam Threatens World Peace" and various responses to that article.

To those whose response to the Vietnam situation is the conviction that "it is time for Mennonites to reexamine their traditional theme of nonresistance," I must nod agreement. Yes, we ought to reexamine our nonresistant position, for at no time in human history has a doctrine of compassionate love and understanding been more relevant.

Let us remember that Christian nonresistance is never cowardly. If it is a nonresistance to hatred and violence, it is an acceptance of the responsibility of love. Compassionate love, the willingness to understand and take upon oneself the burden of another's suffering, is essential to its creative function.

This is why we as Mennonites must protest the killing and suffering in Vietnam and give vigorous support to the proposed Lower Mekong River Valley Development Project mentioned briefly in *The Mennonite.* Norman Cousins, in an editorial "How America Can Help Vietnam" in the March 20 issue of *Saturday Review* points out that the project would make possible a second crop in vast agricultural regions as well as generating hydroelectric power for the whole basin. In Cousins' own words, "it offers the United States an outlet for those things we know how to do infinitely better than superimposing a military presence."

I need hardly mention that this is not the opinion of an uninformed man. Perhaps the problem lies not so much in *our* being uninformed about the Vietnam situation (for there are varying degrees and qualities of information) as it lies in our being uninformed about the true nature of our responsibility as a peace church in a time of international crisis. *Lucia Galloway Dick, 2365 Virginia St., Berkeley, Calif. 94709.*

SKIMPY CHURCH RECORD

TO THE EDITOR: There should be a general policy of the General Conference Mennonite Church to record births, marriages, and deaths in one of the church papers. What is called Church Record in *The Mennonite* is definitely insufficient. In this respect, I highly commend the records in the Old Mennonite paper, *Gospel Herald* which records these data in a short, but complete and effective way. The individual churches should appoint someone to send this information on births, marriages, and deaths regularly.

In addition, I would like to suggest that all churches have their members fill out family record sheets in triplicate giving all genealogical data on themselves and their children. One copy should go to the Bethel Historical library, one to the individual church and one remain with the individual family. These sheets would prove to be of highly historical interest in the years to come.

As the General Conference prepares to meet in Estes Park, there should be plans on the agenda to discuss the topic of church records and genealogy.

I myself would be willing to present plans of how to improve church recording and genealogical research. *Adelbert Goertz, 3005 Dover Drive, Boulder, Colo.*

TEARS AND LUMPS

DEAR MR. SHELLY: These are my comments on the report, "Freedom March Aids Racial Peace," by Vern Preheim in the April 20 issue of *The Mennonite.* Judging from recent trends of *The Mennonite,* it would not be a surprise to find articles telling of the glorious "accomplishments" of the United Nations or of the "benefits" of federal aid to education. Please do not feel that I have only negative criticism for your paper. I have been reading *The Mennonite* for several years and have noted also the inspirational and informational articles it contains.

Vern Preheim's account of his participation in the recent Alabama march brought tears to my eyes and a lump in my throat. I knew that Mennonite volunteer groups were helping to rebuild bombed churches in the south and that volunteers were helping in hospitals and other projects. These are charitable and Christian actions. But to march behind Martin Luther King is quite another matter. Activities of the so-called reverend or doctor are for the most part inexcusable. This man is well-known in communist circles. Actual photographs are available of King taking part in communist education meetings. And Vern Preheim says he was "impressed." My feelings were those of astonishment when I read his flattering account of the "Freedom March." As far as I know his intentions are good, but good intentions do not excuse ignorance. It is not surprising though that the staff of *The Mennonite* could be brainwashed with incorrect ideas on the racial situation, since it seemed to be so with the Vietnam crisis. *Pamela Mueller, 5724 N. Black Canyon Highway, Phoenix, Arizona.*

How They Met the Final Test

Death Reflects the Quality of Life

Ward L. Kaiser

Some tests, like quizzes on Spanish vocabulary or the development of democracy, probe for what you know. Others, like tryouts for a basketball team or school orchestra, find out what you can do. Still others aren't so much concerned with what you can do, but with what you are.

And the greatest of these is the test of what you are.

Sometime or other, everybody faces such a test. That's when a guy gives up pretending; that's when a person's spirit is laid bare. That's when your subsurface foundation for living shows up clear. It may be weak as toothpicks. Or shifty-sandy. It could be solid as granite.

In your time of testing you may even learn who you are. When the inner you stands trial, you may come to understand more about yourself and the meaning of your life than you could through listening to a whole roomful of psychologists for a solid month.

Two little books show the world how some men faced a terrible test. Theirs was the ultimate test: how do I respond to the prospect of my own death? And theirs was the final test, for not one of the men lived to set pen to paper again.

Last Letters from Stalingrad preserves the notes that doomed soldiers of Hitler's Sixth Army sent back to Germany when the truth hit them: they were about to be wiped out by superior Soviet forces.

Dying We Live consists of letters written by prisoners condemned to die in Nazi concentration camps. These were men, women, and young people who had defied Hitler.

Though different, both books say some sharp and significant things about life. Here we bring together some of the questions, fears, resentments, hopes these persons expressed in their time of testing.

ON DYING FOR A CAUSE

†"Here I am: still in one piece, with a fairly normal pulse, a dozen cigarettes, had soup day before yesterday, liberated [stole] a canned ham today . . . am squatting in a cellar, burning up furniture, twenty-six years old and otherwise no fool, one of those who was mighty keen on getting his bars and yelled 'Heil Hitler' with the rest of you; and now it's either die like a dog or off to Siberia. That wouldn't be so bad. But to know that it is done for something utterly senseless makes me see red."

†"I am . . . sad that I cannot give greater proof of my courage than to die for this useless, not to say criminal cause."

*"I have only one head, and what better cause to risk it for than this [a plot against Hitler]?"

UNDER PRESSURE, CHANGE

Face to face with death, some men find what all men search for.

*"Strange as it may sound, I have learned one thing in prison—to be joyful."

But others grow desperate; their faith is too weak to stand up to the test.

†"I don't believe any longer that God can be good, for then he would not permit such injustice. I don't believe in it any more, for he would have enlightened the minds of those

---

† All quotations carrying this mark are from *Last Letters from Stalingrad*. Translated by Franz Schneider and Charles Gullans. $3.00. Copyright 1961 by the Hudson Review, Inc. First published in 1962 by William Morrow and Company, New York and George J. McLeod, Toronto. These are the letters of soldiers who had been led to expect victory. Most of these men sense the senselessness of their lives; they see little hope in any future.

* All quotations bearing this mark are from *Dying We Live*. Fountain paperback, 2/6. London; William Collins Sons, 1958. These letters were written by persons who dared defy Hitler. Though these men also died, their last letters, in most cases, are alive with a faith that shines like that of the early Christian martyrs. It is, in my judgment, impossible to read this little book without gaining a new appreciation of the strength of the human spirit schooled by God.

people who began this war and always talked of peace and the Almighty in three languages. I don't believe in God any more, because he betrayed us. I don't believe."

CAN HOPE OUTLIVE DEATH?

Death is only an event. But hope, declares the New Testament, lives and lasts forever. A nineteen year old student caught that spirit in his last letter home.

*"Beloved ones: My life is coming to an end, and my soul feels so light . . . I am almost happy at being allowed to die in such a beautiful mood. I have forgiven everyone, and I pray that everyone whom I have hurt in any way will forgive me too. Mother, on your name day I thought of you, kissed you, and wished you a happy life. Be happy, my dear.

"Father, do you know, it is beautiful to die hoping for a better future for mankind. Marushka, I wish you a long and happy life. Be a good member of the community of men, obey our parents, and love them as I have.

"My beautiful fatherland, how dear you are to me, sweet homeland! Today I die: it is May, there are four of us here in the room, we are waiting to say farewell. . . . May love reign on earth, not hate."

A teenage boy from Canada voiced a similar hope. He had been caught by the Nazis in Denmark. What is more important, he had also been caught by the hope that overcomes all fear.

*"Dear Mother: I am not old, I should not be dying, yet it seems so natural to me, so simple. It is only the abrupt manner of it that frightens us at first. The time is short, I cannot properly explain it, but my soul is perfectly at rest . . . .

"When I come right down to it, how strange it is to be sitting here and writing this . . . . Every word must stand, it can never be amended, erased, or changed. I have so many thoughts. Jörgen is sitting here before me writing his two-year old daughter a letter for her confirmation. A document for life. He and I have lived together, and now we die together, two comrades. . . .

"Finally, there is a girl whom I call mine. Make her realize that the stars still shine and that I have been only a milestone on her road. Help her on; she can still become very happy."

OUT OF THE HEART'S OVERFLOW

You've noticed that older people often find it hard to offer advice. Even on the precious paper of that one last letter, advice to youth plays a part. Out of life's experience with great good and evil, one man said:

*"From your youth on, remember that you must die. Prepare yourselves constantly for this moment. Open your hearts daily to God in praying and in listening to him. Time and time again he will help, he will give his strength and his comfort. Seek your happiness in God and you will find it."

ONE THING I ASK

Suppose you had one wish to wish before you died; what would it be? Here is what one wrote:

*"I ask for one thing:. . . . Forget neither the good men nor the evil. . . . One of these days the present will be the past, and people will speak of 'the great epoch' and of the nameless heroes who shaped history. I should like it to be known that there were no nameless heroes, that these were men, men who had names, faces, desires, and hopes, and that therefore the suffering of even the least among them was no smaller than the suffering of the foremost. . . .

"Yes, I wish that there be no forgetting of those who fought. . . . Not for their glory's sake. But as an example for others. For man's duty will not end with this struggle, and to be a man will still require a heroic heart, as long as man is not completely man."

God is Light

Part Two of the Youth Convention Bible Studies of First John (1 John 1:1—2:2)

THE FIRST EPISTLE of John begins almost as a "whodunit." Obviously the writer is trying to get his reader's attention and to keep it. "It was there from the beginning." What is the author talking about? The author allows no doubt about his qualifications to write about it. Not only has he heard about it from a distance, not only has he seen it with his own eyes, but he has even felt it with his own hands. Therefore the subject of his discussion is not some mirage or dreamy object of his wishful thinking.

The word of life is his theme. This life is not something presidents promise as part of their great society. It is something that had its presence in eternity with God the Father but now has also been seen in the life of Jesus Christ. Since He lived among them they cannot help but believe in life. Life has been made visible in Jesus Christ. This means that life's potential, its meaning, its power to overcome death, suffering and sin is all present in Christ.

What can it mean? That we can inflict death but cannot as easily give life? That we can shoot for the moon and surely will get there too, but we cannot get to Birmingham to get votes for Negroes without bloodshed? That we can send bombers into Vietnam but not negotiators? The word of life Jesus brought can overcome our drive to kill.

Note also that in this first section the writer twice indicates why he is writing: "That the joy of all of us may be complete" (1-4 NEB) and "my purpose is that you should not commit sin" (2:1). What are the implications of this kind of a purpose for our study? Does it mean that Bible study should increase our joy?

If the theme has been mentioned in the first paragraph the author now proceeds to state his message: "God is light and in him there is no darkness at all" (1:5.) This seems like a strange message. Remember however that man has always seen sinister influences in the darkness. Darkness and evil are often identified. Exposure to the light brings health and life but not much life can survive in the darkness. Maybe some of his readers argued that God had some darkness in Him too. At times, they argued God too did evil things. The author answers that God's nature is constant and that at all times God consistently works for light and against darkness.

Furthermore he draws a conclusion from this: The common life to which he has referred above can only be shared if we walk in the same light of God. By doing so we lay our lives open to the light of God seeking to hide nothing and allowing that light to brighten, cleanse, and warm our lives.

The Stain of Sin. Such constant openness toward God as light cleanses from sin. We must pay some attention to this word for it figures strongly in the rest of this little book—twenty-four times the word occurs.

What does he mean by sin? Basically it means to fail to reach the goal that is set for us. It carries with it however the connotation of refusing to try, in fact to decide that other goals are really more important. I defy the one who set the rules and arranged the game and ridiculed the umpire. To sin then is to rebel; but it involves being a rebel without a cause.

In this first chapter the author sets certain possibilities before us. We may summarize them as follows:

Condition: if we claim to share in His life but walk in darkness; *result*: our words and our lives are a lie.

Condition: if we walk in the light; *result*: we share a common life and are cleansed from every sin.

Condition: if we claim to be sinless; *result*: we are self-deceived and strangers to truth.

Condition: if we confess our sins; *result*: He is just and forgives and cleanses us from every wrong.

Condition: if we say we have committed no sin; *result*: we make Him a liar and His word has no place in us.

Condition: if anyone commits a sin; *result*: we have one who pleads our cause, and He is just.

When we analyze these six alternatives we discover really only two. We have the choice of either living in a land of make-believe in which we continue to deny what we really are or we can admit our true nature, the sinful character of our life and then accept the solution to our human dilemma which is available to us.

To deny being a sinner is the worst kind of self-deceit. It is like claiming to be a straight A student when in fact you are just scraping through by the skin of your teeth. It is to leave the impression that your dad is wealthy when you know right well that you are just barely keeping out of debt. We think that by confessing what we really are we will be destroyed because people will no longer care to be near us. We discover however that when we confess our sins to God it is this honesty which makes it possible for us to relate to Him.

He is also just. Simply because He forgives doesn't mean at all that He doesn't care about the difference between right and wrong or assumes that such a difference no longer exists. To forgive means to continue to love even when we are bad. It means also however that when we sin we hurt those whom we love and who in turn love us. To forgive someone means to take the hurt into ourselves, to suffer with them and by carrying the load together it is carried away. The presence of sin in a Christian life is unnatural. It can be done away with but not until it is recognized as an unnatural element. As long as we deny its existence we are kidding ourselves and that in effect makes God a liar and allows no place for His Word to be with us.

What this means for us today is that the heroes of space travel, track meets, and basketball courts, thrilling as may be their achievements, seem to be trifling with incidentals compared with what Christ has done. The greatest thing of all, life itself, Christ has obtained in His wrestling against death. The greatest threat to life, sin, has been overcome in His life and death. Sin while it continues to entice us and mess up our lives has really only a counterfeit existence. It is a faker posing as a great power and a great attraction. Actually it is no more than cotton candy, blown up to look pretty but unsatisfying in the long run. Life exists not on the surface but in the deeper levels when we are willing to share the deepest secrets of our existence.

What will we do if we discover human life on other planets? This is a real possibility and would be a problem if Christians tried to restrict their gospel to their own groups. Clearly John sees the cosmic scope of the work of Christ for he says that Christ is the remedy for the defilement of our sins, not ours only but the sins of the whole world (2:2). God is not so small that he is confined to the worlds we discover. Wherever we may probe with our instruments or reach with our rockets we will discover His footprints and become aware that He was there before we were. *William Klassen.*

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*Supplemental reading for Sunday school lesson of May 23.

COVER

If we are Christian, worship is not something optional for us.

CONTRIBUTORS

J. R. Burkholder, Route 4, Box 321, Goshen, Ind., is professor of religion at Goshen College. His article has been adapted from a talk given to graduate students in the summer of 1963.

Mrs. Webb Dycus lives in Duck River, Tennessee.

Ward L. Kaiser, 251 Diane Place, Paramus, New Jersey, is an Evangelical United Brethren minister and youth director for Friendship Press.

Enola Chamberlain, 4151 Howard Ave., Los Alamitos, Calif., contributed "Praise—It's a Miracle" in our May 7, 1963 issue.

CREDITS

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Enola Chamberlain

I ONCE KNEW a little old lady who, in rain or shine, in health or illness, so long as she was able to be out of bed, went to church as regularly as Sunday came along. Once, right after she'd received the shameful blow of having her grandson jailed for drunk driving, I went to her.

"Surely you're not going to church today," I said. "Surely you don't feel like it."

She stuck her proud little chin up in the air.

"Surely I don't feel like it," she said. "But surely that is the more reason why I should go. I've got selfish in my old age," she went on. "Why should I deny myself the comfort, the strength, the help I get from my God in church just because people are going to stare at me and feel sorry for me. Besides," she shook her head regretfully, "my cup of thankfulness needs refilling."

What a brave soul and how right. She set the world aside, counted it as nought, that she might draw closer to God and receive His blessings in strength, comfort, and a refilling of her cup of thankfulness.

Not once that day did she avoid anyone. Not once did she shrink away from anyone's pitying eyes. Her need was not of people. It was of God. And she carried His assurance and a full cup of thankfulness away with her when the services were over.

Although this dear soul has passed to her reward, her courage and greatness have been an example to me for many years. When for some reason or another I tell myself I don't feel like going to church, I stand shamed beside her memory. Almost I can hear her speak.

"Don't feel like going to church," she is saying. "Why that is when you need to go the most. Take whatever empty cups you have and let God help you fill them."

And I always have empty cups. Too often I find as she found that far off day, that my cup of thankfulness is drained. At other times my cup of praise is low; my cup of tolerance, of forgiveness, or one or another of the cups we must keep filled if we are to live as Christ taught us to live.

And how more quickly can we get those cups refilled than by going to church where the things of earth can more easily be put aside, the things of God are more easily contacted? As my friend said she was too selfish to deny herself the close communion with her God for any reason whatsoever. Selfish she may have been, but with a divine selfishness which made her divinely unselfish. A wonderful selfishness which would be of benefit to all the world if each of us would emulate it.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

80:21 MAY 25, 1965

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Hiroshima Man

Those of us who survived were transformed into men who daily food is pain, whose constant company is fear.

Edita Morris

"Prisoners Listening to Music" by Kathe Kollwitz.

Among the numerous survivors whom I met during various visits to Hiroshima, old Fumiko Harada comes to mind as a typical A-bomb victim. I say "old," yet Mrs. Harada is only forty, and eighteen years ago was a handsome young woman married to a prosperous merchant.

She lives with her niece, recently stricken with cancer, in a shack made of tin cans and roofed by planks. Mrs. Harada gets up at four in the morning and walks five miles on her badly swollen legs to the outlying point where road work is in progress. (The municipality has made a point of employing survivors for civic projects.)

After her day's labor she scours the shore for seaweed or clams, and the hills for edible herbs, to supplement her meager portion of rice. The snows and the rain seep through the ramshackle roof of her cabin, so that the two women must sleep with layers of newspapers covering their faces. When Mrs. Harada leaves for work, she has to hide knives and other sharp objects, for fear that her niece, in nearly constant pain, may take "the Hiroshima way out."

The lives of countless survivors follow this sad pattern. An estimated hundred and fifty thousand died from the two atomic explosions, but thousands of others have succumbed to the various forms of "radiation disease," ranging from liver and glandular malfunctions to leukemia, the great killer. But the latest chapter in the saga of Hiroshima centers around the sudden prevalence of "ordinary" cancer — bone cancer, cancer of the internal organs. The reason is said to be the relatively longer incubation period of several types of ordinary cancer.

Cancer! Cancer! The hospitals in Hiroshima and Nagasaki were full of cancer cases in 1963, and the increased death rate among survivors has sharpened the anxiety which had preyed on them for eighteen years. Added to this worry about his health is the Hiroshima Man's concern as to his working capacity. It is, alas, very limited, hence he belongs to the lowest economic stratum in a country of subsistence living. In Hiroshima prefecture alone 699 families of A-bomb survivors are officially designated as paupers: these people receive nominal assistance amounting in no case to over ten dollars per family per month.

Fumio's Leukemia

Because of our activities in Hiroshima, my husband and I have carried on a voluminous correspondence with survivors; these letters convey better than anything else a picture of the survivors' lot. Keiko Nakamura is a young Hiroshiman housewife whose long stay in Canada has given her a fine writing and speaking knowledge of English. She is a person of sanguine temperament who wrote reluctantly of tragic subjects; it was in the form of postscripts to her letters that she conveyed the chronicle of her husband's last illness.

Here is the postscript to a letter sent from Hiroshima in November 1961:

"For about a month Fumio has not been feeling very well: dizzy spells and occasional internal pains. Yesterday I insisted on his going to a doctor, who said that his liver was in poor shape. He must take a lot of protein (too expensive for us), not overwork and have regular rest, which is also impossible for he has a job to hold. Naturally I am upset, for Fumio was within two miles of the hypocenter at the time of the bombing. He must live! Our children are so young."

Keiko wrote me letters throughout the winter, very cheery considering the circumstances, but from the postscripts I gleaned that her husband's leukemia was gradually growing worse. In February he was admitted to a hospital. In March we received a missive from Fumio Nakamura himself, dictated to his wife.

"Dear friends: Here I am still in the hospital, and I am sorry to tell you that I am not getting better. You see, radiation sickness is something new, and I feel that I am being guinea-pigged. My whole body seems to be rotting away. Sometimes I feel as if I were cooked alive. To suffer from a disease that has no cure is like drinking poison every day and waiting for your life to succumb. Anyway, thank you for worrying about me."

In April, Keiko wrote me that the end had come.

"I am grateful for that. My husband's pains were so unendurable that he often begged his nurse to kill him. His face had become so swollen that he looked as if he were wearing the mask of the devil. Lumps of scab blocked his nose and ears. Oh dear! Oh dear! Will all of us survivors of the atomic bomb contract radiation disease? That is what some doctors fear. I tremble for my children."

After the death of her husband, Keiko moved into a quiet suburb and her letters became bright again. Hatsue, her fifteen-year-daughter, wrote gaily:

"Dear Godmother: I am very excited about our new home. Mama-san has given me a cat, and in spring we will have flowers. I can't wait to see our garden in bloom."

Should Women Bear Children?

But Hatsue was never to see that flowering garden. In April, just a year after her father's death, Keiko informed me (in postscript again) that Hatsue had a pain in her chest that wouldn't go away.

"I hope fervently that it isn't anything that she caught from the bomb. She was only a little child when our house collapsed and as I ran to the river in the radioactive rain, Hatsue rode on my back. She has had a blooming health until now. Oh, it's nerve-racking to be an A-bomb survivor!"

Summer came, summer passed. Hatsue's legs were now paralyzed and her mother wrote me:

"She's more precious to me than any jewelry. To think that she may be dragged away from me for the same reason as in her father's case! Should women bear children before nuclear warfare is outlawed for all time? What do you think? I think they shouldn't do so. I know they shouldn't!"

The leaves were falling when I received Keiko's next letter.

"Please excuse me for being so sorry. I've lost the dearest thing I owned. A few days before she died Hatsue said that she was going to fly abroad to visit you, but that she didn't have any nice shoes to wear. She asked me to get her a pair of black-and-white sneakers. I bought them. But, oh dear, her feet had got so small and shrunken, they didn't fit. And now she's dead. Will we all die, we survivors whose blood is poisoned by radioactivity? I am so sorry. I can't write any more today."

The Nakamura story is not an isolated tragedy; indeed, it is a more or less typical case history from Hiroshima. At this moment scores of patients are lying in the irradiation wing of the Hiroshima and the Nagasaki Red Cross Hospitals suffering and dying from the effects of that "minor" atomic device hurled from the sky eighteen years ago. When we said good-bye to friends in the Hiroshima hospital before leaving Japan, on our last trip, we asked if they wanted to send a message abroad.

"Yes, yes," said a spokesman for the patients. "Beg people wherever you go to give an hour a week, to try and prevent a recurrence of what happened here. They are healthy and happy; their children are normal. But don't they realize that all this can be changed in one minute, as life changed for us in Hiroshima? At 8:15 on August 6, 1945, we still could work and sing and love. At 8:16 everything came to an end. Those of us who survived were transformed into men whose daily food is pain, whose constant company is fear. Tell everyone you know—simply to use his imagination!"

KANSAS
Guymon
Perryton
OKLAHOMA
TEXAS

Merger at Perryton

We have not lost our identity.
Instead we have found ourselves.

Wallace and Sylvia Jantz

THE DAY WAS October 14, 1962. A group of very ordinary people found themselves in an extraordinary worship service. They pledged their love and prayers and support to each other and to God. Thus the Perryton Mennonite Church and the Bethel Mennonite Church of Waka merged to form one congregation. The members of this new church knew that merger was not an ending, but a new beginning.

Perryton stands on the fertile plains of the northern Texas Panhandle, just seven miles inside the Texas line. This "Wheatheart of the Nation," as it is commonly called, is only a little more than forty years old, having doubled its population in the last ten years, to eight thousand.

Before the Beginning

An ordinary spring brings rich green carpets of wheat spreading in every direction as far as the eye can see. Revealed on a sunny day are scores of gleaming oil tanks, with an unusually large number in the nearby Waka area. Many lighted "Christmas trees"—drilling rigs—light up a clear night. Their day is not yet past. Oil has made this region one of the richest in the Great Plains. Thousands of cattle feed on the rolling pasturelands. A good year brings returns from wheat, oil and gas, cattle, and a maize crop in the autumn.

But every good son of the Panhandle knows of other years, too. Years when few clouds bring rain. The perpetual spring winds will raise billowing clouds of dust. Because of careful conservation practices the "dirty thirties" will probably never again give a repeat performance. And the farm economy has been stabilized in the last several years by deep well irrigation. But we have been amply reminded in recent years that sometimes there is little for bank accounts. What then?

For those who have the courage and endurance the Texas and Oklahoma Panhandles present a constant challenge. The persevering shall inherit this earth. The sons of this country will not run away, for the wide open spaces hold a charm of their own.

Into this rich virgin territory came the Mennonite pioneers. Thomas and Susanna Pletcher were some of the first, creaking across the prairies by covered wagon as early as 1908 and settling east of what is now the city of Perryton. Besides being leaders in community activities the Pletchers also took initiative in spiritual affairs. When their new home was completed, they invited their neighbors to join them for Sunday school. The group grew and became the Union Sunday School, which met in the Lone Tree schoolhouse.

More pioneers came, some of them Mennonites, the Sweigarts being among them. One of the early settlers was a Mennonite minister, but he did not stay long. Many ministers of different denominations preached for the small fellowship group. Those families who embraced the Mennonite faith showed their concern by inviting Mennonite ministers to come as often as possible. Without an organized Mennonite congregation, those who wished to join a Mennonite church after they were converted and baptized, joined the LaJunta (Colorado) congregation, over 270 miles away. Others of the Lone Tree Sunday School joined other churches, a particularly large number

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affiliating with the Full Gospel movement, following a series of meetings.

From Garden City, Missouri, came the Kauffmans, among other families, and settled near Guymon, Oklahoma, in 1907. A minister was ordained but he soon moved back to Missouri. Of all those who came, only the Kauffman family remained to rear their family in the Oklahoma Panhandle.

Visiting ministers for the Guymon Fellowship were few, and regular worship services were finally discontinued. Mennonite ministers from various communities came periodically to preach, conduct communion services, and series of special meetings. What a day of discovery it was when the Guymon Mennonites found some of their faith at Lone Tree.

Through the efforts of Richard Showalter, newly ordained for this work, the Perryton Mennonite Church came into being in 1943, by bringing together the two Sunday school groups from Guymon and Lone Tree. The Church of Christ building at Fourth and Birch in Perryton was available for purchase. While they waited for it to be vacated, the new Mennonite congregation built the fellowship hall, located immediately to the rear of the church building, and used it for their worship center. This was in 1945.

In 1922 a small group of believers felt the need for organizing a General Conference Mennonite church in a sparsely settled rural area west of Perryton. As more Mennonite settlers moved in, the Bethel Mennonite Church grew. Then, in the thirties, when the area was hit by several crop failures, most of the church families moved to other locations, leaving only a small nucleus to carry on the church program. This small group carried on almost as a family. "Memories recall many experiences and blessings not ordinarily found in larger congregations," says one of their members.

Patient Building

Being a part of the Mennonite family already gave the two groups a common denominator. Sometimes, however, a common denominator needs to be discovered, or at least brought into focus. Patient builders were needed for bridge-building.

Inter-personal relationships were strengthened when several teachers from the Perryton congregation taught in the Waka school. They were a part of the school community for a number of years.

The men of the two churches combined their efforts by organizing a men's fellowship. Meeting and eating were especially important because of the geographical "scatteredness" of the Mennonite families in the two panhandles.

On the four annual fifth-Sundays-of-the-month a joint Sunday evening service was conducted, followed by a period of visiting and fellowship. Soon it was customary to combine efforts in producing the Christmas worship programs with caroling afterward. Some Easter evening worship services were held jointly, also.

As fellowship increased, the need for each other increased. Both groups were small and needed strengthening, especially in Sunday school work and outreach. The young couples in each group felt the need for widened horizons and fellowship; their lives were so similar.

The women found new impetus in occasional combined meetings, with emphasis on getting better acquainted. And who can forget the cementing experience of that first joint World Day of Prayer service!

In the fall of 1961 the pastor who had served the Bethel Mennonite Church of Waka for nine years moved from the community. This brought into immediate focus a number of problems. Demand for pastors exceeded the supply. The young people were leaving home for college so the church was decreasing in size instead of increasing. The possibility for growth through outreach in this particular location of the church was small.

One solution was to relocate in one of the small towns nearby. Did the small church have enough resources in personnel and finances to do this? Would this offer the possibilities for outreach in which they were interested?

Another solution lay in accepting the invitation of the Perryton congregation to merge with them. With the total group larger and the combined resources a stronger congregational unit could be formed. Also, the city of Perryton had many unreached families.

On February 6, 1962, representatives from the two churches sat down in a business meeting to discuss some of the roads open before them. E. M. Yost, overseer of the Rocky Mountain (Old) Mennonite Conference, was also present. Prayer appropriately prefaced the meeting. Consideration was given to possible problem areas—finances, church practices such as mode of baptism, the Lord's Supper, and administration.

From the minutes of the meeting comes this conclusion: "There was a willingness on the part of both groups represented, to work seriously at any problems which might arise in further study of this undertaking. The concern of the brethren from both congregations was that neither group would in any way want to cause situations which might hinder the other group from a continued growth and fellowship in Jesus Christ."

After reporting to the respective congregations, another meeting was planned. The same representatives met on February 23. Interest centered on a building program, either of remodeling and enlarging present facilities at Fourth and Birch, purchasing an available building in town, or building a new structure. Methods of evangelism and instruction of new Christians, Sunday evening services, and church discipline, were among the other issues discussed.

Such encounters demanded a critical review of our Christian faith as expressed in the worship and life of the congregation, No longer could this be taken for granted.

Warning Flags

Conference affiliation had to be faced realistically. If the two congregations merged, should we relate to two conferences? How could this be done? Relating to two conference groups and programs could become quite complicated in a small congregation. Some serious thought was given to the possibility of retaining this dual relationship. When the merger discussion took on a serious nature, it became clear that the Bethel congregation felt it advisable for them to relinquish their official connection to the General Conference Mennonite Church. This voluntary move simplified conference affiliation. The Mennonite Church in Perryton was already a member of the Rocky Mountain Mennonite Conference so it was decided that this relationship should be retained. Unofficially, the congregation would relate to the General Conference's Western District. The pastor would attend their annual conference sessions. Guest speakers would be invited from both conference groups.

Now everyone began asking questions. Those not expressed verbally, were expressed in other ways.

Two closely-knit groups were speak-

BETHEL MENNONITE CHURCH
SUNDAY SCHOOL 10 A.M.
WORSHIP SERVICE 11 A.M.
You are Welcome!

The Waka church building has been moved to Perryton where an Episcopal group now uses it.

MENNONITE CHURCH

The united Mennonite congregations now meet in this building in Perryton.

Fellowship meals strengthen the fellowship of the church.

The women's groups have found ways to work together.

ing of merger. Each was like a large family. Would "marriage" be possible? Could each give and take? Would this be a two-way street, or would one "family" want to go only one-fourth of the way and expect the other to come the other three-fourths?

What about the "scatteredness" of the families? Some lived forty to fifty-six miles from Perryton. Others lived fifteen to eighteen miles in another direction. Could all of these relate to each other and become a meaningful whole?

Church backgrounds were different. Could prejudices be forgotten? Could we concentrate on the essentials of our common faith? Or would peripheral matters divide us?

Would outreach really be strengthened? Or would we just pat each other on the back? Could those fifteen, twenty-five, or even fifty miles away invite their neighbors and friends to worship with them? Was this practical?

Then came fears. Could it work? Would each group gain or lose? Would we need to change our ways of doing things? Or, maybe, would we ourselves have to change, to be more understanding, to be better learners, to share more deeply?

What about offices in the church? Would coveted positions be given to others? Would desire for position and prestige be predominant? Could the Wiebes and Kauffmans, Sweigarts and Grimmets, Liles, Hieberts, Unruhs, Johnsons, and Neufelds all worship and work together? Or would family names hinder?

Some warning flags were raised. Suppose each group lost their identity. Suppose some traditional practices would be lost. Would we more readily absorb each other's weaknesses than strengths? Would our gains compensate for our losses?

A merger is a big step. It's frightening. It involves our conscious and unconscious thoughts about ourselves, our families, our churches, our backgrounds, for we are rooted deeply in our past. We were at the door. Then we stopped. Some of us were not ready and backed away.

We had more questions that needed yet to be answered. How much could we do for the sake of a brother? Would love or the desire to express personal power be supreme? Would our love for God be so strong that we could love our brother whom we did not yet know so intimately?

Several months went by. No more

joint meetings were held. But prayers did not cease, and the Spirit kept probing into the lives of all of us.

A Majority Vote

The merger came. An important business meeting of the Bethel Mennonite Church on August 16, culminated in a majority vote to merge with the Perryton Church. At this meeting special interest was also expressed in purchasing another building for worship, or constructing a new one.

August 26 was the first Sunday of combined worship. In the evening a special program of music was given. Several weeks were given in which to become more intimately acquainted before the election of the Sunday school and church officers.

The October 14 merger service witnessed a large number of visitors. An air of expectancy breathed through the audience. Ralph Weber, president of the Western District Conference, was present to bring the morning message. Following this, Herman Wiebe, representing the Bethel Church, arose and expressed the wish of the seventeen members of their fellowship to join hands with the fifty-six members of the Perryton congregation in forming a new congregation. Several others brought church letters—four from a Methodist congregation in Oklahoma, two from a General Conference Mennonite congregation in Kansas, and one was accepted on confession of faith. Blest be the tie that binds our hearts in Christian love!

To merge means to cause to lose identity by being combined; to be indistinguishably united. We were no longer "we" or "they." It was not "their" program nor "ours" which we would follow. We were now *one* and were beginning anew with multiplied resources. Occasionally the indistinguishable was still quite distinguishable especially in our speaking about one another. Time came to our rescue. "We" has now become an all-inclusive term.

Merger brings into focus the need for a generous amount of love and understanding of each other. What congregation does not need this, for is there any group of believers which is completely merged? The church has room for variety of thought. But we know, too, that differences can cause sharp dissension. When a merger is pending, there is no choice but to deal with differences and to come to some solution. This in itself helps to produce spiritual health.

Merger is really an inner condition of men's hearts. It is a process and cannot come about, nor be complete, at once. We become more unified as we consciously *work at* merging.

Merger Is a Feeling

Mrs. Herman Wiebe, Sunday school teacher, asks: "Am I completely happy? Should I be? Sometimes when one feels too satisfied vision for greater things is lost. We must continue to make even the better, *better*.

"How about adjustments? Yes, there are adjustments to be made and perhaps it is the little things that are sometimes the most difficult to adjust to. But aren't there always adjustments to be made, even in our daily experiences? The most important thing is that two congregations were willing to accept each other with all their weaknesses, faults, and shortcomings, as well as sharing that which is good and uplifting with each other. So, together, we continue to serve our Lord and Master in building His church. That is our united concern."

Winnie Sweigart commented thoughtfully: "Since Merger Sunday, I find I must guard my thinking. Such thoughts as, 'Ah, more people in our church; now there will be less for me to do.' " The answer came, "No, I know a greater responsibility has fallen to me." Another thought: "We have taken the step, the merger will work out." The answer again, "Constant effort must be made to make it so—by *me*!" Concerning change, she thought, "I'm glad I didn't have to leave our church building vacant, and leave behind some comfortable customs—on the other hand, this might be a good chance to drop some that were never too comfortable."

In prayer we found her solution: "Help me, Lord, to always do and expect what is Your will for the sake of Christ and His Church."

Mrs. Love Srof, a mother of three preschool children, shares her feelings: "For our family this merger has been a transfusion of new blood—flowing rich with ideas and vitality. It has provided our three preschoolers with a wider selection of Sunday school and Bible school teachers—giving an opportunity for those usually teaching, an occasional renewing and refreshing in their own adult classes.

"As a marriage increases the family and friends of each individual, our church family of grandmothers, grandfathers, middle-aged couples, and children has almost doubled. There are more friends and relatives outside the church for whom we have a growing acquaintance and concern.

"To the skeptic—yes, you are right. This consolidation has increased our problems, creating some which otherwise would not exist. At the same time it has multiplied our sources of solution to these problems.

"Since the first mention of a merger, our family waited expectantly, feeling that both groups needed each other and could better fulfill God's will unitedly. Now we look forward to a growing love for each other, and extending God's love to those in our community."

Mrs. D. P. Unruh echoes a similar note: "We are really happy with our merging; we have more friends, and a friendly atmosphere in the church. With our combined group we have a good prospect of growing, and feeling secure as to a church home in which we can continue to worship and praise the Lord."

Several of the most urgent needs of the congregation at present are more Sunday school classrooms and a larger fellowship center. The almost complete crop failure in the Panhandle in 1963 checked the building fever, temporarily.

Distance between members remains great. But the weekly Thursday evening midweek service in the Guymon area homes, in addition to the Wednesday service in Perryton, has strengthened church ties.

Total group fellowship is strong. The women's group has encompassed almost every home. When Wilma Srof says, "I feel I cannot miss one meeting," it is evident that she feels the group is one of her sources of strength. Small children are welcome, for even if a mother accomplishes nothing but taking care of her baby and participating in worship, she has been an important part of the program.

We have not lost our identity. Instead, we have found ourselves and an enlarged work to do. Neither distance, nor scatteredness, nor difference in backgrounds shall separate us from Christ.

We have learned that a merger is not a miracle. It is a dynamic process which comes about through the efforts of those who are willing to pay the price.

A massive task of cleanup and rebuilding faced Mennonite Disaster Service volunteers in Indiana.

NEWS

Record Aid Given for Midwest Disasters

In the wake of midwestern tornadoes and Mississippi River floods, the Mennonite Disaster Service organization is faced with a massive cleanup and rebuilding operation.

Hundreds of volunteers streamed into the stricken areas driven by the conviction that they must do everything possible to help the tornado sufferers. The week of April 19 saw the greatest involvement of units in MDS history. To Indiana came men from Iowa, Illinois, Michigan, Ohio, Pennsylvania, Maryland, Delaware, Virginia, and Canada.

In all of the areas affected by the tornadoes, Mennonite Disaster Service is working with the Red Cross and other local agencies to determine where the need is greatest and to assure that all assistance will be well used. After the cleanup phase is over, MDS is planning to aid rebuilding in Indiana and Ohio and is preparing to keep fifty men on the scene for several weeks.

"Persons from all walks of life," reported D. Lowell Nissley, acting director for MDS in Elkhart County, "were helped. . . . Whatever was needed always seemed to appear from somewhere."

Nissley continued: "Palm Sunday was a day of tragedy, but it was also a day of brotherhood. . . . It is hoped that the spirit of unity innoculated with common concern by this experience of crisis will ever endure."

The Mississippi River's unprecedented flood reached a record height of 22.5 feet at Rock Island, Illinois, three feet higher than the previous record. The greatest danger appears to be further downstream to the south where the flood is still building up. At Gulfport, Illinois, the river was at least four miles wide.

MDS coordinator Delmar Stahly and Region III director Albert Ediger met Red Cross officials in Mason City, Iowa, Red Cross headquarters for its Midwest Flood Relief operation, to plan the most effective use of Mennonite disaster workers.

Thirty-five MDS men are engaged in cleanup at Mankato, Minnesota. Seventy men have been assisting sandbagging operations in Iowa and are on alert for duty should the dikes break or the waters recede. In Illinois MDS is watching the situation at Rock Island and Quincy and is also prepared to move to Hannibal, Missouri. Mennonites in Kansas are standing by in case their help is needed.

TORNADO FUNDS NEEDED

The following statement was written by William T. Snyder, executive secretary, Mennonite Central Committee.

Many churches in the Indiana tornado disaster area are receiving special contributions for aiding those who suffered loss. Mennonite Central Committee is also receiving emergency funds from other areas of the brotherhood for the purpose of aiding these disaster victims of the Mississippi River floods.

Contributions may be sent to the conference to the Board of Christian Service, Box 647, Newton, Kan., clearly designated for MDS work in the Midwest. It is anticipated that all funds received will be used in the Midwest and if there is an excess, they will be applied to other emergencies as they arise. Canadians should send their contribution to the nearest MCC office in Canada.

Voluntary social workers are assisting MDS which is now at work in Elkhart County. Families are interviewed concerning their needs for rehabilitation, including possible building assistance. Working closely with the Red Cross, MDS will direct rebuilding crews to the most needy families without regard to religious affiliation.

The number of MDS workers in action at one time reached a high in April. As the post tornado cleanup in northern Indiana tapers off during the first week of May, 150 Mennonite and Amish men from Pennsylvania and Ohio are increasing their rebuilding activities. Crews from Nebraska, Minnesota, Iowa, Missouri, and Illinois are now involved in the work of standing by for the mammoth post-flood cleanup along the Mississippi River.

STARVATION IN THE CONGO

Areas in the Congo's (Leopoldville) interior, formerly held by rebels but now under the national army's control, are going through hard times because of widespread famine. Refugees coming out of hiding are in a pitiable condition. Starvation is rampant.

Mennonite Brethren missionary John Kliewer, stationed at Kikwit (roughly 250 miles east of Leopoldville), feels that half of the refugee population is likely to die prematurely because of the severe malnutrition they have experienced.

In Kwilu province many of the refugees have been brought to the Kikwit government hospital. A high percentage of these people are in a worse condition of starvation than were some of the refugees fleeing Angola into the Congo. The doctors at the Kikwit hospital report that seven deaths a day is fairly typical.

Thousands of Congolese are returning from the bush and going back to their villages in pacified areas. Apparently infants by the thousands are dying from kwashiorkor, a nutritional disease caused by lack of protein.

A *Newsweek* reporter quotes a missionary in Kivu province as saying: "The Congolese have confessed to me that they have eaten their dead so as not to waste away from starvation."

The Mennonite Central Committee's Congo director Elmer Neufeld believes that a strong relief effort should be launched through the Protestant churches represented in Kwilu.

"In the Kwilu," says Neufeld, "with the American Mennonite Brethren Mission (AMBM) and the Congo Inland Mission (CIM) both involved as well as their sister African churches, I strongly believe that our Mennonite groups should do whatever is possible to alleviate the suffering . . . . I believe this can also . . . greatly strengthen the Christian witness in the area."

Already a limited supply of dried fish has been made available from the AMBM warehouse to the Kikwit hospital to supplement the largely manioc diet.

The Mennonite Central Committee and the Mennonite Brethren Mission are planning to set up an emergency program in Kikwit. One or two Paxmen are being recruited to aid in distributions and food supplies are being made available to meet this need.

WORDS AND DEEDS

Mrs. Lois Carlson in speaking at the funeral of her husband, Dr. Paul Carlson, in Karawa, Congo, said to the mourners, "My husband came here because he loved you. . . . I leave his physical body here as a memorial and reminder to you whom he served. I know he would have chosen to stay with you. . . . A part of my heart will remain here always." Fleming H. Revell Co. has published the Carlson story in *There Was a Man*, compiled by Carl Philip Anderson.

The first western Pennsylvania Ashram will be held at the Laurelville Church Center, July 5-10. E. Stanley Jones will serve on the staff and A. J. Metzler will be director. Registrar is Daniel Kauffman, Route 2, Mount Pleasant, Pa.

The National Council of Teachers of English has reaffirmed its position "That the free flow of books to all readers is indispensable to a democratic society . . . Censoring of books is still a national problem . . .[and] schools must be allowed to teach books covering a wide view of human experience."

Seventeen persons at Mennonite Biblical Seminary participated in a fast on May 1 and 2 to show concern for those innocently suffering from the American bomb raids in North Vietnam. The fast was proposed by Hong Won Kwan, a seminary student from Seoul.

The Board of National Missions of the United Presbyterian Church (U. S. A.) has invested $708,500 of its funds in racially-integrated housing.

The primary school system of the Congo Inland Mission is completely in the hands of Congolese church personnel. More than 500 teach in twelve primary schools. Enrolled in the six grades are over 18,000 children. The mission also has secondary schools at Nyanga and Kalonda. Another school is planned for Kamayala.

The Mennonite Hymnary has just gone through its fourteenth printing since 1940, bringing the total to 71,500 copies.

Sixty-nine members joined Mennonite churches in Taiwan during 1964 bringing the total in the fellowship up to 306.

Volunteers at Wheat Ridge (Colo.) State Home and Training School recently sent a check of $500 to the General Conference Board of Christian Service. This contribution from the net earnings of the volunteers was designated for the assistance of voluntary service projects elsewhere.

Project lists for daily vacation Bible schools and Sunday school groups may be requested from the General Conference Board of Christian Service. These projects represent needs of relief, peace, and service.

St. John's Episcopal Church, Savannah, Ga., has voted to withdraw from the Protestant Episcopal Church rather than admit Negroes to its worship services. The vote was 700 to 45.

WHEN BILLY GRAHAM preached in Dothan, Ala., the rain didn't stop the interracial gathering of whites and Negroes scheduled for an outdoor stadium. They just moved under the stands. In view of racial unrest in the South, the evangelist cancelled engagements in Europe to hold meetings in Alabama. He said that the "very deep friendship" between whites and Negroes in the state holds hope for settlement of the state's strife.

CHURCH RECORD

CALENDAR

Conferences and Commencements

May 23 — Bethel College, commencement.

May 23 — Mennonite Collegiate Institute, Gretna, Man., graduation.

June 7 — Bluffton College, commencement.

June 10-11 — Mennonite Cultural Conference, Bluffton, Ohio.

June 17-20 — Northern District, Freeman, S. D.

July 2-6 — Canadian Conference, Clearbrook, B. C.

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967 — Mennonite World Conference, The Netherlands.

DEATHS

David T. Smith, Bergthal Church, Pawnee Rock, Kan., was born Aug. 24, 1873 in Russia, and died Apr. 23.

Trudy Schultz (Mrs. Orville), Bergthal Church, Pawnee Rock, Kan., was born June 28, 1919, and died May 1.

John J. Voth, First Church of Christian, Moundridge, Kan., was born June 27, 1882, and died Apr. 22. He is survived by seven children.

MINISTERS

John R. Friesen, Winkler, Man., was ordained to the ministry of the Bergthal Church, Winkler, on Apr. 25.

Henry V. Friesen has accepted a call to the pastorate of the Altona (Man.) Church, beginning June 1. He is currently a student at Mennonite Biblical Seminary, Elkhart, Ind. Earlier he served as assistant minister of Bethel Church, Mountain Lake, Minn.

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NEW ADDRESSES

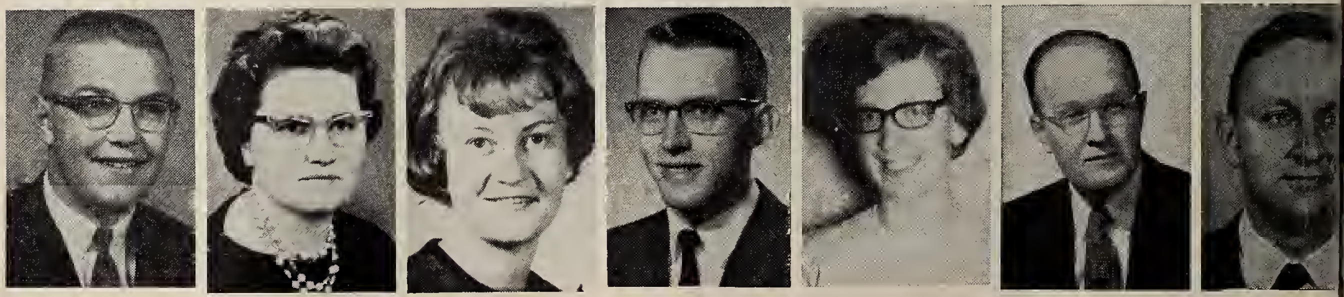
Herbert Dalke, 26 Orchard Lane, Woodstock, N. Y. 12498 [5]
Lawrence Elliott, Route 1, Box 265, Lebanon, Oregon 97355 [244]
Harlan Teichroew, Truman, Minn. 56088 [82]
Eugene Voth, 8313 S. Frankwood, Reedley, Calif. 93654 [18]
Mrs. Ronald Dean, 2935 S. 6 St., Elkhart, Ind. 46517 [287]
Arthur Dick, 39 Beamer Ave., St. Catharines, Ont. [290]
Willie R. Falk, Kappenbuhleweg 12, 8049, Zurich [234]
Werner Froese, R.R. 1, Cedar Valley Rd., Mission City, B. C. [146]
Dan J. Hein, 500 SE 8 St., Newton, Kan. 67114 [13]
Marion Howell, 1102 N. State St., Marion, Ill. 62959 [91]
Delbert K. Janzen, RD 2, Kingman, Kan. 67068 [44]
Charles A. Kinder, 1510½ NW 40 St., Oklahoma City,Okla. 73118 [10]
Mrs. Fred Kohl, RD 1, Ligonier, Ind. 46767 [271]
Emerson Meyers, R.D., Kempton, Pa. 19529 [105]
V. E. Nickel, Box 95, Wymark, Sask.
Abe Plenert, 14 EDRR, Dillon, Mont. 59725 [293]
Victor W. Rempel, Box 1755, Steinbach, Man. [306]
Mrs. Richard Rogers, Villa Manor Trailer Park, Box 19, Dodge City, Kan. 67801 [136]
Donald R. Schmidt, 9308 Bandara St., Lanham, Md. 20801 [49]
Eldon L. R. Schmidt, 236 W. Ellsworth, Denver, Colo. 80223 [49]
Irvin Schmidt, Box 550, Rosthern, Sask.
Robert L. Schmidt, 13407 Mark Dale, Norwalk, Calif. 90650 [284]
Mrs. Max Shaw, 1902 B E. Rose St., Goldsboro, N. C. 27530 [22]

WORK

Kansas State Industrial Reformatory, Hutchinson, Kan., will accept volunteers to assist the chaplain, psychiatrist, social worker, and business manager. The Board of Christian Service (Box 647, Newton, Kan.), is accepting applications for the program which will be approved for 1-W credit.

Nurses are needed by the Mennonite Central Committee, Akron, Pa., to go into medically depressed regions and render service in the best tradition of the nursing profession. One nurse is urgently sought to serve for three years in Vietnam at the Nhatrang clinic and 30-bed hospital jointly administered by the Mennonite Central Committee, the national Evangelical Church of Vietnam, and the Christian and Missionary Alliance Church. One nurse is needed by July for a two-year assignment in a supervisory capacity at Grand Riviere du Nord, Haiti, where MCC is operating a twenty-bed government hospital. Two nurses are needed to serve along with a doctor in Bolivia's new colonizing areas. Two nurses are required for mobile clinic work in Algeria. Term of service will be two years beginning in September or October of this year. Many other opportunities for nursing service are available in Newfoundland, Appalachia, Mennonite psychiatric hospitals, and in Africa.

Richard Bucher, Lena Epp, Margaret Epp, Ivan Friesen, Anje Jonker, Robert Kreider, J. Walter Lewin (Workers).



Richard Wayne Bucher, son of Mr. and Mrs. Victor J. Bucher, Columbus Grove, Ohio, began a two-year voluntary service assignment at Mennonite Youth Farm, Rosthern, Sask., on May 24. He will assist with the farm and dairy work. He is a graduate of Bluffton High School and a member of Grace Church, Pandora.

Dwight D. Eisenhower, Gettysburg, Pa., will be the commencement speaker at Messiah College, Grantham, Pa., on May 29. He will also receive from the Brethren in Christ school an honorary degree of recognition of his contribution to the political, educational, and spiritual welfare of the United States, and because of the identification of his ancestry with the Brethren in Christ.

Lena Epp, Homewood, Man., has been assigned by the Mennonite Central Committee to the Children's Center, Laurel, Md. As a one-year volunteer she will aid in the care of 2000 mentally-retarded persons. She is a member of the Bergthaler Church and daughter of Mr. and Mrs. Jacob Epp, Homewood.

Margaret Epp, Didsbury, Alta., is a nurse in the Appalachian Regional Hospitals, McDowell. Ky. A Mennonite Central Committee volunteer, she is the daughter of Mr. and Mrs. George Epp and a member of the Bergthal Church, Didsbury.

David Ewert spoke at graduation services of the Canadian Mennonite Bible College, Winnipeg, on May 9. He is the registrar of the Mennonite Brethren Bible College. Thirteen students received diplomas in the school's sixteenth class.

Marian Claassen Franz has been nominated by the Chicago Church Federation to work on a committee for building curriculum for the inner-city situation with special attention to recruitment and training of leaders. She is well acquainted with inner-city work through her assistance in the work of the Woodlawn Church, Chicago, of which her husband, Delton Franz, has been the pastor since 1957. Mrs. Franz is a member of the committee on education in church, home and community of the General Conference Board of Education and Publication.

Ivan Friesen, Henderson Neb., has been named by Mennonite Biblical Seminary as the exchange student to attend Interdenominational Theological Center, Atlanta, Ga., during the next school year. The student from Atlanta to attend the Elkhart school will be Phylemon Titus II. In operation since 1962, the exchange program has included in past years Anton Ens, Walter Paetkau, and Anton Buhr from the Elkhart seminary; and Leslie Norris and Warren Moore from the Atlanta seminary.

Paul Harms, North Newton, Kan., has been appointed head basketball coach at Bethel College. He is currently tennis coach and part-time instructor in mathematics and science in which posts he will continue.

Anje Jonker, Stadskanaal, Holland, came to North America two years ago under the trainee exchange program of the Mennonite Central Committee. She stayed on to work at Bluffton College as assistant librarian for an extra year.

Robert Kreider. Bluffton Ohio, dean and president-elect of Bluffton College, will address the Bethel College graduating class on May 23. The topic of his commencement address will be, "The Architecture of the Liberal Arts."

Orlo and Edna Kaufman, directors of the Gulfport, Miss., mission program since 1947, have been granted a leave of absence for one year to study at Mennonite Biblical Seminary and Goshen College.

Dr. Walter Lewin, Newton, Kan., presented a paper to the annual meeting of the American Psychiatric Association on the community mental health program based at Prairie View Hospital. Lewin is a staff psychiatrist.

Elva Loeppky, Halbstadt, Man., is a one-year volunteer working in the central files department of the Mennonite Central Committee at Akron, Pa. She is a daughter of Mr. and Mrs. B. D. Loeppky, and a member of the Bergthaler Church.

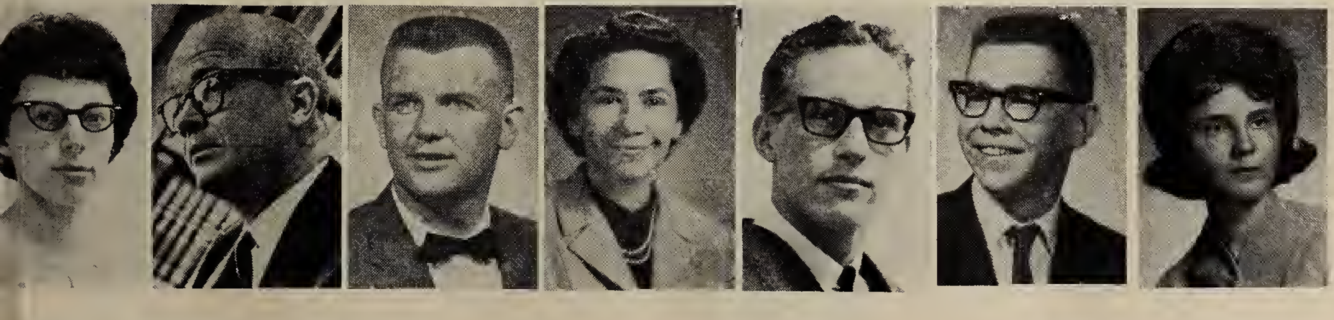
Martin E. Marty, University of Chicago Divinity School professor and associate editor of the *Christian Century,* will deliver the commencement and chapel dedicatory addresses at Mennonite Biblical Seminary, Elkhart, Ind. on June 3. Title of the dedication address is: "The New Chapel: A Roof Over Your Heads." His message to the graduating class is "The Pastoral Ministry: No Roof Over Your Heads."

John and Mary Pauls, Morden, Man., and Pretty Prairie, Kan., will return to Jagdeeshpur, India, at the end of June or beginning of July. John will work in the field of engineering and building. Mrs. Pauls, the former Mary Schrag, is a registered nurse. Both are General Conference missionaries.

Roland Riesen, Hillsboro, has accepted a two-year volunteer assignment at King's View Hospital, Reedley, Calif. He is a member of the Brudertal Church, and the son of Mr. and Mrs. Karl D. Riesen, Hillsboro.

Neill and Edith Von Gunten, Berne, Ind., will begin a two-year volunteer assignment at Woodlawn Church, Chicago, on June 12. Neill, the son of Mr. and Mrs. Edward Von Gunten, will work on maintenance and repair and Edith will serve as church secretary. He is a member of First Church and she a member of Cross United Church of Christ, both of Berne.

Elva Loeppky, Martin E. Marty, John and Mary Pauls, Roland Riesen, Neill and Edith Von Gunten (Workers).



LETTERS

ANGELS WILL REJOICE

DEAR EDITOR: *Yes, I am still with you!* [Editorial, Apr. 20 on joining other Mennonite groups.] With all my heart! Let us become creative in our faith! Let us repent for our sin of separation. Let us knock at our brethren's door and say: "Here I am. What can I do to become united with you in the love of our Lord Jesus Christ?" I am willing to sacrifice for the sake of reunion. Honestly, we can not afford to wait until our brethren come.

Is it good stewardship to have two or three Conferences, offices, numerous boards, seminaries, colleges, Bible schools, and not enough money to do all the work which could be done in missions?

What would our younger generation think of such a movement?

What would our Lord say?

How would the angels in heaven rejoice?

I love those brethren. *Erwin Cornelsen, 107 E. 58 Ave., Vancouver 15, B. C.*

BUILD ON STRENGTH

TO THE EDITOR: The April 20 *Mennonite* editorial and April 27 *Canadian Mennonite* comments, stating that the General Conference church should apply for (Old) Mennonite and/or Mennonite Brethren membership certainly has validity. (I understand the editorial was seriously discussed at the General Conference Eastern District Conference.) Having attended a Mennonite Brethren high school for three years, two General Conference colleges for four years, and an associated (Old Mennonite-General Conference) seminary for three years, I like to think that the best of all three Conferences has influenced me.

All of us have our faults. Each Conference has its weaknesses, prejudices, and what have you. By attending Mennonite Brethren, General Conference, and (Old) Mennonite schools I feel I got well enough acquainted with each to overlook many of the darker sides of each. I try to understand each as we all try to understand our best friends. The closer we get to one another the less we tend to focus on weaknesses. Friends build on each other's strengths.

"Let's de-organize" stopped me. It's an appealing idea. Often we think mergers mean bigger machines. The thought of closing down one Conference makes much sense. I want to cast my vote to de-organize, by closing shop and asking to be accepted by one or more sister conferences. *Jake Friesen, 114 North 9 St., Akron, Pa.*

AFTER ABOLITION—SOFTNESS

DEAR EDITOR: I'm not too sure if further discussion on the "Declaration on Capital Punishment" is going to do much to alter this movement which is gaining momentum all over this country and Canada and in other countries which still call themselves the Free Nations.

One can see that where the majority of a certain group or sect believes that the redemptive work of Christ terminated the wages of sin universally and unconditionally for this life here and now, it will also be logical for such individuals to assume that hell really will be only a place to discard all this old-fashioned myth about eternal damnation plus Satan and his spirits.

One can also see where it will be possible for these sects again to unite under the leadership of the Roman Catholic Church; after all, they have already for centuries conceived of this idea of reconciliation, even after this life in a place called purgatory.

It will also be necessary for the majority of the leaders of the masses to accept this kind of reasoning before our country can accept and permit legalized abortions in order to cope with the population explosion, and the growing delinquency of our youth.

Next on the agenda will be mercy killings. Why waste a great deal of money on persons who have nothing but pain and loneliness to face every day? And think of all the talent and energy that could be utilized for more constructive and challenging work, rather than caring for those who have no future anyway.

By now one just doesn't know why to repulse the communistic ideology. Could this be the underlying motive why we are to write and try to persuade our congressmen to leave the South Vietnamese on their own, so as not to hinder the positive attack of those who promise to usher in the Golden Age? *Edwin J. Jantzen, Marion, South Dakota 57043.*

CAPITAL SYMPATHY

TO THE EDITOR: Is capital punishment ever right? I want to give a few points on capital punishment.

Exodus 21:12—God said whosoever smiteth a man that he die, he shall surely be put death. Then other verses —14, 15, 16, 17—to slay neighbor, father, stealing a man and selling him, cursing mother, shall be put to death.

In the New Testament, Romans 13:4—The government beareth not the sword in vain. He is a revenger to execute wrath upon him that doeth evil.

Capital punishment is not a terror to the law-abiding citizens. Chessman had twelve years time to repent but did not, and may have sent many to hell. After all, there is no such thing as life imprisonment without the possibility of release from the Governor.

If that was your wife, or daughter, or granddaughter would you want to have him as your neighbor?

Our Governor is for abolishing the death penalty, but he is in favor of our young men going into battle and killing one another, when they have no hatred against one another. If he is against the death penalty, why not against killing in war, which is worse?

I believe in certain extreme cases it is right. I could cite many devilish cases here in California.

Here is one which happened a few years ago. A mother-in-law did not like her daughter-in-law. She ordered two men to kill her, giving them $6000 each.

Do you think these men and the mother-in-law should walk the streets again, even after being sentenced to life imprisonment? Do you sympathize with the murderers or with the victim?

J. Edgar Hoover was asked, "What is your position on capital punishment?"

His answer: "I believe that despicable crimes must be dealt with realistically. Experience has shown that the best deterrents to crime are sure detection, swift apprehension, and proper punishment. Each is a necessary ingredient.

"It is my opinion that when no shadow of a doubt remains relative to guilt, the public interest demands that capital punishment be invoked where the law so provides. I cannot see where the complete abolition of capital punishment would benefit this country."

This is all for now. *J. P. Glanzer, 220 California Ave., Dinuba, Calif.*

IN THE LAND OF GREAT VIOLENCE A Parable

Clarence Jordan

It came to pass in those days that injustice multiplied throughout the land. The poor were oppressed and pushed around exceedingly. They smiled through their tears by day, but hid their faces under their pillows by night. And they cried out for deliverance, but the strong and haughty men who ruled over them told them to keep quiet. They did so, and the strong men said to one another, "See, they are content."

But a Leader arose among the poor. He told them to lift up their voices and let their cries be heard in the streets of the cities. When they did as he said, their oppressors moved among them and cracked their heads with clubs and filled their eyes and lungs with painful gas. But the Leader said, "Be not afraid; we shall overcome them with nonviolence." So he taught them to pray in the streets and in the marketplaces for their tormentors. He urged them not to strike back when they were beaten and carried off to jail. He was the Man of No Violence.

Then a Man of Some Violence stood up among the strong and said, "Our poor are no longer content as they were before strangers entered among them. Lest they make themselves equal with us, and perhaps even rule over us, let us diligently suppress their cries in our streets and their groans before the nation."

This seemed good to the strong, and they did so. They made blood to flow and they caused bones to break.

But the poor cried out all the more, and some of them wanted to shed the blood of the oppressors. Then the Leader said, "No, we must do no violence, for this will hurt our cause."

And the people shouted back, "Then what shall we do?"

Now in that country was a Man of Great Violence, who ruled over all the people, both great and small. And the Leader of the poor said to them, "Let us call upon this Man of Great Violence, for he is a man who also deals justly and loves mercy. Surely he will hear our prayers for justice."

This pleased the poor and they made their voices heard before the Man of Great Violence.

But the Man of Great Violence was a very busy man indeed. He had cities to bomb in distant lands, and villages to burn, and people to make nauseated with gas, so he turned not aside. Yet the Man of No Violence would give him no rest, for the Man of Some Violence was still cracking the heads of the poor.

Moreover, the people of Great Violence also spoke to their ruler, saying, "You must give justice to the people of No Violence." And the ruler gave heed to their voice, for it was they who supplied him with men and money for deadly weapons and fearful bombs with which to kill many people in faraway lands. So he called before him the Man of Some Violence and ordered him to let the people of No Violence walk in the streets and cry aloud for justice and freedom. This made the Man of Some Violence, and the strong men with him, exceedingly angry toward both the Man of No Violence and the Man of Great Violence. And their anger waxed even hotter when some of the people who supplied the Man of Great Violence with men and money took their places beside the Man of No Violence and said, "We too are nonviolent and love justice. You must no longer afflict the poor."

And it came to pass that the Man of Great Violence placed his strong men, armed with deadly weapons, along the roads and streets in order that the Leader of the poor and the nonviolent might walk unmolested as they sang, "We Shall Overcome." And when the men with deadly weapons held back the Man of Some Violence they shouted, "We *have* overcome."

And still another said to his oppressors, "Now *we* will make the laws and *you* will pick the cotton." And hate and anger and pride flowed freely.

Now when the Man of Great Violence had established justice in his own land, he breathed easier, for he could give greater diligence to the slaughter of peoples across the sea. And his people were relieved too, and they were even more eager to give the men and money and machines he needed to crack many heads and kill multitudes so that he might establish justice and freedom throughout the whole world.

And some of the People of Great Violence, who had stood beside the Man of No Violence, returned to their homes. They praised both of them, but they damned the Man of Some Violence.

And they said solemnly from their pulpits: "God loves all people."

And their hearers were glad, and went joyfully back to their task of providing the Man of Great Violence with sufficient weapons to ensure justice and freedom to all people (who might survive) for all time (if there is any).

Walking in the Light

Youth Convention Bible Study—III

I John 2:3-17

While the first section has set the stage for the whole epistle by stating the theme and the message, we move now to a more direct application of that message. We might say that the first part sought to present Christ as the saviour while this section moves on to describe Him as the necessary pattern for our own conduct. To be sure that we are in Him means to bind ourselves to live as He lived.

What also seems more clear now is the nature of John's audience. Apparently there were those who were saying: "We know Him." Perhaps these same people or others were saying: "We are in Him." Others were saying "We are in the light." So the question arises, "How does one test genuine faith?" Fakers have always been with us and the early church had its share. We have loads of them today, some within the church and some outside. A faker is one who isn't really what he pretends to be.

The outline of this material seems to be:

1. Test whereby we can be sure that we know Him: Do I keep Christ's commandments (1 John 2:3-5 NEB)?
2. Test whereby we can be sure that we are in Him: Have I committed myself to live as He did (2:6-8)?
3. Test whereby we can be sure we are in the light: Do I love my brother (2:9-11)?

The center of his argument here is the attitude we take toward the commandments of Christ. After twice making this point the author moves to a specific illustration: the command to love the brother. Thus in an abrupt way John brings the argument down from the lofty and sublime idea that Christ is the saviour of the universe to the question: Do I love my fellowman? He spares no words to lay bare the seriousness of their hypocrisy. People who keep talking about Jesus their Saviour but refuse to obey Him in life are liars and strangers to the truth. Obedience is the key. You can sing all the good songs you want and do all the testifying to sinners you want to, if you're not really obeying Christ in the thick of life you are a big bag of wind.

People who hate are blind. They can't see because darkness breeds hatred. Ignorance and fear often exist together. It is not hard to hate Russians or Chinese if we are only told bad things about them. It is not hard to hate people of other races and religions until we actually learn to know them and discover that they are human just like we are. We live in a country where hate campaigns thrive. How can this be when on the other hand we claim that we are a Christian nation?

This commandment contains nothing new. We itch after new things. Perhaps that is what was happening in this church to which John was writing. They had new teachers who were tired of the old stuff. But John brings that which has continuity with the past. Sometimes the old commandment has the most direct contemporary meaning and the most hope for the future. It is old and yet it is new. New because for the first time in history it has been made possible through Jesus Christ himself. The old Greek and Roman myths portrayed man and the gods as travelling through space from heavenly realms to earth and back. While this is a familiar old theme it has a good deal of striking truth for us today when men do overcome space through technology. The best way to describe the man who lives in hatred is to say that he is stumbling around in the dark not knowing where he is going.

The paragraph from verses 12-14 has created a good deal of difficulty. Why does the writer repeat himself here? We will likely never know, although it is certainly possible that he was simply acting as a preacher here who, as well as teachers, often repeat themselves. At any rate he seems to be singling out three groups in his audience. The children are most likely those who are young in faith and the first time he says that he is writing to them because their sins have been forgiven. The second time (v.13) because they have known the father.

The fathers are mentioned both times because of their connection with the past, while the young men are characterized by their vitality and energy. They have the word of God in them, they have mastered the evil one and they are strong. These three groups in the church working together provide the church with the leadership it needs. The freshness of Christian experience provided by the newly converted, the vitality offered by the young people and the continuity with the past provided by the fathers, all of these are needed if the church is to remain strong and continue its witness.

This section ends (2:15-17) with a plea not to allow a false love to invade their lives. To become a victim of the love for the world is to become a stranger to the Father's love. These two loves cannot exist side by side. The one clearly rules out the other. These words stand in a sense by themselves. No other indication has been given that the church to whom he is writing is threatened with love for the world. John proceeds immediately to give something of a definition of what the world is; or what it is within the world that we might fall in love with. In doing so he puts alongside of each other two great claims to our loyalty: the world and the will of God. If you follow the one you will pass away; if you follow the other you will stand for ever.

But what is the world? Is it the natural world such as the land we own, the food we eat, or the beautiful sights we see? John defines it as: (1) all that panders to the appetites, (2) all that entices the eyes, (3) the glamor of life. Here then we have no rejection of the world in terms of its technology or beauty. John is not an apostle who rejects beauty or nature. He would not cry, "Back to nature," nor deny technology. Yet he does point out the danger of becoming a victim of the appetites, or the eyes, or the glamor of life. Life is more than merely satisfying one's appetite. It is more than merely the outward beauty and far more than merely allowing one's eyes to feast upon the beauty of form.

Above all John calls us to a greater allegiance. He is not "preaching against" something. He is thoroughly convinced that when one gives total allegiance to the Will of God one's deepest needs and wants will be met. The yearnings of the heart are more significant than the drives of the human body. Animals can express their drives and do so. Humans who have submitted to the God who is Lord of history are guided by something more dependable than the drives that course through our veins. *William Klassen*

Can We Become Ministering Congregations?

The thirteenth annual retreat festival of the Western District Mennonite Men was held at Camp Mennoscah on April 24 and 25. The cold, damp weather undoubtedly was a factor in cutting attendance somewhat; however, over 700 men and boys assembled for the occasion. The discussion topic was: "Can we become ministering congregations?"

As in previous years, activities at this year's retreat started on Saturday afternoon when some two-hundred men and boys made their way to the camp site. The Pretty Prairie men were in charge of the serving concessions to these hungry men and boys. Art Banman of North Newton gave an illustrated report on "A Look at Congo Relief." Banman spent two years in voluntary service in the Congo, having returned several months ago.

Early Sunday morning the men from the Brudertal Church of Hillsboro were in charge of serving breakfast. Besides the 200 men and boys who stayed at camp all night, an additional 300 drove to the camp in time to have breakfast.

The guest speaker of the retreat program was Calvin Redekop, who is professor at Earlham College at Richmond, Indiana. Redekop, in addressing the men assembled in the newly-built shelter, pointed out the needs of the present structure of the church as well as the needs of the man of the world. In speaking of the dilemma of the church, Redekop suggested that the three great problems of church membership are the lack of real experience of reconciliation, the inability to communicate within the brotherhood, and the feeling that members cannot witness effectively.

As a solution to meet the needs within the church brotherhood, Redekop suggested the formation of small cell or *koinonia* groups and retreat centers to foster understanding in depth. Within these groups, brothers in the church can readily experience mutual trust, concerns, and a deep level of communication.

In speaking about the outreach of the church to non-Christians, he suggested that the brotherhood needs to make the man-of-the-world aware of the fact that he is sinful and has spiritual needs. The Christian must also instill into the conscience of the nonbeliever the sense of belonging, and an awareness that life has meaning for all men through Christ, the Lord and Saviour.

In advocating the cell or *koinonia* group, Redekop expressed sincere doubt that the church on a congregational level is strong enough to effect genuine reconciliation. The trust and mutual openness and concern necessary to bring about true reconciliation can only be accomplished in small committed groups.

In planning *koinonia* groups, the most effective organization is a group of people with similar profession, age, or with common interests and problems. Common causes tend to make communications much easier.

In the afternoon session which was in charge of Willard Peters of Wichita, the implications of the morning message were further discussed by a selected panel. Serving on the panel were Elmer Ediger of Newton, moderator; Herbert Regier of Buhler, Harold Plenert of Wichita, Dean Albert Meyer of Bethel College, Richard Graber of Moundridge, and Redekop. During the course of the panel discussion, Redekop was asked to discuss the Yokefellow movement. He indicated that the term was incorporated from Matt. 11:29, that the movement emerged in 1950 in several denominations, and that it is voluntary for the promotion of a committed Christian faith.

In addition to the discussion on church renewal, several other men participated in the program. Elmer Friesen reported on the new church center on the Bethel College campus.

Paul Goering of Wichita was the final speaker of the retreat program.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE MEN

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*Supplemental reading for Sunday school lesson of May 30.

COVER

Violence in the Land of Great Violence.

CONTRIBUTORS

Edita Morris and her husband founded Hiroshima House almost eight years ago where regular meetings are held for sixty to eighty of the neediest, oldest, and most severely handicapped of the Hiroshima survivors. Her report was first published in "Liberation" last May.

Wallace and Sylvia Jantz, 317 South Birch, Perryton, Tex., serve the Perryton Church about which they write. In continuing its inter-Mennonite contacts, this church is co-sponsoring a radio program with a men's group from the Balko (Okla.) Mennonite Brethren Church.

Clarence Jordan, Route 2, Americus, Georgia, is the director of Koinonia Farms, a community of witness for brotherhood.

William Klassen, 273 Jefferson Road, Princeton, N. J., will lead the Bible study program of the Estes Park youth convention, July 10 to 17.

Lyman Hostetter, 8922 Songfest Drive, Pico Rivera, Calif., is pastor of the Bethel Church, Santa Fe Springs, and president of the Pacific District Conference.

CREDITS

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THE MENNONITE

722 Main, Box 647, Newton, Kan. 67114. Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 647, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

Lyman Hofstetter

Our American churches have gradually awakened from their slumber. They have realized that we have been sending missionaries to foreign soil for decades and yet have done scant evangelizing outside of our ranks here in the homeland. It is a refreshing awakening and we should move forward to our task with vision and vigor.

But as we begin to awaken to our mission at home, there is one word of caution which could well be sounded. We need to take a long, hard look at the biblical pattern of evangelism. There must be first of all a recognition that Christianity witnesses to the whole man. Our preaching of the good news about Jesus Christ should endeavor to direct men into a right relationship with God (vertical encounter) and into a right relationship with other men (horizontal encounter). We need to present the entire gospel to the whole man. Secondly, we should note that both the biblical record and the course of church history reveal that personal regeneration (vertical) is basic; while social reform (horizontal) follows.

The fact that some evangelizers have failed to complement the preaching of personal regeneration with the practice of social betterment does not invalidate the spiritual maxim that getting men right with God is still the prior concern. Zacchaeus made things right with his fellowmen after he had a personal encounter with the Saviour. The prodigal son was reconciled to his earthly father following his acknowledgment of sin to the Heavenly Father. Philip's primary concern for the Ethiopian was the man's personal relationship with Jesus Christ, not a discussion of the race problem. (After the Ethiopian was converted, they were undoubtedly on much better terms to discuss the race issue.) Prison reforms came into being after the Philippian jailor had responded to Paul's message of personal salvation.

In the history of the church two organizations have played an important role in meeting the social needs of mankind. They are the YMCA and the Salvation Army. It is significant to note that D. L. Moody and William Booth, founders of these two organizations, both preached a message emphasizing personal regeneration, followed by an ensuing social reform.

We lose the biblical perspective if we seek social reform without a clarion call to a personal commitment to Jesus Christ. Likewise do we miss the message of the Scriptures if we stop short simply at personal conversions. The Apostle John reminds us in his epistles that the test of our proper God-relatedness is our ability to become properly man-related in the complex social issues of life. Our love for the brethren reflects the genuineness of our love for God.

Let us hold high the banner of personal regeneration. Men are lost without the love of Christ. We should seek to bring them into a right relationship with God through Jesus Christ. Let us hold equally high the banner of social reformation. Men are in turmoil and fear if they cannot live peaceably with their fellowmen. We should seek to effect the harmony which Jesus covets for His children.

Nevertheless, in all our strivings we must not lose sight of the biblical directive; personal regeneration followed by social reformation. In more mundane terminology, let us keep the horse before the cart but let us make sure the cart is following behind.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

80:22 JUNE 1, 1965

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Those Dangerous Two Weeks

Do you really need a vacation?

"We can leave the archery set," suggested my wife, "nobody used it last year."

With the irritation born of weariness, I pulled out the bow and arrows and the padded target. By rearranging the rest of the luggage I managed to shut the lid of the car trunk. Of course the three children in the back seat were wedged in among clothes, cameras, and boxes of linen. The shelf at the back window was filled with books and other small things. The two of us who were to ride in the front had as our share the cat in his carrier and the large thermos bucket filled with lunch.

As we cleared the driveway, someone attempted a bit of gaiety by saying, "And away we go!" But we did not go far. Who does?

After a mile of tedious traffic we wondered if we had turned out the basement light? Also, one member of the family was *reasonably* sure that an upstairs window had been left open. Since we could not face two weeks of living with dire uncertainties the automobile was turned around for the return. Personally, I checked on the basement light (which *was* out) and the upstairs window (which *was* closed), and then we started off again.

When we had settled down to the monotony of the throughway driving I began to question: "Why do we do this every year?" And I noticed that hundreds of other families were on the road going or returning from a *vacation*. Undoubtedly, this annual flight from home is part of an accepted way of life—for people who can afford it, that is. This conclusion brought on a guilty feeling.

I'd seen with my own eyes hundreds of people who can't scrape the money together for any kind of vacation. Sitting on the front steps of shabby houses in Philadelphia, and leaning from the windows of stifling tenements in Harlem at this moment would be the same people whose faces had blurred together as I rode past on train or bus. Millions of families in the world cannot get away from the day-by-day environment for one day, much less for two whole weeks. Affluence and poverty are vastly different worlds.

We have a rationalization ready, of course. It is found in the conversation of a pampered boy with his mother:

"Freddy, eat everything on your plate. Thousands of starving boys in the world would be glad to have that food."

"But Mother, if I don't eat it you just throw it in the garbage can—how does that help the starving?"

If my family and I had stayed home this year that would not have enabled any others to get to the mountains or seashore. Uneasily, I found an answer to that. If all who try to be Christian, and who can manage a yearly vacation would plan on a trip every second year and on the alternate year give the money through a reputable agency, at least one poor family could have its turn. This share-and-share-alike plan would not ruin the health of any family.

Vacations Superfluous?

As a matter of fact our home has a small yard, a porch, and some air-conditioning; this must be true of most vacation addicted, middle class households. Two weeks would not be miserable, and they could be broken up by "togetherness" on day trips and picnics to local areas.

This line of reasoning raises the larger question of whether or not

Glenn H. Asquith

Millions of families cannot get away from the day-to-day environment.

Light Housekeeping
1 and 2 ROOM APTS.
APPLY WITHIN

vacations have served their purpose. Does today's life make them superfluous?

Not too many years ago the self-described "head of the house" worked in the same place day after day, the housewife, minus gadgets, spent most of her time in the home, the children went to school and back and to church on Sunday and a few parties, but now the automobile and other widely used inventions have changed all that.

I, and my friends, are often away from our places of employment on business trips. We have many breaks in the monotony. Our wives are not tied to the kitchen or nursery—they get in the car and go for miles to varied activities. The schools provide cultural excursions for the children in addition to the family schedule.

Two weeks away from home do not present a novel experience to many people in our circumstance (which is comparatively modest, I assure you!). To the poor, vacations could still be as magic as they were to us years ago and to our parents.

Even so, a proper vacation may have a Christian purpose. Even though we need not go to the place of work or learning, our home remains one point of the daily orbit. The house is a way-station with the tracks in both directions. Perhaps, in order to get a new vision it is helpful to leave the stations and the tracks behind and break the accustomed orbit for adventuring into new situations where we can encounter new things and have dialogue with strangers. We speak of this as finding out how "the other half lives." And, better still, living as the other half lives.

Theology and Vacations

In the Bible we have good examples of "vacations" on the highest level in the accounts of Jesus, Paul, Moses, and others "withdrawing" for periods of time to commune with God and be free to hear His voice and see His vision. The habits of our regular routines may be insulations against the eternal words of our Creator.

I think, sometimes, that a theology is connected with vacations. We say we go away for "recreation." Although this word means something else to us in our day, it actually denotes a "re-creation" of the person. I am conscious of the teaching that man is created in the image of God. And I am often painfully aware that others must see very little verification of this origin in me. But I must believe that it is there and that something can be done about it.

Frequently, famous paintings have been lost for many years and then, by accident, a fleck of paint falls from a portrait or landscape and an expert sees an older picture underneath. With extreme care the craftsman scales away the newer layer and eventually lays bare the masterpiece. It seems to me that an outer layer of patterned living may cover my real and best self. To break away from this patterned and controlled life even for two weeks may serve to peel off the accumulated grime of conformity and self-seeking until the man is revealed that God intends me to be.

Vacations Are Not Total

All of this, of course, is dependent upon what I have called a *proper* vacation. More often than not the two weeks away from the job become the most dangerous two weeks of the years. In my earlier years I was employed in a business office and I recall, vividly, one late afternoon when one of the owners of the firm came in excitedly and said that he had cleared his desk and was all set for his vacation. He asked me to send a telegram to his wife who had gone ahead of him to their summer place: "Same time, same place. / All set for an 'h' of a pace." He wanted to spell out the "h" word but Western Union would not permit!

But that expresses our common attitude toward the vacation period. After all I have but two weeks out of a whole year and I must do all of the things I cannot do at any other time—rush, rush, rush! Don't miss any of the fun! And at the end of the period, the weary heart and mind will look toward the job as a blessed refuge from the "h" of a pace I have set for myself. But a proper vacation, now that is different!

I remember with joy one two-week period when we rented an old farmhouse not too far from the sea. To our son's disappointment we decided to spend some of the days sitting in lounge chairs in the yard under the great trees. We felt the sun and friendly breeze on our cheeks, we napped from time to time, we read good books which had been accumulating. Something happened to me hour after hour and at the end, instead of dreading the return to the job I was filled with splendid resolutions of how better to do my task and how better to live with those whom I served. For once I knew the true meaning of recreation. And I was surprised at the extent to which this renewing helped me reevaluate the work back home. Possibly a vacation can best be justified by the need for backing off for a new perspective on the profession of the position by which a living is earned and achievement accomplished. In art galleries I have found that many paintings can be enjoyed only by the long view from the far side of the room. This principle holds good for the labor of the hand and brain.

Another thing I have learned about vacations is that they cannot be total. Good habits of eating, sleeping, and behaving may not be left behind in the locked house, but must be taken along if the vacation is not to turn out tragically. A sensitive, expensive motor using high octane gasoline cannot be shifted to heavy crude oil without hopelessly fouling up the mechanism; no more can a high-principled man, woman, or young person change suddenly to shabby living and intemperance without permanent damage. For me, these habits and convictions have included regular church attendance, Bible reading, and prayer. A Christian vacationer does not "get away from it *all*," but only from some things since he cannot get away from himself.

But how did I get started on these long thoughts about vacation? Oh yes, I was out on the throughway floating along, when I began to wonder if this kind of thing was right, useful, or necessary.

In my own mind I think I have explained vacations to some extent—at least I think I understand the implications more clearly. And that plan of an every-other-year trip in favor of sending another family seems to me worth exploring.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 67114

When Children Ask about God

Ellis G. Guthrie

No greater heritage can parents pass on to their children than a deep faith in God. From this stems all moral and ethical living. Here also lies the undergirding that prepares the new generation for life. But the problem is: How can we explain God to our children? How can we teach them about a person we have never seen?

A lesson plan is needed for effective teaching in the public school or Sunday school. The most effective teaching in the home comes whenever the child asks a question. The temptation to plead "too busy" must ruthlessly be put aside. A wedding, a funeral, a baptism, a dedication of a baby are but a few experiences that open the floodgates of questions and the opportunity for teaching. If we have thought about these situations, we will be ready.

These events are in some way a part of the experience of every home. Other experiences supplement them. Family devotions will lead to many questions. A careful selection of scriptures and Bible story books stimulate a child's questions.

A young mother faced the problem of answering the questions her six-year-old daughter asked after playing with a Catholic friend. The mother made plans to enroll in a church membership class so that she might be better able to answer her daughter's questions. Any pastor would be glad to have a similar class for parents who want to be more effective teachers of their children.

Teach Our Love For God

And what we teach depends as much upon what we are as upon what we say. What we are depends upon our philosophy in regard to God and to our children. Here are three musts for Christian teaching: we must love God and believe in His eternal goodness; we must love our children and desire their eternal welfare; we must consider our children as belonging primarily to God rather than to ourselves. The psalmist writes, "Lo, sons are a heritage from the Lord, the fruit of the womb a reward (Ps. 127:3). Someone has put it this way, "Parents are baby-sitters for God."

A parent cannot teach his children about the love of God if he himself does not love God. It should be equally obvious that a person cannot successfully teach his children if he does not love them. Most parents love their children but a mistake that too many make is to *love themselves through their children rather than to love them for themselves.*

And so parents take their children's successes or failures in a personal way. They are elated out of all proportion at their successes and chagrined likewise at their failures. The parent's actual concern is not for the child but for self. Why? Because the parent sees himself succeeding or failing in the lives of his children. This often leads to harsh discipline. The child fails in some area of endeavor or is guilty of some breach of discipline. The parent is not able to love himself through the child now. He is frustrated and angry and disciplines harshly, where light discipline is called for, or none at all.

No doubt all of us are guilty of this to some degree. To remedy this, try to think of your children as a trust from God. This leaves you free to enjoy their successes without becoming angry at their failures. As we love our children and discipline them in kindness they come to understand that their relationship to God is in a similar vein.

God Is Greater Than Dad

Because parents are not perfect they need to tell their children that God is greater and better than mother and dad. This does two things. First it teaches the child something of the greatness and goodness of God. Secondly it softens the let-down a child feels when he inevitably finds his parents guilty of mistakes.

Perhaps to the child the most serious mistake his parents can make is in the area of discipline. When he has been disciplined unjustly, we, who are guilty, need to say "I was wrong." This is, now, no reflection upon God because He is greater than we and never makes any errors.

We have a further need to admit our mistake to our offspring. The parent who does not confuses his child about God's love and fairness. Furthermore, he endangers the child's confidence in him. To be sure children are resilient and bounce back from disappointment. But the parent who consistently refuses to admit his errors is robbing himself of the child's confidence, and forfeiting the effectiveness of any good teaching he might do.

Several years ago, when our oldest daughter was five or six, I punished her for what seemed a rather serious disobedience. Almost immediately I discovered that I had been hasty and the matter was not at all as it had seemed. While the tears were still running down her cheeks, I said, "Barbara, Daddy made a terrible mistake. I was wrong in punishing you. Will you forgive me?"

Almost immediately the tears stopped and her little face broke into a smile. Her voice had no trace of bitterness when she spoke. "That's all right, Daddy."

The confession was a little hard on my pride but worth it when I saw her look of love and confidence.

Parents make a major contribution in teaching their children about God when they take, not send, their children to Sunday school and church. Otherwise, in the minds of the children, religion is not for adults and as soon as they feel adult they quit attending church.

How can parents be encouraged to come with their children? In our present congregation we have seen parents who had not done so before start bringing their children to church. When I called on these parents who are lax I pointed out that my experience in two pastorates had been that a majority of the inactive are those who were sent, not taken, to church and Sunday school as children. The parents who really believe in God and are concerned enough about their children did something about it.

They began to realize, as we all should, that the greatest gift we can give to our children is an unquestionable faith in the greatness and goodness of God.

NEWS

Evangelicals Enter Self-critical Stage

Mennonites are becoming more deeply involved in the National Association of Evangelicals. One person who attended the annual meeting of the conservative group of denominations in Minneapolis, April 27-29, was impressed with the number of Mennonites among the 1000 delegates and visitors. The Mennonite Central Committe was among the exhibitors.

Five of the group's thirty-four member denominations are of Mennonite background, if not always in name. They include the Brethren in Christ, Evangelical Mennonite Brethren, Evangelical Mennonite (U.S.), Mennonite Brethren, and the United Missionary Church.

Several General Conference congregations also hold membership in the National Association of Evangelicals. The group also admits persons as members which list also includes some Mennonites.

Mennonites are represented in the leadership structure of the NAE. President of the group is Jared F. Gerig, president of Fort Wayne (Ind.) Bible College, a United Missionary institution. C. N. Hostetter, Jr., Grantham, Pa., is the chairman of the organization's World Relief Commission, which seems like a natural for this Brethren in Christ leader since he has also been the chairman of the Mennonite Central Committee for many years. (The commission's most significant project has been relief work in Burundi in cooperation with MCC and Church World Service, the relief agency of the National Council of Churches.)

Arthur M. Climenhaga, Wheaton, Ill., is executive director of NAE, and a former Brethren in Christ missionary. Clarence E. Fast, a Mennonite Brethren member, is chairman of the Social Action Commission. This commission depends on other Mennonites since Maynard Shetler, Scottdale, Pa., and Frank Wiens, a Mennonite Brethren, are also members here. Shetler, a member of the (Old) Mennonite Church, is a member of the NAE as an individual. The Mennonite Church is not a member denomination.

A non-member Mennonite featured prominently on the Minneapolis program was Myron Augsburger, president-elect of Eastern Mennonite College, Harrisonburg, Va., well-known for his interdenominational evangelistic work. In a major address to the convention he said that there is too much cheap grace and not enough discipleship in grace.

Augsburger encouraged his hearers to witness to society. He called upon them to give themselves to the service of the world.

"We can confront society," he said, "with the best evidence of all—our transformed lives—that Christ is relevant today. We can be the salt of the earth in losing ourselves to enrich the lives of others."

Prominent in Augsburger's address was the note of self-criticism of the NAE movement which appeared in many other addresses. "The greatest hindrance to the evangelical church," he said, "is Christians who are inconsistent in their lives."

The NAE was formed in large part to offer an alternative to other ecumenical movements. As such it has been openly critical of the National Council of Churches which includes most mainline Protestant groups. To distinguish themselves from other Protestants, the NAE and those related to them in spirit have resorted to calling themselves "evangelicals." The use of the name itself may sometimes suggest a critical stance.

But many of the group's leaders see their own need for criticism. Said Ralph L. Keiper, Philadelphia, "My problem often is not with the liberals or others but with us evangelicals who profess with our lips but harbor secret doubts."

Keiper suggested to his hearers the necessity to do a little research into their own lives before probing into the lives of others. Alluding to convention theme, "A World in Crisis—the Church Involved," he said, "There is crisis in the world, but there is also crisis among us. We need to be segregated, but only segregated so we can integrate. We must be so separated to God's message that we can then successfully infiltrate the world with the Good News."

Keiper, who is research director of Evangelical Foundation, hinted that the church had focused too much on itself and too little on the world. "We must attempt," he said, "to break away from the spiritual monoxide breathed by saints separated in a cloistered hermitage and take our message to a world in need."

Whether the NAE brand of Chrisianity was up-to-date in either a religious or social sense bothered some of the convention leaders. John Haggai, a Georgia evangelist, felt that the group was related to earlier forms of American Christianity. "The evangelicals had much to do with the establishment of our society," he said. "They started colleges, moved into all facets of society, helped mold the political climate and later did much in doing away with the slave trade."

The problem to which Haggai hinted, David L. McKenna, discussed more openly. "We live in a displaced generation of American mind, society, and religion," he said. "But perhaps evangelicalism that was nurtured in the soil was not able to cope with the pavement. The twentieth century mind, society, and religion have changed. The Christian culture of the nineteenth century has changed to the secularized culture of this century. Religion and life in general are superficial."

He added, "Evangelical Christianity is a displaced influence in a displaced culture. We are threatened by the culture. We are an unwanted voice. From a nineteenth century majority we have become a twentieth century minority."

McKenna, who is president of Spring Arbor (Mich.) College, felt that even from this stance Christians should move into the world. "We have too often retreated to our islands and towers," he said. "Now it's time to seek the action of involvement in the teeming throngs."

This type of action involves delving into social issues. But how it should be done was not quite clear.

"I personally don't feel marching at Selma is the right answer," he said, referring to recent civil rights demonstrations. "But we do have to be involved as redemptive men in our own level of society. We must be compassionate and concerned, and we can do this without moving into the political circumference."

The isolation of Christians from world affairs was also borne out by an educational film produced by the NAE and shown for the first time at the convention. "Anything Can Happen" carried criticisms of the evangelical movement as gleaned from interviews in homes, offices, shops, on the street, and by mail. Some of the evaluations included the following:

"Quality in anything is considered worldly."

"We must meet the unchurched without a 'holier than thou' attitude."

"We're too busy in church to help people outside."

"The church is anti-intellectual and sentimental."

"No phase of the church deals with the world as I know it."

The film makes it clear that no easy answers exist to the problems of witnessing. But it needs to be done. Basic patterns suggested included: "be concerned and extend Christian love in all situations; accept people as they are; pay attention to the needs of others and follow the best method of reaching each individual; go where the people are."

The film agreed that the church needs to be involved in a world in crisis. The convention demonstrated the difficulty of doing this in fact.

This was reflected in the series of resolutions adopted by the convention. Many of these dealt with social problems. Obscenity, civil rights, and morality, drew the longest pronouncements.

In the field of obscenity the NAE called "upon all Christian people to increase their efforts to raise the community standards of decency." It suggested that "Christians lend their support and active cooperation to civic organizations dedicated to the combatting of obscenity."

The resolution on morality extended the same concern. Since "America is on the verge of a moral collapse" the NAE called for "prayer and spiritual renewal" and for "a campaign of protest against pornography and entertainment which would be interpreted as amoral or immoral in character."

The group also called for stricter laws and controls "against all types of literature and activities which stimulate and condone sexual promiscuity." And it asked Christians to commit themselves "to the Bible as the basis of our code of ethics, especially as expressed in the Ten Commandments and the Sermon on the Mount."

In the area of civil rights, the group said, "We commit ourselves to courageous Christian action for the advancement of freedom for all people." Nine years ago the group stated its opposition to "discriminatory practices against racial minorities" and pledged to live up to its "moral responsibility to work effectively and openly for . . . equal rights and opportunities for every individual."

The statement seemed to be critical of civil rights demonstrations when it said, "We deplore . . . the by-passing of lawful avenues to secure redress for real or supposed breaches of social justice." It also commended "those communities which are peacefully solving their civil rights problems."

The most specific suggestion for the cure of injustice was "the transformation of mankind through faith in the gospel of Jesus Christ [which] breaks down prejudices and causes justice to prevail."

A resolution on the "immigration laws" conveyed a latent expression of anti-Catholicism. The NAE gave its support to "the national origins quota system and the present immigration laws." The reasons given for opposing any proposed liberalization of immigration was that some groups might tend to dilute Americanism. It saw the immigration laws as protecting "our society against infiltration by influences subversive of the American way of life."

One part of the American way of life is "separation of church and state which cannot be readily understood or appreciated by people who for a lifetime have been taught that the union of church and state in some degree is a divine imperative."

Heavily nationalistic and militaristic was the resolution on "communist aggression" which endorsed by implication the American intervention in Vietnam and the Dominican Republic. "We commend our government," the NAE said, "for every evidence of resistance to communist efforts to extend its enslavement of free men."

Other resolutions opposed a United States envoy to the Vatican, school bus transportation for parochial school children, and federal aid to sectarian schools.

Observers at the convention from the General Conference Mennonite Church included Orlando Waltner, Newton, Kan.; Walter H. Dyck, Arvada, Colo.; and Vern Preheim, Newton, Kan.

Others from the Minneapolis area attended, including John A. Esau, pastor of the Faith Church. In an evaluation of the meeting published in the *Canadian Mennonite,* he criticized the NAE for not really coming to grips with the major issues of the day. He said, "In a convention whose theme was 'The World in Crisis' there was no place on the program for discussion of such vital issues as peace and war, the population explosion, poverty, the unneeded generations of the old and young, urban development, extremism, capital punishment, nationalism, and a host of other crises facing the church."

Esau noted the concern of the group for involvement in the needs of the world, but felt that the answers were inadequate. "How is the church involved? Here I would have to say that the NAE convention did not provide a uniform answer. For some, it was the traditional answer — preach the gospel and build the organizational church, only do it better than before."

The most positive answer, Esau felt, came from Richard C. Halverson, who in a closing address called for a church "that penetrates society." Pastor of the Fourth Presbyterian Church, Washington, D. C., Halverson said, "The church is not so much like an army marching with banners flying—but more like a small task force engaged in guerilla warfare—infiltrating and penetrating every structure of society. . . . The work of the church lies outside the 'establishment' and everything within the institution is in order that the church may do her work in the world."

TAIWAN IS SPIRITUALLY ALIVE SHELLY REPORTS ON ASIA TRIP

"A vital church exists in Taiwan. Eight General Conference churches are located in three centers — two in Hwalien on the east coast; two in Taipei, the capital city; and four in Taichung, the provincial capital," reported Andrew R. Shelly, executive secretary of the General Conference Board of Missions, upon his return from a trip to the Far East. He spent six weeks, from March 23 to May 4, visiting mainly Taiwan but also visiting Mennonite Central Committee work in Korea and Hong Kong and spending some time in Japan.

"The Lord has given us wide open doors for the spreading of the gospel in Taiwan," he commented when recalling meetings with national Christians, missionaries, and Christian leaders of many groups. He reported visiting areas with large populations but with little or no gospel witness. Plans were discussed in various meetings for the occupying of some of these areas. "The aim of the work in Taiwan is to develop responsible partnership with national churches." In a meeting national leaders pointed out that more workers from North America are greatly needed.

Shelly referred to the spiritual vitality of the total work. The 76-bed Mennonite Christian Hospital in Hwalien is one example. Many people with dire physical needs are helped, but the spiritual ministry is planned as carefully as the physical ministry. A full-time evangelist and a half-time chaplain are serving. A prayer meeting is held every morning and at midmorning a service for the clinic patients. A tract rack is well stocked and kept fresh at all times.

An evangelist accompanies the mobile clinic on its trips to the mountains. Doctors and nurses seize opportunities for witness. A Presbyterian missionary who visits many mountain villages said, "I rarely visit a village that I don't find someone who has found the Lord at the hospital."

The aim of the agricultural program is to give students agricultural skill with a thorough grounding in Christian experience and knowledge so that they might be effective witnesses and leaders in their communities.

Said Shelly, "At the present time Protestantism in the world is growing only at the rate of two million a year. Confucianism alone is growing at the rate of fifteen million a year. This can be the golden hour for Christian missions. We need a new dedication to the task of fulfilling the total mission of the church."

WORDS AND DEEDS

W. A. Visser 't Hooft, general secretary of the World Council of Churches, says that current church divisions "are not between the churches, but between those people in *all* churches who take their stand definitely on the Bible and those whose thought is dominated by other considerations." In speaking to the British and Foreign Bible Society, he declared that "practically all divisions started with a disagreement concerning the true interpretation of the Bible, but by far the strongest common tie bringing and holding the churches together is the Bible. The growth of the ecumenical movement took place at a time of renewal of biblical theology." He added that the Bible essentially presents two basic truths for unity movements: "unity must become tangible and visible" and "unity does not mean uniformity as the New Testament shows us an extraordinary richness in its various structures and forms of expression."

The Board of Christian Service through its executive committee sent a letter to the President of the United States on May 6 expressing deep concern about United States policy in Vietnam. The letter urged settlement through negotiation and suggested that the United States halt the bombing in North Vietnam. It commended the President for his April 7 offer of economic aid to all of Vietnam.

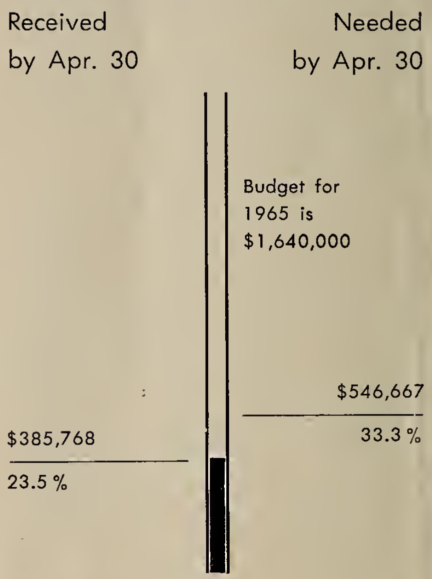
Youth Opportunities Unlimited is the name of a Canadian Board of Missions program in Winnipeg at Notre Dame and Langside. The project aims to help Indian-Metis through pastoral counseling and tutoring of high school dropouts. Ed Brandt, George Newfield, and youth volunteers make up the staff.

Eighteen men from the Manitoba Disaster Service unit went to Minneapolis in May to help clean up debris following a recent tornado.

The capital punishment statement published in our April 27 issue has been reprinted and is available from the Board of Christian Service, Box 347, Newton, Kan.

Malcolm Wenger, Lame Deer, Mont., in speaking to a mission conference at Canadian Mennonite Bible College said, "When we first came to the Cheyennes I felt pretty sure that I had a message to give them. It didn't occur to me that there was some listening to do, too!" He has served as missionary to the Northern Cheyennes for twenty-one years.

CONFERENCE STEWARDSHIP



Percentage-wise receipts in support of the causes of the General Conference picked up somewhat during the month of April. However, since the budget is higher this year, and even though receipts are about the same as last year, we are apparently farther from the goal as of April 30. It may be intersting to note that during the first four months of 1964 a total of $386,732 had been received. During the same period in 1965 a total of $385,768 has been received. We are not breaking this down by boards at this time but will do so at the half-year mark.

For those of you who will be attending the conference sessions in Colorado during July, it will be noteworthy to make comparisons in the area of conference support during the past tri-ennium. You should feel free at that time to ask questions so that you may be informed as much as possible.—*Wm. L. Friesen, Conference Treasurer.*

CHURCH RECORD

CALENDAR

Conferences and Commencements

June 3 — Mennonite Biblical Seminary, commencement.

June 7 — Bluffton College, commencement.

June 10-11 — Mennonite Cultural Conference, Bluffton, Ohio.

June 17-20 — Northern District, Freeman, S. D.

July 2-6 — Canadian Conference, Clearbrook, B. C.

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967 — Mennonite World Conference, The Netherlands.

Northern

June 13—Bethel Church, Mountain Lake, Minn., mission and children's day.

Western

June 13—Tabor Church, Newton, Kan., church building dedication.

BAPTISMS

Apostolic Church, Trenton, Ohio, on Apr. 11: Ora L. Day, Martin Arnold, Teresa Schubert, Pamela Schubert, Janet Wineberg, Robert Harbaum, Kathleen Day, Cynthia Wright, and Joan Imhoff.

Bethel Church, Pekin, Ill.: Debra Wolfer, Russel Roth, Dean Oswald, Steven Sommer, Brian Sommer.

First Church, Wadsworth, Ohio, on April 8: Henry Beheydt.

DEATHS

Nick K. Hiebert, First Church, Reedley, Calif., was born Aug. 18, 1889, and died May 1. He is survived by two daughters and three sons.

Agatha Regehr, Bethesda Church, Marion, S. D., was born Feb. 10, 1896, and died May 12.

Lena Schul, 89, Apostolic Church, Trenton, Ohio, died May 3.

Harvey W. Taves, Kitchener, Ont., director of the Mennonite Central Committee of Ontario died on May 11 at the age of 39. He had served the Canadian office of MCC in Kitchener, Ont., for about fifteen years. He was a member of the First Church, Kitchener.

Herbert Weyland, Lehigh (Kan.) Church, was born May 23, 1903, and died May 3.

MINISTERS

Herman Adrian, Rosemary, Alta., a spring graduate of Bethel College, will serve as summer assistant pastor at the Toronto and Hamilton (Ont.) churches.

MARRIAGES

Peter P. Andreos, First Church, Newton, Kansas., and *Helen E. Buller,* Del-Rey, Calif., on May 8.

Danny Conarroe and *Vera Mae Stretcher,* both of Apostolic Church, Trenton, Ohio, on May 8.

Richard F. Piper and *Marian Regier,* Bethel College Church, North Newton, Kan., on April 17.

Correction: Howard C. Waller, Plentywood, Mont., and Karen Baerg, Bethel (Lustre) Church, Frazer, Mont., on Apr. 24. It was erroneously reported in the May 18 issue that Karen was a member of the Mennonite Brethren Church.

VISUAL AIDS

Profiles of Promise, a 28-minute, 16mm, black and white film with sound, tells the story of the work of the churches to help needy people overseas. The picture was filmed in Chile, Ghana, and India for Church World Service and portrays vividly urgent human need in areas where Mennonite Central Committee workers also serve. Profiles of the lives of three very different families show the drastic changes made through the help of Christian relief and service ministries. Order the film from the Audio Visual Library, Box 347, Newton, Kan. A freewill offering is requested.

WORKERS

Roland H. Bainton, who gave the first Menno Simons lectures at Bethel College in 1963 will return for the annual lectureship this fall to speak on "Erasmus and the Anabaptists." The dates are Oct. 31 to Nov. 2. Bainton was formerly professor of ecclesiastical history at Yale Divinity School.

Howard Baumgartner, Berne, Ind., was elected as a Central District Conference representative on the Bluffton College Board of Trustees succeeding to the position vacated by his father, Elmer Baumgartner. Mrs. Victor Sommer of Pekin, Ill., and Mrs. Hiram Diller of Pandora, Ohio, were elected to the Bluffton College Women's Advisory Council.

J. J. Esau, Mountain Lake, Minn., General Conference evangelist, visited Pennsylvania churches during April. He is scheduled to visit churches in Man. from May 27 to July 5.

Ray K. Hacker, Elkhart, Ind., has resigned as librarian of Mennonite Biblical Seminary, a position he has held since 1962. He will take an assignment in the library of Rider College, Trenton, N. J.

Russell A. Lantz, Bluffton, Ohio, is retiring as professor of school music at Bluffton College after thirty-eight years of service. During this time he directed the college's vesper choir for twenty-eight years in which an estimated 1350 students have sung. He will continue to teach occasional courses and may do some private teaching in voice.

Mrs. Woodrow Little, Bluffton, Ohio, has been employed as a part-time teacher of physical education at Bluffton College.

Howard Musselman, Orrtanna, Pa., and *Raymond Schlichting,* Hillsboro, Kan., were recenty appointed by Mennonite Central Committee as additional members to the Mennonite Mental Health Services' board. Musselman and Schlichting have served as board members of Brook Lane Hospital and Prairie View Hospital, respectively. At the April MMHS meeting, Musselman was also elected vice-chairman of the Board.

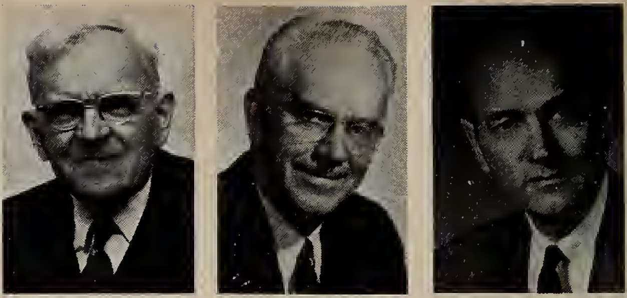
Robert Ramseyer, Miyazaki, Japan, General Conference missionary, is one of two members from the Miyazaki Prefecture on the Kyushu Bible Committee for the Japan Bible Society. Since last summer colporteurs from the Japan Bible Society have been working in the prefecture, selling scripture portions door-to-door. As many as twelve men have been working and have tried to reach every home.

James M. Read, president of Wilmington (Ohio) College will give the commencement lecture at Bluffton College on June 7. His topic: "Can Education Be Higher and Christian?"

He served in Civilian Public Service during World War II after having been a college professor at Lycoming College, Williamsport, Pa.

NEW ADDRESSES

Mrs. Amelia Penner, 1603 Lexington, Wichita, Kan. 67218 [32]
Gene D. Kaufman, 703 Vendome Lane, Manchester, Mo. 63062 [36]
Paul Selman, 3043 Wilshire, Markham, Ill. 60428 [274]
Robert L. Schmidt, 13407 Markdale, Norfolk, Calif. 90650 [284]
Erland Stucky, 114 North Pitt, Olathe, Kan. 66061 [19]
John F. Wilson III, 3025 Lynn Dr., Franklin, Ohio 45005 [34]



Roland H. Bainton, Russell A. Lantz, James M. Read (Workers).

Key to congregational code numbers in brackets is available on request.

WORK

Married couples are needed by the Mennonite Central Committee (Akron, Pa.) to serve as leaders of summer voluntary service units at Children's Center, Laurel, Md.; Wiltwyck School for Boys, Esopus, N. Y.; Kings View Hospital, Reedley, Calif.; and Boys Village, Smithville, Ohio.

LETTERS

REPENTANCE FOR THE CHURCH

The following is "a letter of concern" from "one congregation of Christians" to "fellow Christians throughout the United States." A copy was sent to us by Vincent Harding who is a member of the Reba Place Fellowship.

We believe that the United States stands on the threshold of disaster. Present U. S. policies in Vietnam and the Dominican Republic are vivid indications that something is seriously wrong, while the recent tornadoes, floods and earthquake are samples of what must and will happen to any people who continue such a disastrous direction.

We cannot simply dismiss these tornadoes and floods as the normal disturbances of an emerging springtime. There is an added dimension. Never in recorded history has there been a Mississippi flood to compare with this one. Nor can anyone remember when so many tornadoes wrought such widespread destruction in this heavily populated, central midwestern part of the country. Some might consider it a mere coincidence that such unusual tragedies should strike almost simultaneously and that they should come at the very time when the U. S. has persisted in bringing a heartless and widespread destruction upon peoples of an underdeveloped nation in clear violation of international agreements. But we who know the One that "speaks and summons the earth from the rising of the sun to the setting" cannot view it as a coincidence. Nor do we believe it accidental that the tornadoes struck on Palm Sunday, and the floods mounted to their destructive levels during the week of Easter.

We believe these tragedies are related to the unbearable sin and hypocrisy of the American people: Disregard for the needs of oppressed peoples, yearly squandering fifty billions on weapons of destruction, all the while operating under the motto, "In God We Trust."

Not all natural tragedies may be understood as a direct consequence of sin. But such a relationship seems clear in this case. Those whose lives and homes have been destroyed are not worse sinners than other Americans. Rather, the relationship between tragedy and sin is along the lines expressed by Jesus, when He said of those upon whom the tower of Siloam had fallen, "Do you think they were worse offenders than all the others who dwelt in Jerusalem? I tell you, No; but unless you repent you will all likewise perish." Similarly, we testify that there is such a definite relationship between these natural tragedies and the sin of this nation, that unless there is repentance, we shall all likewise perish.

While U. S. policies regarding Vietnam and the Dominican Republic are formulated in Washington, a real cause of the trouble is not located in our capital city, nor need we look there for a total cure. A major root of the trouble may be found, rather, in the *churches.* From east to west, and north to south, there is scarcely a congregation or a denomination which does not share significantly in responsibility for the moral and spiritual decline of the U. S. The kind of hypocrisy and self-righteousness which Washington is showing in its current foreign policy is only a grand reflection of that which is found every week in the churches. The government's inability to break out of a pattern that clearly spells trouble, is typical of what has been happening in the churches for decades: material lust, destructive sexual attitudes, racism, self-righteous factionalism, hidden behind elaborate buildings and liturgies.

What is required therefore, is not some small and immediate adjustments in Washington foreign policy, but a widespread repentance on the part of church members and church groups. The nature catastrophies call us to confess and remove those sins, which in their collective form give rise to the wars and injustices so characteristic of our time. *Reba Place Fellowship, 727 Reba Place, Evanston, Ill.*

KING'S CORRECTNESS

To the Editor: Several of the statements in Pamela Mueller's letter in the May 18 issue of *The Mennonite* are deserving of analysis. I refer to those which imply that The Reverend Martin Luther King is knowingly and actively aiding communistic conspiracy. Such implications should either be satisfactorily supported or else never made.

To say that Mr. King is well-known in communist circles is not helpful. Of course he is. As a matter of fact, he is well-known in almost all circles. A number of questions arise in the reader's mind concerning the statement that "Actual photographs are available of King taking part in communist education meetings." From whom are these photographs available? Assuming they are available and authentic, precisely what does this prove? What does "taking part" mean? What sort of meetings were they? When did they take place? Where? Precisely what was King's role? It seems that it should be incumbent upon the person making such inferences to demonstrate their validity. Without this, they should not be taken seriously by any reader. As far as I know, the writer's intentions were good, but good intentions do not excuse unsubstantiated innuendo.

It is vitally important that we be informed of the "correct" ideas on the racial situation. The appropriate Christian attitude for the racial problem has been well summarized by Dr. Ramseyer in Chapter 11 of his new book, *The More Excellent Way*. I would suggest that Dr. King's attitude and behavior, as well as the views of the staff of *The Mennonite* have been rather consistently in accord with Dr. Ramseyer's conclusions. *John A. Yeakel, 706 N.W. 10 Ave., Gainesville, Fla. 32601.*

SCREENING VOLUNTEERS

To the Editor: I liked your May 4 editorial. When will you tell us what to do with non-Christians?

Some service agencies are inclined to turn down applicants with humanitarian motives, because they omit reciting the usual stuff about God's love, and wanting to prove their gratitude by the supreme gesture of serving humans in whatever filthy, degrading, or poverty-stricken state they may exist. (So, if no filth, degradation, or poverty existed, it would be hard to show love for God.) The above volunteers are screened out—though they care deeply about humanity—because they don't care overly much about God.

But is there any purer motive for service than simply wanting to become involved on a person to person basis, human to human level? Do agencies describing themselves as Christian really do the Christian thing by excluding or impeding individuals driven by humanitarian motives?

As you editorialized, the "wrong" kind of Christians do have a rough time. For example, "wrong" kind of Christian A and "wrong" kind of Christian B volunteered for service with Christian agency X.

A had little education, expressed himself poorly, and was not highly recommended by references. His file was on the way out. At the last exit an assistant director decided to give him a trial for a couple of months. He proceeded to come on strong, earned admiration from all parties concerned, and was allowed to complete a term.

B was returned from his place of service before his term was up and given psychiatric treatment. He recovered and applied for service again with the same agency. The file was being eased out when an assistant again took up the cudgels in his defense and accepted him on a trial basis. He too came through with flying colors. (All the restorative and rehabilitative work of a psychiatric center is meaningless unless recovered individuals are given a fair break.)

In the cases of A and B both professed to be Christian. Still it was a problem knowing what to do with them. Then there are cases C to Z that even assistant directors don't go out on the limb for: drinkers, smokers, atheists, divorcees, and in some instances, Catholics. *Martin Buhr, 99 Broad St., Akron, Pa. 17501.*

MAKE UNITY OFFICIAL

Dear Mr. Shelly: Yes, I'm with you (Editorial, April 20)! I am a member of both the General Conference Mennonite Church and the (Old) Mennonite Church, and really, I don't feel disjointed, though I have had to reconsider some prejudices. My experience in having been in inter-Mennonite situations for a number of years is that differences are respected, as they must be in any congregation, but have seemed unimportant in the deeper times of worship and fellowship. I would be delighted if this experience of unity would be made official! *Ruth Ann (Liechty) Gardner, 818 Old Boalsburg Road, State College, Pa. 16801.*

INTERMEDIATE UNION STEP

Dear Brother Shelly: Sometime ago you had a challenging editorial about Mennonite Union. This was one of the original purposes of our conference and the fathers worked at it diligently. However in recent times we have not done much along that line and you were wondering if it would not be well to discuss the question at the forthcoming session of the conference. Perhaps even consider the possibility of just presenting ourselves, that is our conference, to one or the other Mennonite bodies, with our various missions and other activities, institutions, congregations, and ask to be taken in as part and parcel of their own conference, which probably would mean the liquidation of our own conference but perhaps would bring about union.

Then later there were some supporting voices by way of letters from others that you had in *The Mennonite*. I would like to add my voice to the group that suggests serious consideration along that line at the forthcoming meeting of our conference. Perhaps your suggestion would be a rather big step to take all at once. So here is a suggestion for sort of an intermediate step.

At the one-hundredth anniversary celebration of the organization of the General Conference at Donnellson, Iowa, in 1960, the suggestion was made that our conference ask others interested to appoint a standing committee composed of three or four members of each interested group to study the situation over a period of years and report back to their respective conferences as to possibilities, progress, and other findings, each time any of the participating conferences met in regular session. This committee would be only a study group with no authority except as given to them by the various participating conferences. All this in the hope that in some years of study and report back, finally the various groups might be ready to take more or less far-reaching steps in this general direction.

The above suggestion was well received and when it looked as though it might be acted upon favorably, there was one visitor from another group expressing doubt if the time was ripe for such action, which for the time being delayed any further action. My question is now, if perhaps our General Conference in session this summer would act favorably regarding such suggestion if properly presented, say by the executive committee?

Yours, for Mennonite union. *Ed. G. Kaufman, Spelman College, Atlanta, Ga. 30314.*

Africa needs teachers, but most of all it needs Christian teachers.

God Works Through Persons

We Are Ambassadors

GOD USES PERSONS to share the news of hope, faith, and love in a world broken by ignorance; suffering, and fear. "We come therefore as Christ's ambassadors," writes Paul to the Christians in Corinth. Today our credentials for our work in the world are still the same. We are ambassadors.

God's people serve in many ways. Voluntary service is one of those ways.

What is voluntary service? It is people offering a summer, a year, or a lifetime to action for their needy neighbors. It is a person choosing to work in areas of tension and conflict to express through words and deeds the message of God's love and peace.

Service has many faces. I want to tell you about five volunteer programs of our church.

Missionaries in Blue Jeans

An old man in Algeria remembered that at a certain place there once had been a well. Because of a feud no one was allowed to use it. The well caved in and finally was covered up. He alone knew of its location. He

Wilfred J. Unruh

Thailand, Mississippi, and Greece: In areas of tension, the message of God's love and peace.

found it for young Americans working in the village.

In an operation that is a dramatic parallel to Gen. 26:14-22, they helped to excavate and clean the well. Sweet water was found.

Paxmen Gary Unruh and LeRoy Penner wrote, "This is what we want to do with every well in the valley . . . not only construct a well, but also a deep lasting relationship with every village where we work. The people do not let a move go by without notice. Our hope as Christians is that with God's guiding hand we can show these people that through our actions we have something they are missing."

Someone has called young men in overseas Pax service "missionaries in blue jeans." This is a good title. All of us are missionaries wherever we serve. Every positive witness to the love of God is a missionary act. This year ninety single young men are serving overseas under the Mennonite Central Committee. They work as farmers, teachers, builders, mechanics, printers, relief workers, travel agents, agricultural extension agents, business assistants, dairymen, and community development workers.

The first Paxmen were sent to Europe in 1951 to serve the refugees. Over 500 men have served in Pax since then. Men receive room, board, transportation, total monthly costs are between $90 and $100 per man. The Paxman, his family, and his home church are invited to cover these costs. If you feel called to serve in Pax, please do not hesitate to apply even if you cannot provide all of your support. You will be accepted on the basis of your qualifications, not on personal financial support.

Opportunity of the Century

Africa needs teachers, but most of all it needs Christian teachers. The challenge of joining the mission family overseas as three-year volunteers has been answered by sixty persons. The first group of teachers under the Teachers Abroad Program (TAP) left for Africa in the summer of 1962. They were aware that they were expected to do a first rate teaching job. They regarded their students as a spiritual trust and used every opportunity in and outside the classroom to witness for the faith.

These teachers serve in church related schools on small salaries. They teach in the fields of natural science, mathematics, physics, chemistry, languages, history, and vocational skills.

Enthusiastic reports come from the TAP teachers. "Junior high boys compete for the chance to go to school 350 miles from their home villages, and prepare their own food—really not meals—on an allowance of twenty-five cents a week. Are you willing to give three years to join them in a learning experience?"

One college president called TAP the "opportunity of the century." Many feel that God has given us a unique resource of teachers for our church at work in missions.

Expressions of Christ

Volunteers at Junior Village, Washington, D. C., tell of the questions popped by children attending Sunday school that they sponsored.

"What is God?"

"Where is He?"

"Can He see us?"

Junior Village is a temporary home for over 900 children, mostly Negro, between the ages of six months and eighteen years. A unit of nine Mennonite volunteers serves there. These workers are excited about their work. One of them summed it up in this way, "We find the children eager to learn about Jesus. Some of them ask us each day if we will have Sunday school again. We are glad for the opportunity of teaching and witnessing to these young souls."

The network of volunteers reaches around the world. In Brazil a nurse, several Paxmen, and Mennonite businessmen are seeking to help Christian families in a village in the middle of the jungle. Haiti is host to a team of volunteer nurses, doctors, agriculturalists, and community extension agents. In Mexico volunteers bring better education, introduce new farming methods and better seeds, nurse in a community hospital, and teach English to adults. A community cleanup campaign is being directed by volunteers in Gulfport, Mississippi. A youth minister and day nursery staff express the church in mission in Markham, Ill. A senior volunteer manages a reading room-coffee shop in Woodlawn, Chicago. Volunteers teach and direct a vocational training school in Crete. Care of orphans in Jordan, village reconstruction in Algeria, teaching conversational English to junior high youth in Japan—these are the expressions of the Christ through voluntary service.

Some volunteers come to give one year; others bring two and three years as an offering of work. Volunteers come with a desire to express their gratitude to Christ for what He has so freely done for them. The volunteer must have a genuine love for people, both the lovely and the unlovely. He must be willing to give himself freely.

Married couples have opportunities to serve together in this program. Provided for each volunteer is maintenance, travel, orientation, and a personal allowance between $15 and $30 monthly depending on the length of service and the agency.

People Who Help People

"People who help people" is how one Mennonite mental hospital describes its trained team of workers. Helping each other is a fitting expression of how Christians serve. God works through people to help the emotionally ill.

The Mennonite mental hospital in Paraguay is called the "House of Hope." In this name the ministry of freeing people from their enslaving hates, fears, loneliness, and remorse is well expressed. Motivated by concern for their fellowmen, 226 persons served as professional and assisting staff in four Mennonite mental hospitals this year. Volunteers serve as aides, nurses, and as assistants in recreation, industrial therapy, and crafts. More well motivated and skilled persons are needed to serve in these hospitals. These are more than just jobs. These are ways of sharing the good news that in Christ freedom may be found from oppression.

Overseas Living

Mennonite young people have the privilege of spending a year in Europe as trainees. The Trainee-to-Europe program is a special kind of voluntary service. Young people are given a chance to live in Christian homes and work overseas for one year. Young people learn that Christian brotherhood and understanding are built on trust and confidence. Work in a Mennonite home or business gives the trainee new skill and practical working knowledge in his vocational field.

Sharing the good news of hope and faith in Jesus Christ is *your* job, too. Become an ambassador for the King. Consider giving of your time in voluntary service.

Warnings for the Last Hour

Youth Convention Bible Study—IV

WHILE THE MATERIAL we just looked at (1 John 2:3-17) stressed the fact that Christians are free from enslavement to the world the author now directs his attention to certain concerns which arise because it is the last hour.

The progression of thought in this section goes somewhat like this: evidence that it is the last hour—The presence of those who oppose Christ (2:18-19); the gift of Knowledge and our initiation (2:20-27); prepare for your final encounter with Christ by continuing to dwell in Him (2:28-3:2).

The early church lived in the conviction that it was the last hour. Here the writer gives the evidence for that conviction. Many people are defecting from the Christian faith and showing by their defection that they never really belonged to the church. Apparently they had made a point of their anointing or their initiation. This initiation gave them a kind of knowledge not possessed by others, but possibly they were boasting about it to others and claiming that they had something exclusive. To this John replies, that all the Christians have knowledge through this initiation. In this framework lies have no place.

Obviously some are misleading them by denying that Jesus is the Christ. For them Jesus was perhaps a great person, but not the fulfillment of the hopes of God's people. They were slipping away from that which they had in the beginning and the author stresses the aspect of following through in their faith. Real faith is not something you begin and then drop when the newness wears off but is something that you remain in, or "dwell" in. If the promise of eternal life is ever to be realized they will need to keep their faith steadfastly and not permit the deceivers to mislead them. He puts it very strongly: They need no other teacher than the Holy Spirit which has been given to them at the time of their baptism. His initiation is real and no illusion and will continue to teach them. This squares with what the Old Testament already promised that when the last days would come God himself would become the Teacher of the people and no man would need to teach his neighbor.

More important, they are to remain in that which they have been taught. Foreign influences are tugging away at their loyalties. These influences cannot be allowed to gain a foothold in their lives if they are to remain in the Christian fold.

The climax of the argument is that eventually they will need to meet Christ at His coming (2:28-3:3). The writer would like them to be confident and unashamed before Him when He is present. He uses here some expressions which come out of the Greek political realm. The man who is confident has the right to vote. He has freedom to speak in the general assembly. What he says may be stupid or irrelevant but Greek law permits him as a citizen of the town to speak before the town council. He has a right to speak and previous experience with the fellow citizens emboldens him to speak because he knows that while they may not always accept his position they will not ridicule it. So before the Lord himself when He appears the Christian is to have no shame nor should he be tongue-tied. Imagine that if you can! What would you say if all of a sudden you were in the presence of President Johnson or Prime Minister Pearson? Most of us would surely be somewhat shy! John indicates that if we cultivate our relationship with Christ we can come to the point where we do not fear our ultimate encounter with Him neither through shame nor natural reluctance.

The relationship we have to Him is described as the child-father relationship. This relationship is also evident through action. How often people can recognize us because they know our fathers. So here, John says that once we recognize that God is righteous it also is evident that every man who is right is His child. People who brag about being children of God should instead allow others to conclude that they are children of God by observing their behavior.

We are *called* children of God. That means that we are not born God's children but through His love we are elevated to that status. Yet we are not recognized as such by the godless world. They cannot grasp our true nature because they do not have the basic equipment for doing so.

But that is not all. While we are now children of God our ultimate nature will not be disclosed—only we know that we will be like Christ himself. This hope of meeting and being like Christ serves as a purifying incentive in our lives. Our dress for certain occasions is determined by the people we expect to meet there. So John says that we know that we will meet Christ, and because of this we purify ourselves, and prepare ourselves for our meeting with Him. One doesn't appear in the presence of a dignity with barnyard dirt or sports' perspiration in evidence. This would be an insult. So to appear in the presence of Christ with the stains of sin upon us would be wrong.

What do we make of all this? We don't think much of defectors. We don't plan for the second coming. Perhaps however at the point of initiation this material hits us where we are. Initiation refers, of course, to baptism. What happens to us when we are baptized? We are initiated into the greatest body of people that have ever lived on this earth: the church. They are not perfect, but they recognize this and have learned to cope with their failings. No other single group has ever affected mankind for good in the way that the church has. More than in a sorority group or a fraternity, we find in the church a sense of belonging. Baptism is this rite of initiation and when people in the church welcome us into the membership they pledge themselves to help to bear our burdens and expect us to help bear theirs.

Furthermore as Christians we do distinguish between those who withdraw and those who stay. If you can join a church group you can also withdraw from the church whenever you desire to do so. What was happening among the people to whom John wrote was that defectors were responsible for the withdrawal of many people and he resented this.

The Christians have a future hope. More than communists who sacrifice and work for their classless society, and more than democrats who thrive on the hope for the new frontier or the great society, the Christians look forward to the moment in history when all barriers to fellowship with their Lord will be removed. We work toward overcoming sin because we know that sin cannot exist in the presence of our Lord. We do not fear our meeting with Him because it will be a lover's meeting. *William Klassen.*

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*Supplemental reading for the Sunday school lesson of June 6.

COVER

A proper vacation may have a Christian purpose.

CONTRIBUTORS

Glenn H. Asquith, Valley Forge, Pa., is editor of the "Baptist Leader." He also contributed "School Ahead — Danger?" published in our Sept. 15 issue last year.

Ellis G. Guthrie, 317 South Cherry St., Eaton, Ohio 45320, is a Church of the Brethren pastor. His last contribution appeared in our April 14, 1964, issue, "When Children Ask About Death," which has been reprinted a number of times since appearing in our pages.

Wilfred J. Unruh, 722 Main St., Newton, Kan., is executive secretary of the Board of Christian Service.

William Klassen, 273 Jefferson Road, Princeton, N. J., will direct the study in the First Epistle of John at the Estes Park youth convention, July 10 to 17.

CREDITS

Cover, Hays from Monkmeyer; 359, William R. Simmons from Ford Foundation; 36B, Paul Almsay from Unesco; 369, Orlando Waltner.

THE MENNONITE

722 Main, Box 647, Newton, Kan. 67114. Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 647, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

"THIS IS GOING to sound like heresy," the man behind the desk said to my friend. We had come for an informal chat with this leader in our church. He was a man I trusted and respected. So I opened my ears.

"Many people don't agree with what I'm going to say," he added. My breath shortened as I leaned forward. This could prove interesting.

"If they heard me say this, they would become quite angry," he said. Really? What could this be? I felt privileged to belong to such a select group. Perhaps this was the frontier where the history of the church would be remade.

"I've thought about this a long time, and I firmly believe it," he continued. Fine. It is no idle thought. I do hope that I will be able to comprehend such a profound truth.

He smiled and waited. In the hush he confided, "The Mennonite church is going to have to give more attention to city work."

What happened next, I can't remember. The silence was confused. My disappointment gave way to puzzlement. I couldn't understand what was so revolutionary in this "new" idea. I had heard it at least fifteen years before when I thought the idea was already twenty-five years old.

This experience is, unfortunately, typical of the "ho-hum" quality of thinking in the General Conference Mennonite Church. While I want to be proved wrong, I predict that little that can be classed as daring or new will happen or be said at the General Conference sessions at Estes Park this summer. This is forgivable, of course. Conferences run by consensus which means leaders are looking for the middle of the road. This is not an easy job and I grant a full measure of respect to the technicians who have pulled off the job in the years gone by and who, I am assured, will do it again in 1965.

What bothers me is that when two or three of our leaders are gathered together in a back room, the new ideas that they trade are just as bland as the one that came from the man behind the desk. Boldness in the Mennonite church died a long time ago, and timidity has become a way of life for us. With this stroke of a pen, I know that I seem to be indicting many people. But my accusation is not against individuals, but against a mood and an attitude.

And I understand why timidity is preferred to boldness. If the scolding and threatening letters which we receive and publish from time to time are a sample of the level of brotherhood in our congregations and conferences—and I know that at many places it is even lower—then I can understand why people dread to think new thoughts. The old ones give us trouble aplenty. I fear, however, that living as we are on the fearful edge of change, that we are not being true to the best in the Mennonite tradition. Sadder yet, we fail to grasp the Christian revolution.

So it is with mixed feelings that I must read Paul's testimony from his Roman prison. "For me to live is Christ, and to die is gain" (Phil. 1:21) testifies that life and death are not enemies for him, but a continuous experience. Life is union with Christ, and death only enlarges the union. So Paul does not fear death.

It is the threat of death that is used even in the Christian brotherhood. No one, of course, says, "I'll kill you if you don't change your theology." We are not that crude. We threaten reputations and jobs—a kind of social and economic death, a painful way to go.

Paul lived under the same kind of threats. The early church, after all, was no paradise of saints. Paul had his rivals who were busy muddying his reputation. "Some indeed preach Christ from envy and rivalry" (1:15) was the generous way in which he described those who were giving him the business.

In such a situation Paul might easily have accepted caution as a pattern of life. The church after all was small and should present a united front to the world. Leadership was in short supply. And as far as Paul was concerned, he had done his bit. He was now in prison for his stand. Why get in more trouble?

But he didn't hold back. He said that he would "speak so boldly that now as always the greatness of Christ will shine out clearly in my person, whether through my life or through my death" (1:20 NEB). Bold speaking is no easier today than it was in Paul's day. We may be forgetting the art in the Mennonite church, but I hope we will keep on trying. What we say may sometimes be disappointing, but we need the practice. Let us encourage one another. ESTES PARK CONCERNS—IV and A LETTER FROM PRISON—III.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

80:23 JUNE 8, 1965

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The Hand of the Creator Is Not Disguised

Fear is replaced by firsthand knowledge of God.

George Woodgates

When my children came east from California and saw their first blanket of snow, they ran outside and rolled in it. They licked it, squeezed it, pressed it into snowballs, and revelled in the feeling of it. To this day they remember the event. You may imagine the questions they asked at that time, and still do each time it snows.

In the out-of-doors children quickly see the relationship of the created world to the needs of man and the purposes of God. Here children can explore and discover, handle and gaze, and ponder the mysteries of life.

The everchanging processes of all creation evoke questions that stimulate learning. Seeing the effects of water, weather, and wind upon the rocks and the land, noticing the changing cycles of life—of birth, growth, the forces at work for survival and death—all bring a person closer to knowing and feeling the power of God's creativity.

In California many farmers depend upon irrigation water which flows down from the mountains. When the "ditch is down"—as they say in the early spring—you can literally hear the difference in the countryside. The dry ground hums as the water runs to the thirsty plants. The countryside sings with joy.

As a child I spent hours fascinated with this transition in life. I watched the eager streams of water work their way into the ground. I wondered at what happens to the homes of ants and beetles as they scurry away to safety. I observed the tiny green leaves of the alfalfa seeds burst with tremendous force through the soil—the dusty plants themselves becoming strong and green overnight. I heard the myriad frogs chirping and croaking, having appeared from nowhere; seeing and hearing the many birds which call and sing day and night.

I found myself caught up in all this bursting forth of life. And I asked many questions.

"What is life?"

"Why does all this happen?"

And in a child's way I asked, "Is this God at work?"

You have had similar childhood experiences and can verify this. Even the changing seasons bring to the growing mind an inquiring awe.

It is possible, of course, to study questions about God's created world—the moon and the stars—in a classroom. But compare this with the vital experience where a child is taken outside on a clear night, and is himself helped to identify the planets, the Pleiades and Orion, the Milky Way, or perhaps to trace "Echo I."

Recently a ten-year-old boy discussed most urgently with me the question, "Where did God come from?" He had had an opportunity to look through a telescope and see some of the moons around Jupiter, and the mysterious networks on Mars. Like the psalmist of old who was moved to ask the question, "What is man that thou are mindful of him?" (Ps. 8:4), this boy was bursting with the profound questions of life:

"Who am I?"

"Who is God?"

"Where do I belong?"

"Where is God?"

Helping children to know God as Creator and Sustainer requires more than just intellectual assent to God's laws. It demands that we recognize God as a Person—a living spirit in whose hand creation is one tool used to fulfill His purposes. Many people misunderstand God because they have no significant experiences of ways in which God's works are revealed. They are skeptical of the woods, of the animals, of "things that go bump in the night" because they are afraid of the unknown, and in such strange surroundings become uncomfortable.

As the camp fire flickers low, and the silence deepens around them they conjure half-remembered phrases about nature: "red in tooth and claw . . . nature in the raw . . . nature is cruel . . . survival of the fittest," and so forth. They wonder how this fearsome struggle can possibly fit into the plan of a God of love.

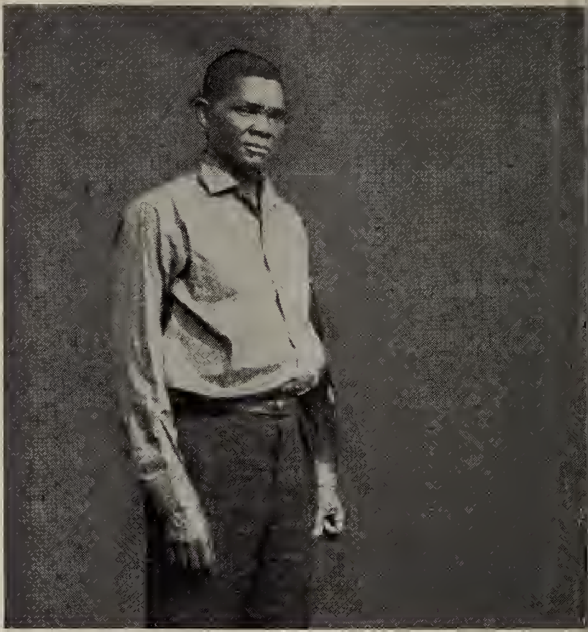
Yet when a child sleeps under the stars, handles some of the creatures, delves into the secrets of the life-processes, he loses apprehension. A sense of wonder and trust begins to grow. Fear is replaced by love, indifference by concern, and ignorance by a firsthand knowledge of God's ways and laws.

Something about the very order and precision itself gives evidence of purpose behind it. As he discovers and examines the inter-dependence within creation, and its inter-relatedness with man and the moral law, he sees clues. These lead to the belief that nature, as we call it on this planet, far from being a stage on which man's redemption is shown, is itself a part of the redemptive process designed for all the universe.

Especially is it in the creative processes themselves—which we can see, handle—that these secrets are found. For although eager seekers often first come to the out-of-doors with "eyes that see not and ears that hear not," nature does not veil her ways completely. Many patterns, laws, and habits of creatures and plant life are discernible immediately, and the hand of the Creator is not disguised. Children respond to this evidence, discovered firsthand, as readily as budding plants respond to the warmth of sunlight.

A parent, teacher, or counselor can sometimes help translate and authenticate his experience. Thus develops a fertile seedbed where fresh concepts grow and develop—not only of God's purpose for His creative work, but also of man's relationship to it. It is often at this point of honest confrontation that a child is enabled to grasp for himself a revelation of God, and, responding in eager trust, can come to know God himself.

A Chief for Days of Hardship



James Bertsche

At the fork of a path stood a bedraggled band of men, women, and children. Anxiously they discussed the path they should take through the grassy Congo plain between the Kwilu and Loange rivers.

Theirs was no idle conversation for they were fleeing for their lives—all fifty-six of them. Behind them lay the fury of the fire at Kandala. They had scattered into the darkness of the bush as straws in a whirlwind. It was now Sunday forenoon, January 27, 1964.

Behind them lay two long days of travel. The United Nations helicopters had dropped out of the skies and before the eyes of hundreds of rebels crouched in the surrounding brush took away the missionaries. They left with the promise to return as many times as necessary to evacuate the Bible school students and their families who had come to Kandala to study. But as the helicopters left, the rebels rushed out of the surrounding bush and strewed the field with poles. They thus signaled their opposition to the return of the aircraft.

The students and their families quickly gathered their meager belongings and started the journey they hoped and prayed would bring them to safety. As they crossed the nearby Kwilu River in dugout canoes they heard the staccato chatter of a machine gun up the hill at the nearby Catholic mission. Again they saw the helicopters whirring in the sky.

At dusk as they entered the first village, they heard the first wailing and saw the first corpses being carried and mourned. The machine gun had not fired in jest. Here they also met their first hostile stares and heard the first muttered threats for they were strangers and strangers had killed the brothers of the villagers.

Huddling in crowded quarters grudgingly shown them by night, and walking to the limit of their strength by day, they made their way among hurrying bands of rebels. Often they were stopped and questioned and, at times, menaced. Each time Sh'a Mulanga and other men of the party would step between their group and the rebels to answer, to explain, and to intercede.

And now it was Sunday morning. It was about ten o'clock. Rumors flew thick.

"The soldiers are on the way. People are fleeing to the forests. The rebels ahead are killing all strangers they meet. Some have tried to escape and have failed. The only solution is to join the rebel bands and to travel with them."

A decision had to be made. Among the fifty-six in the party were twenty-two adults, twenty children old enough to walk, and fourteen so small that they had to be carried at least part of the time. Scattered about was a curious assortment of salvaged possessions; two or three chickens tied together by the legs, a bicycle, a portable sewing machine, and, along the path, variously shaped bundles of clothing, pans, blankets, cooking pots, and sleeping mats. Among the wives were two who were pregnant, one nearly full term.

Should they go north and thus through a populated area with villages and possibilities of food, shelter, and water—and more rebel bands? Should they go east across the wide, hot, thirsty, and comparatively uninhabited plains?

Voices edged with irritation and fear spoke up. They urged the way to the north through the inhabited area. After moments of indecision it was Sh'a Mulanga's voice that commanded quiet and attention.

"True," he said, "to the north are villages and people, shelter and food, but there are also rebel bands. The Lord has been good to us and heard our prayers thus far but why invite

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Like Joshua,
he led
his people
across
a river

trouble? To the right are wide plains; the sun is hot and we will be very weary and thirsty but it is the shortest path to the Kasai, our land, and in that path we will meet the least people. We must do what we can to help ourselves. After that we pray."

A moment of dissent followed but, finally, the murmuring died away. Small children and bundles were again picked up and deposited on hips, shoulders, and heads, and the trek was on.

The sun hung low in the west that evening as the first members of the group came to a village overlooking the Loange River. The men put down their children and bundles and returned to aid others following behind. But even as food was being offered, a group of young men approached. They stood silent for a moment and then stated flatly: "We don't know who you are but if there should be any among you who are Baluba or Lulua—[and there were]—they will never cross this river."

Thus to the fatigue of the day was now added the chill of a veiled threat. Squaring with the new danger, Sh'a Mulanga set out to deal with this new problem. After some inquiry he discovered that he and the village chief traced their blood line to the same grandparent. Hope stirred in his heart as he made his way to the chief's house and pressed upon him his claims for mercy on the part of his whole group. The chief finally told him to go and that during the night he would discuss the matter with his village elders.

Sh'a Mulanga returned to his huddled group most of whom had already dropped into exhausted sleep and sat silently in the night awaiting the word that would eventually come. Hours later, the chief appeared out of the darkness.

He called Sh'a Mulanga aside and said: "It has been decided. You can sleep in peace. The elders will allow your whole group to leave in the morning. I don't want the blood of the friends of my kinsman on my head."

The next morning they made their way down the hillside to the river and the waiting canoes. There they haggled over the fees to be paid for being ferried across the stream. Although the decision had been made to allow them to part unmolested, this did not mean that they would be exempt from extortion. Family after family opened their pitifully small bundles and were forced to hand over shirts, cloth, money, chickens, or anything else of value in payment for being ferried across the stream.

After a morning of pressure and barter, the whole group finally found itself on the east side of the river. Sh'a Mulanga promptly called all together.

After they sang a few hymns at the stream, he said, "We have called this river the Loange but for us it has become our Jordan. The Lord truly has brought us out of a land of death and across this stream. We must praise Him. We have no stones here on the river bank with which to build an altar as did the Israelites, but our prayers of thanksgiving are the offering we lift before His face."

It rained that afternoon. At evening the group arrived wet and weary at a small village whose chief would not even offer them shelter and in the dusk they were forced to press on. After dark they arrived at another village and once again a suspicious reception was theirs. It was was only after much pleading that Sh'a Mulanga persuaded the chief to at least allow them to sleep in his village. With much grumbling, space was finally found for a mat under a roof for everyone.

The next morning, unmindful of empty stomachs and damp clothing, they started toward a distant village where they knew they would find mission teachers, friends, and the opportunity of sending word ahead to Nyanga some sixty miles further away. With only brief stops for rest in the shade of scrubby trees, they pressed on. Finally, after dark on the night of January 29, they made their weary way into the glow of friendly camp fires, and the sound of shouted welcomes of Christian friends. As children were taken from aching arms and weights lifted from bodies trembling with fatigue, the party slumped gratefully upon stools and mats. They had at long last crossed the perimeter of safety.

Who is Sh'a Mulanga?

He is a Mupende who was named by his parents in honor of his village chief. The exact date of his birth is not known but it must have been soon after 1900 for Sh'a Mulanga remembers clearly hearing his elders discuss World War I.

It was soon after 1920 that a white man began to appear periodically in his village. He was I. B. Haigh, a pioneer missionary of the Congo Inland Mission stationed at Charlesville. When a Protestant teacher was placed in his village, Sh'a Mulanga enrolled in his class immediately and attended for about two years. During this time he acquired the rudiments of the three R's and the Protestant faith.

In the meantime, Aaron Janzen had selected a site for Nyanga station some twenty miles to the west of his village. Hearing that further schooling was available there, he left home in June 1921 and was launched on what was to be a widely travelled and variously occupied life.

By July 1924 he was baptized and had taken the name David. That fall he went to Mukedi where he assisted in translating material from Tshiluba to Gipende.

From 1926 to 1928, he worked for a Portuguese commercial man and rose rapidly in his employ, finally becoming his foreman. This placed him over all the workmen and made him responsible for his employer's stock room and supplies. It was during this period that the home village girl to whom he was engaged reached marriageable age and she joined him at his work.

By all applied standards among his own people, Kipoko David was rising rapidly and had an assured future before him. But with his growing success came also a growing dissatisfaction. When in 1928 his employer proposed to place him at a new post,

Sh'a Malunga was chosen by his clan to translate the Bible with James Bertsche and others.

David asked to be dismissed.

Returning to Nyanga he found missionaries new to him, Frank Enns and his wife, and Miss Kornelia Unrau. He was promptly employed on the station as a supervisor of the girls' compound and as a dispenser of medicines. In the course of these years on the station, he also learned to operate a small hand printing press. It was also at Nyanga that in 1931 his first child was born, a daughter named Mulanga. And thus Kipoko David became in his tribe's custom Sh'a Mulanga—the father of Mulanga.

But in 1936 a friend from his home village was killed by lightning while on a preaching tour. This event troubled Sh'a Mulanga. At year's end he requested to be released from his work in order to return for a time to his home village. Six months later, in June 1937, his wife died in childbirth. With this sorrow he entered a slump period in his life.

A year later he unwisely took to wife a woman without first inquiring as to her background. Too late he discovered that he had taken into his home a woman who had already lived with several other men and who was without character or principle. After six months he abandoned her and, with a certain disillusionment, continued to live alone with his small children.

After five years he stirred again. He addressed a letter to the Nyanga church council asking to be permitted to take a Christian woman in marriage. They ruled that if he had made his peace with God in the matter, they could not stand in his way.

The following thirteen years were years of growing service and devotion to the church. He emerged as the recognized lay leader of his church group. At one point he left his family at home and took a semester of work in the Nyanga Bible School.

A permanent chapel was built in his village—the first such in the whole area. Setting the example by breaking and carrying his share of the rock up the hillside to the village above, he fanned interest and stirred participation. One day they were able to dedicate an attractive stone chapel in the open spot along the road in the midst of their village.

And then it was 1956. Eugene Nida, the translations secretary of the American Bible Society, recommended that the existing Gipende New Testament be revised. Each of the three stations located among the tribes was to contribute one person to the committee. After prayer and discussion the Nyanga missionaries and church leaders chose Mulanga, the clan elder and Christian layman.

His first reaction was one of astonished refusal. His fellow clansmen said, "He now has a growing family. His house and fields are here. If he leaves we have no one to replace him in our clan or in our church."

Finally, before his assembled family and relatives he turned to his wife and asked her opinion. She promptly replied: "If the Lord is calling us to this work, it is not wise that we stay here in our village. We must obey His call."

Said Sh'a Mulanga, "Then we will go."

And once again he began to travel: In January 1956 to Mukedi where the revision work was first begun. In July 1957 back to Nyanga when the revision work had to be disrupted due to shortage of missionary personnel.

In January 1960 to Kandala where after six short months political independence and national upheaval caused the evacuation of missionary personnel. After continuing on their own for some months, the committee members were, in February 1961, moved to Nyanga to join the missionaries who were by this time at work there again.

That summer Sh'a Mulanga was made responsible for a stock of mission literature, its sale, and invoicing. In his spare time he devoted himself to the translation of a series of booklets and material from the Tshiluba into Gipende.

Late in 1963 the call came again, this time back to Kandala. So once again Sh'a Mulanga gathered up his family and his belongings and arrived at Kandala just before Christmas 1963, only to find himself in the midst of rumor and strange tales concerning mysterious bands of youth called *Jeunesse*. And before the committee could even meet its first time, it was the night of January 21 and Kandala station was razed with fire and machette.

Returning to Nyanga, Sh'a Mulanga found the population jittery and ready to believe the wildest rumor. The first days were spent answering questions: "Is it true that the rebels are immune to bullets? Is it true that they can change themselves into palm trees? Is it true that they can travel about through the air at night?"

In an atmosphere of tension and fear, Sh'a Mulanga's voice was raised with resolution. Said he: "What I have seen is evil. If we stand idly by, the rebels will soon be among us too. We must warn our village chiefs, our relatives and above all, our church."

Rallying to his challenge, a mass meeting of the area chiefs and village leaders was held. Sh'a Mulanga rose before them and described in forceful terms what he had seen and experienced. "We can oppose the rebels if we will," he insisted, "but if we don't, we will suffer just as the people on the other side of the river."

Stiffened by his challenge and resolve, the chiefs returned to their villages with ultimatums to their people. As rebel forays were later made across the river into their territory, they were met by the villagers themselves, and were turned back in pitched battles. The rebel movement in its progress eastward, as of now, has found its boundary at the Loange River.

Sh'a Mulanga is now at Nyanga and works alone with a missionary and the revision work goes on. The New Testament manuscript is being read and corrected the final time. And born recently to Sh'a Mulanga's wife, eight months after their return from Kandala, was a son whom they named Kikenene—sorrow—for, says Sh'a Mulanga, "He was truly conceived in days of sorrow."

But how does he feel about all he has experienced in the Lord's work? Listen to his own words: "The Apostle Paul said, 'Hardship strengthens the believer and causes the Lord's work to grow.' My thoughts and those of the one who shares my home with me are exactly the same. We want to persevere in this our work so that we may finish the entire Bible in our language if the Lord accepts to multiply our days for us on this earth."

NEWS

Theologians Respond to Rusk on Vietnam

Theologians have been making news in an unexpected arena. Along with educators in general they have engaged in a dialogue of sorts with United States Secretary of State Dean Rusk on Vietnam policy.

Vocal elements on many campuses have been critical of the Vietnam involvement. Petitions from many schools have called for immediate cessation of "the disastrous policy of continued bombardment of North Vietnam" and for earnest efforts to negotiate peace.

On April 23, Rusk countered. "I sometimes wonder," he said, "at the gullibility of educated men and the stubborn disregard of plain facts by men who are supposed to be helping our young men to learn—especially how to think."

This brought a strong reply from 800 educators including Protestant, Roman Catholic, and Jewish theologians. "This abusive language," the teachers said, "suggests that the administration wants to silence its critics."

The statement, published in the New York *Times,* May 13, also said: "It is easy to see why the Secretary of State is angry. The reasons have nothing to do with 'gullibility' in the academic community. He is angry because the facts and other considerations brought up by these critics have contradicted so many official pronouncements. It is not the scholars, but the leaders of the administration who have shown a stubborn disregard of plain facts."

The "plain facts of the situation," the group said included the fact that: the 1954 Geneva agreement on Vietnam "did not provide for a division of Vietnam into two nations," and, that despite American government statements that it seeks independence and freedom for South Vietnam "the scale of American intervention is incompatible with the goal of self-determination.

"If American actions in Vietnam are defensible, administration attempts to defend them should square with the 'plain facts' the statement declared. "Self-deception about American intervention can be a greater peril than discriminating protest. . . .

"The situation in Vietnam raises serious moral questions not merely diplomatic and tactical ones. As a nation we hold immense power. To permit it to be used in reckless and barbarous ways is to imperil the entire basis of American leadership. . . ."

Signers of the statement included faculty members of twenty institutions including Andover Newton Theological School, the College of the Holy Cross, Episcopal Theological School, Brandeis University, Harvard University, Massachusetts Institute of Technology, and Yale University.

BRIEFING ON VIETNAM

More than fifty representatives of religious groups gathered in Washington D.C., May 4-6 to address themselves to the problem of Vietnam. The consultation was organized by a special committee of staff people regularly representing various religious groups in Washington.

People came from as far as Iowa and Kansas to learn and to express concern about the events in Vietnam. The daily schedule included worship, briefings by experts, personal interviews with congressmen and senators, and a sharing of daily experience with the group in the evening.

Some found time to observe the debate in the House and in the Senate on the special appropriation of $700 million for the current fiscal year to fight the war in Vietnam. This appropriation passed by large majorities in both the House (408-7) and the Senate (88-3).

The Methodist Church, Church of the Brethren, Mennonites, and Society of Friends were well represented at the consultation. Also included in the group were Baptists, Presbyterians, the Central Conference of American Rabbis, the Unitarian-Universalist Association, and others.

In the first briefing session Kevin Delaney, member of the State De-

THE ALBERTA CHURCH, Portland, Oregon, has its first service in its newly purchased church on Palm Sunday, April 11. The church is located at 2700 N.E. Sumner Street in Portland, four blocks east of the former location. The building, formerly owned by the Alberta Evangelical United Brethren Church, became available when the congregation merged with two other congregations in the city. Financial arrangements were completed through funds from the General Conference Church Extension Services.

partment Vietnam Task Force, used the theme, "New Myths and Old Realities." It is apparent that the Administration is on a campaign to counter criticism of its policy in Vietnam. Delaney's presentation was in effect a response to those like Senators J. W. Fulbright, Wayne Morse, Ernest Gruening, George McGovern, columnist Walter Lippman and Hans Morgenthau, and the many educators across the country, who question whether there are not other alternatives than the course we are pursuing in Vietnam.

Vice President Hubert Humphrey assured the group that the administration is seeking a solution to the conflict in Vietnam. All leads and connections which might lead to negotiation are to be explored.

Mennonites participating in the visitation included: Guy Hershberger, Goshen, Ind.; John E. Lapp, Lansdale, Pa.; Wilbert Shenk, Akron, Pa.; J. Harold Sherk, Washington, D.C..; Vern Preheim, Newton, Kan.

CONCERN FOR INACTIVE MEMBERS CENTRAL DISTRICT MAKES PLEA

Inactive members and the meaning of church membership will receive attention in the Central District next year. This will happen if congregations heed a resolution passed at the group's annual meeting in Normal, Ill., Apr. 22-25.

Said the delegate body: "Resolved that we encourage every congregation to undertake a serious study of the deeper spiritual meanings of church membership and use every available means to restore those who are inactive."

Gordon Dyck, Elkhart, Ind., conference minister, discovered that twenty-six of the district's forty-five churches had inactive membership lists. These lists accounted for over 500 people. These are the "official" inactive. Dyck suspects that membership lists also carry some "unofficially" inactive.

Said Jacab T. Friesen, Bluffton, Ohio, the retiring president, "This represents American Christianity's most neglected mission field."

In other business, the conference elected Loris Habegger, Elkhart, Ind., to the office of president. Habegger is on the staff of Mennonite Biblical Seminary. Herbert Miller, Danvers, Ill., was elected vice president. Conference treasurer is Nelson Bushong, Goshen, Ind.

EIGHT MEN TO MEET CATHOLICS WILL STUDY COLLABORATION

The World Council of Churches announced in Geneva on May 6 the names of the eight persons who will represent it on a joint working committee with the Roman Catholic Church. In Rome the Vatican announced the names of its six participants.

The eight persons named by the World Council, in alphabetical order, are:

Archpriest Vitaly Borovoy, representative of the Moscow Patriarchate of the Orthodox Church of Russia to World Council headquarters in Geneva, and an observer of his church to the Second Vatican Council.

R. H. Edwin Espy, New York, general secretary of the National Council of Churches of Christ in the USA, and American Baptist layman.

Nikos Nissiotis, a Greek Orthodox layman and theologian who is associate director of the World Council's Ecumenical Institute at Bossey, near Geneva, and one of the World Council's observers to the Second Vatican Council.

Edmund Schlink, professor of dogmatic theology at the University of Heidelberg, and an observer of the Evangelical Church in Germany to the Second Vatican Council.

Oliver Tomkins, Anglican Bishop of Bristol, England, chairman of the World Council's working committee on faith and order.

Paul Verghese of the Syrian Orthodox Church in India, an associate general secretary of the World Council, and director of its division of ecumenical action.

Lukas Vischer, a clergyman of the Swiss Reformed Church, and research secretary of the World Council's department on faith and order, also an observer to the Second Vatican Council.

W. A. Visser 't Hooft, World Council general secretary.

World Council officials in Geneva said the committee is expected to begin its work soon. At the first meeting the procedure and program for future meetings will be determined.

The proposal for the working group was approved by the World Council's policy-making central committee at its meeting in Enugu, Nigeria, in January of this year.

The Vatican's acceptance of the proposal was announced by His Eminence Augustin Cardinal Bea, head of the Vatican Secretariat for Christian Unity, in an historic visit to World Council headquarters in Geneva on February 18.

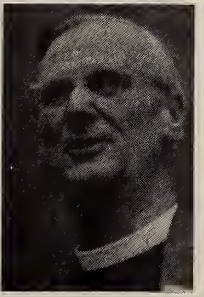
The proposal, as approved by the World Council of Churches and accepted by the Vatican, stated that "the task of this group would be to

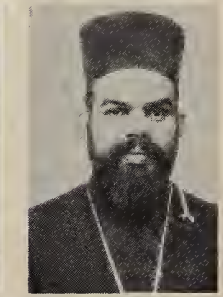
Borovoy

Epsy

Nissiotis

Schlink


Tomkins


Verghese

Vischer

Visser 't Hooft

work out the principles which should be observed in further collaboration and the methods which should be used."

It underlined that "the working group would not be able to make any decisions, but elaborate proposals which would be submitted to the bodies they represent, and communicated to the member churches."

It said subjects which might be discussed by the working group would include "practical collaboration in the fields of philanthropy, social and international affairs: theological study programs which have a specific bearing on ecumenical relations, (faith and order); problems which cause tension between the churches (interfaith marriages, religious liberty, proselytism); and common concerns with regard to the life and mission of the Church (laity, missions)."

The six Roman Catholic participants announced by the Vatican are:

Thomas Holland, Bishop of Salford, Great Britain.

Jean G. M. Willebrands, Titular Bishop of Mauriana, and secretary of the Vatican Secretariat for Christian Unity.

William A. Baum, executive secretary of the Bishops' commission for ecumenical affairs, Washington, D. C.

Carlo Boyer, secretary general of Caritas International.

Father Pierre Dupre, of the Society of Missionaries of Africa, undersecretary of the Secretariat for Christian Unity (Oriental section).

Father Jerome Hamer, assistant to the General Master and general secretary for studies in the Dominican Order.

EASTERN DISTRICT TALKS UNION

Should the General Conference join the (Old) Mennonites?

Would they want us?

Why should we go crawling back?

A resolution proposing union of the General Conference Mennonite Church with the Mennonite Church drew the most animated discussion at the Eastern District Conference. In its annual meeting at Lansdale, Pa., the group finally voted 96 to 43 to ask the General Conference executive committee to work on the project.

Passage of the resolution presented by Paul Shelly, Princeton, N. J.; James Reusser, Kitchener, Ont.; and Ronald Krehbiel, Bedminster, Pa., came only after the words "joining" had been replaced by "union with." The change seemed insignificant to some, important to others.

The discussion was introduced by Krehbiel, pastor of the Deep Run Church, who referred to an editorial published in *The Mennonite*, April 20.

In other action the conference gave special attention to church extension. Newest development here is a fellowship group at Kempton, Pa., (near Hamburg) which developed recently out of the concerns expressed by families from several Mennonite groups.

An expanding outreach was noted in the older congregation of Second Church, Philadelphia. Here under the leadership of Ernest W. Neufeld and Raul Mora a ministry to a Spanish speaking community has begun. A newly-established "orientation office" attempts to help individuals with their personal, vocational, and family problems.

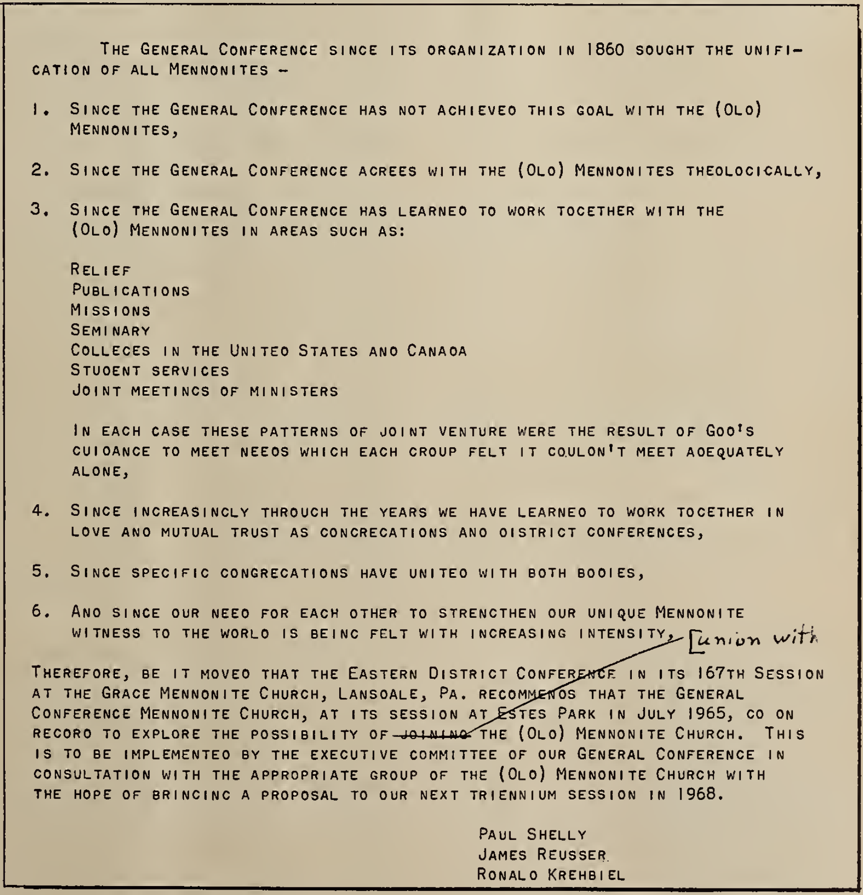
Faith Church, a newly-organized congregation of nine members working in the area around Men-O-Lan in rural Quakertown was admitted as a member of the conference. Horace Thoburn is the pastor.

The conference transferred its mission work at Paint Rock and Belva, North Carolina, to Methodist supervision. The program originally sponsored by the General Conference had been transferred to the district about ten years ago. William Dahlenberg, the current worker, was planning to leave the field at the end of May to go to Arizona.

The budget of the Eastern District for the coming year is over $24,000 with $17,000 allotted for its mission program.

In other action, the conference called for a study of adding a nursing care home to its Home for the Aged, Frederick, Pa.

Executive officers of the conference were reelected for another year including Curtis C. Bedsworth, president, Huntingdon Valley, Pa.; John Sprunger, vice president, Holland, Pa.; Paul N. Detwiler, treasurer, New Britain, Pa. Ernest W. Neufeld was elected secretary after serving an appointive term to fill a vacancy.



The General Conference since its organization in 1860 sought the unification of all Mennonites –

1. Since the General Conference has not achieved this goal with the (Old) Mennonites,

2. Since the General Conference agrees with the (Old) Mennonites theologically,

3. Since the General Conference has learned to work together with the (Old) Mennonites in areas such as:

   Relief
   Publications
   Missions
   Seminary
   Colleges in the United States and Canada
   Student services
   Joint meetings of ministers

   In each case these patterns of joint venture were the result of God's guidance to meet needs which each group felt it couldn't meet adequately alone,

4. Since increasingly through the years we have learned to work together in love and mutual trust as congregations and district conferences,

5. Since specific congregations have united with both bodies,

6. And since our need for each other to strengthen our unique Mennonite witness to the world is being felt with increasing intensity,

Therefore, be it moved that the Eastern District Conference in its 167th Session at the Grace Mennonite Church, Lansdale, Pa. recommends that the General Conference Mennonite Church, at its session at Estes Park in July 1965, go on record to explore the possibility of ~~joining~~ [union with the (Old) Mennonite Church. This is to be implemented by the executive committee of our General Conference in consultation with the appropriate group of the (Old) Mennonite Church with the hope of bringing a proposal to our next triennium session in 1968.

Paul Shelly
James Reusser
Ronald Krehbiel

Resolution adopted by Eastern District on May 1, with revision.

Ministers Fellowship Skirts Union Talk

Harold S. Bender had a vision. The late moderator of the Mennonite World Conference noted that Mennonite teachers, doctors, and missionaries got together often for inter-Mennonite communion. It didn't seem to be happening for the ministers.

So in 1963 an inter-Mennonite ministers meeting was planned for Chicago. It was so well received that another one was planned for 1965. Seventy ministers from nine different groups met in Chicago, May 4-6. Primarily among the goals of the Chicago meeting was the increase of understanding and deepening of fellowship between Mennonite groups.

"The matter of differences came up frequently," reported Nelson Kauffman, co-chairman of the meeting, "but these weren't discussed because it was decided we needed to get to know each other as brethren first."

Based on the book of Philippians, the theme of the meeting was "Our Fellowship in Christ." Various topics were first discussed by a Bible study group, then by a panel, after which the men dissected the subject further in small groups.

Another part of the "getting to know each other" activity included each man choosing a man he did not know on the first day and introducing him to the group. The second day each man was instructed to choose a member of the group to whom he had not yet talked and find out from him what experience in his congregation or conference best illustrated the mind of Christ. Over a cup of coffee on the third day, each man was encouraged to discover a fellow pastor's most successful venture of making Christ known.

Is fellowship possible without giving up something of ourselves to the other person? This was one of the group's liveliest issues. And is this giving up of something a compromise? One cannot have genuine fellowship in one's family without giving up some personal interests and desires, one person pointed out. Giving up things scares us, someone introspected.

It seemed to be the consensus that fellowship can be had without giving up essentials. "We have to assume that there will be differences," summarized cochairman H. H. Dick, "but we need to emphasize our fellowship in Christ."

Some felt that the group evaded important doctrinal issues. At the end of the three-day meeting, each group had opportunity to present a message to the group. Suggestion was made by some to include other smaller groups such as the Beachy Amish Mennonites and the Old Colony Mennonites in any similar meetings in the future.

"No one proposed any organic union of the groups," said Kauffman. "It seemed the consensus of the group that a common fault of all was the lack of real knowledge of each other." Program committee secretary Archie Penner further made it clear that a group merger was definitely not among the objectives of the meeting.

The General Conference Mennonite Church had the highest representation at the meeting—eighteen. The (Old) Mennonites had seventeen; Mennonite Brethren thirteen; Brethren in Christ and the Evangelical Mennonite Conference of Canada each had six; the Bergthaler Mennonite Church, Church of God in Christ Mennonite, and Evangelical Mennonite Church all had three; and the Evangelical Mennonite Brethren, two. The Evangelical Mennonite Mission Church sent a telegram, stating regret at not being able to send a delegate.

Planning the program was a committee made up of: Erland Waltner, chairman, General Conference Mennonite; Archie Penner, secretary, Evangelical Mennonite Conference; E. J. Swalm, Brethren in Christ; Nelson Kauffman, (Old) Mennonite; and Henry H. Dick, Mennonite Brethren.

Attending for the General Conference were: Aaron J Epp, Goessel, Kan.; Peter Ediger, Chicago; H. P. Epp, St. Catharines, Ont.; Jacob T. Friesen, Bluffton, Ohio; Harry Howard, Barlow, Ore.; Ronald Krehbiel, Bedminster, Pa.; Abe Neufeld, Swift Current, Sask.; Ernest Neufeld, Philadelphia; Grant Noll, Chicago; Bruno Penner, Glendive, Mont.; Victor Sawatzky, N. Newton, Kan.; Harry Spaeth, Chicago; Jacob Tilitzky, Abbotsford, B. C.; Wilfred Ulrich, Aberdeen, Idaho; Larry Voth, Markham, Ill.; Erland Waltner, Elkhart, Ind.; Orlando Waltner, Newton, Kan.; Leonard Wiebe, Ft. Wayne, Ind.

Representatives of the Bergthaler Church were: John R. Friesen, Winkler, Man.; J. F. Pauls, Morden, Man.; Lawrence Siemens, Plum Coulee, Man.

CAMP FOR RETARDED CHILDREN

A camp for retarded children and their families will be held at the Laurelville Mennonite Church Center in western Pennsylvania, July 19-26. Applications will be accepted till mid-June. Families from anywhere in the United States or Canada are eligible.

The program for this pilot venture is being planned by a sub-committee of Mennonite Mental Health Services, in cooperation with the Laurelville center. The aims of the camp will be to broaden the children's horizons, to increase their spiritual awareness, to enable them to laugh, compete, and cooperate with children like themselves: and to help the parents to better understand retarded children and their special problems.

The camp is open to children from six years and up if they are accompanied by their parents. Children over twelve may participate without their parents if they are capable of partial self-care in a camp situation. Special classes are being planned for the normal children of eligible families who come along to camp.

Applications for the camp should be sent to Raymond Troyer, camp director, Laurelville Church Center, Route 2, Mt. Pleasant, Pa. Scholarships are available for families who are unable to bear the full expenses of coming to camp.

FARMERS PLANT CORN AT NIGHT BY DAY DO TORNADO CLEANUP

The Mennonite Disaster Service units from the Midwest and other parts of the United States and Canada are responding in a remarkable way—in spite of its being a very busy season, especially for the farmers—to the numerous disasters which have struck Midwestern communities in recent weeks.

"Farmers planting corn at night, and contact men so tired that they have difficulty rallying enough strength to investigate a new tornado strike are almost commonplace occurrences," says Delmar Stahly, MDS coordinator.

Among the cleanup and rebuilding operations currently materializing or in full swing are the Iowa units' cleanup work in Muscatine and Davenport, Iowa, and at Keithburg, Ill.; the Neb. unit's mobilizing to move into Primrose, a community which was almost completely destroyed May 8; three score Pennsylvania MDS workers assisted in Indiana; the Ohio units' contribution of hundreds of man-days of labor in their own state as well as in neighboring Indiana and Michigan; and the shift of emphasis from cleanup to rebuilding in Northern Indiana. The MDS unit in northern Indiana is planning to assist in the rebuilding of the Sunnyside Mennonite Church, Elkhart.

The MDS executive committee, under the chairmanship of Ivan M. Martin, Blue Ball, Pa., is scheduled to meet in Elkhart Friday, May 14, to receive firsthand reports from the various units involved in this giant rehabilitative operation.

Funds for the project described above should be given to the local church treasurer, or sent to the Board of Christian Service, Box 347, Newton, Kan.

WORDS AND DEEDS

"The Least of These" is a drama that will be presented at the General Conference sessions on Friday evening, July 16. Katherine Kaufman, professor of speech and English at Freeman (S. D.) Junior College will direct the production.

Frank C. Laubach will be the main speaker at a missionary conference at Laurelville Church Center, Mt. Pleasant, Pa., Aug. 14-21. He is the originator and practitioner of "Each One Teach One," and is the leading proponent of mass literary education.

African languages will soon be reduced to three as far as literature missionary work is concerned says Peter F. Gunther, director of the Moody Literature Mission. "Tribal languages will still be with us," he says, "but the governments are concentrating on English, French, and Arabic in their schools."

The Christian Community Library in North Gulfport, Miss., has 1619 books and serves 435 readers. It has been in operation for two years.

The first convert was baptized at the Miyazaki (Japan) student center on Easter. Worship services were first begun last fall. The student center is an extension of the Miyazaki Church. Hiroshi Yanada, Mr. Nakatsura, and Robert Ramseyer share responsibility for the student center congregation.

Saburo Takahasi, Tokyo and International Christian University, is a leader in the Non-church Christian movement. He gave lectures on the biblical peace position and its meaning at the second Miyazaki Christian Peace Seminar held May 2-3. University students and church leaders attended the program sponsored by the Miyazaki Student Christian Association.

Buddhism and Confucianism have begun to lose ground in South Korea. Christians are now the largest numerical group there according to a report from Samuel H. Moffett, professor at the Presbyterian Theological Seminary, Seoul. However, he says, "eighty percent of the population professes no religion at all, and is hungry for a faith to fill the void."

William D. Strong has been appointed planned parenthood consultant for Church World Service. He will provide the first full-time, worldwide coordination of the overseas family planning programs of the major Protestant denominations. Although CWS and many denominational medical programs have been distributing family planning information and birth control devices for several years, this is the first time that full-time coordination has been applied to the program. "Last year CWS reached eight million people, Strong says, "but in that same period the population of the countries we served grew 28 million." As a former director of responsible parenthood education programs in his CWS post in Peru, Strong said that in Latin America "the turn to abortion is of epidemic proportions.." He cited the case of a woman who had thirty-one pregnancies and twenty-five abortions.

Some 7000 people have given nearly 70,000 man-hours in the tornado cleanup program of Mennonite Disaster Service in Elkhart and Lagrange counties in northern Indiana, according to an April 30 report by Lewis Britsch, regional director from Archbold, Ohio. Approximately 1000 have come from out-of-state. Comprised of farmers, carpenters, office workers, and others, the MDS volunteers have concentrated mostly on cleanup rather than rebuilding. A three-man committee is now evaluating disaster cases to determine reconstruction needs of individual victims. Low interest federal loans have been made available to persons with no or little credit standing, but this will not hinder MDS in its rebuilding program, says Britsch.

The Cedar Hills Mennonite Church is the new name of the congregation in North Surrey, B. C., formerly called the New Westminster Church. The group dedicated a new church building at 12246 - 100 Ave., North Surrey, on Mar. 24. Ruben Siemens is the pastor.

CHURCH RECORD

CALENDAR

Conferences

June 10-11—Mennonite Cultural Conference, Bluffton, Ohio.

June 17-20—Northern District, Freeman, S. D.

July 2-6—Canadian Conference, Clearbrook, B. C.

July 10-17—General Conference, Estes Park, Colo.

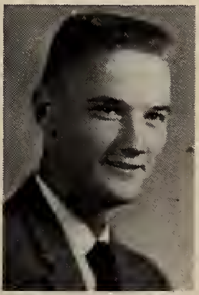
July 23-30, 1967—Mennonite World Conference, The Netherlands.

Eastern

June 20—East Swamp Church, Quakertown, Pa., recommission service for the Carl Flickners.

Northern

—June 13—Bethel Church, Mountain Lake, Minn., mission and children's day. Ben Sawatzky and Olin Krehbiel, speakers.



Leland Miller (Workers).

Western

June 13—Tabor Church, Newton, Kan., church building dedication.

BAPTISMS

Bergthal Church, Pawnee Rock, Kan., on May 16: Karen Reimer, Bonnie Carr, Karen Buller, Lyonell Unruh.

First Church, Pretty Prairie, Kan., on May 23: Bethlene Kay Albright, Leona Faye Goering, Vickie Sue Graber, Jane Fern Krehbiel, Mary Ann Krehbiel, Frances Kay Rahn, Cheryl Ann Stucky, Ramona Jean Stucky, Edward Leon Epp, Robert Flickner, Dennis Neal Graber, Tommy Lee Graber, Stanley Eugene Graber, Daniel Lynn Kaufman, Kenneth Lee Krehbiel, Donald Eugene Schrag, Allen Dean Stucky, David Douglas Stucky.

New Hopedale Church, Meno, Oklahoma: Tom Jantz, Jerry Jantzen, Myron Johnson, Karen Penner, Richard Penner.

DEATHS

Mary Beechy (Mrs. William A.) First Church, Sugarcreek, Ohio, was born July 1, 1878, and died May 16.

Clarence M. Kehn, New Hopedale Church, Meno, Okla., was born Apr. 11, 1899, and died May 6.

Russell S. Weiss was born April 25, 1902 in Milford Township, Pa., and served as postmaster for Milford Square for many years, where he had his store. He was active in church work, having served as deacon in the past. He and his wife, Huldah Myers Weiss, had been delegates to the Eastern District Conference the week preceding his death on May 5. Two brothers, Irwin and Raymond, just recently preceded him in death.

MARRIAGES

Neil Greg Von Gunten, First Church, Berne, Ind., and *Edith Barbara Dennison,* Cross United Church of Christ, on May 15.

John Haffner, Saskatoon, Sask., and *Olga Balzer,* Zoar Church, Langham Sask., on May 2.

Bruce Harder, Bethel Church, Mountain Lake, Minn., and *Kathleen Stoesz,* Butterfield (Minn.) Church, on April 24.

Nic J. Hiebert and *Florence Paulson,* both of Bethel Church, Mountain Lake, Minn., on March 13.

NEW ADDRESSES

Mrs. Curtis E. Hartenberger, 501 S. Judson, Fort Scott, Kan. 66701 [116]
Robert Jackson, 2304 Parkview Dr., Springfield, Ill. 62704 [266]
Homer K. Janzen, Box 208, Waldheim, Sask. [137]
Larry G. Koehn, 6311 Knox Court, Denver, Colo. 80221 [6]
Rein Peters, Jr., 3607 Oak St., Omaha, Neb. 68105 [21]

Key to congregational code numbers in brackets are available on request.

WORK

Congo Inland Mission, 251 W. Hively, Elkhart, Ind., indicates that it urgently needs a builder, a medical program administrator, secondary school teachers, nurses, doctors, and evangelists.

Teachers are needed for the Hopi Mission School, Oraibi, Ariz., for the kindergarten and elementary level. A teacher is also needed to teach Bible at Gulfport, Miss. Board of Missions, Box 347, Newton, Kan.

WORKERS

Sharon Jantzen, Meno, Okla., and Debbie Unruh, Wycomus, Okla., will take part in the summer volunteer service program at Gulfport, Miss.

Earl Lehman, Bluffton College music professor, has been granted a sabbatical leave for the next school year to work on a doctoral degree in music literature.

Leland Miller has been appointed to teach mathematics at Bluffton College next year. He has taught high school mathematics in Fostoria (Ohio) High School in grades 9-12, and this year he has been intern supervisor of mathematics in the Adams Township schools.

LETTERS

PROUD OF IT

Dear Sirs: We appreciate very much having *The Mennonite* in our home. We are proud of it and find ourselves referring to it often. *-Mrs. Terry Schrag, Route 3, Kingman, Kan.*

VIOLATION OF PACIFISM

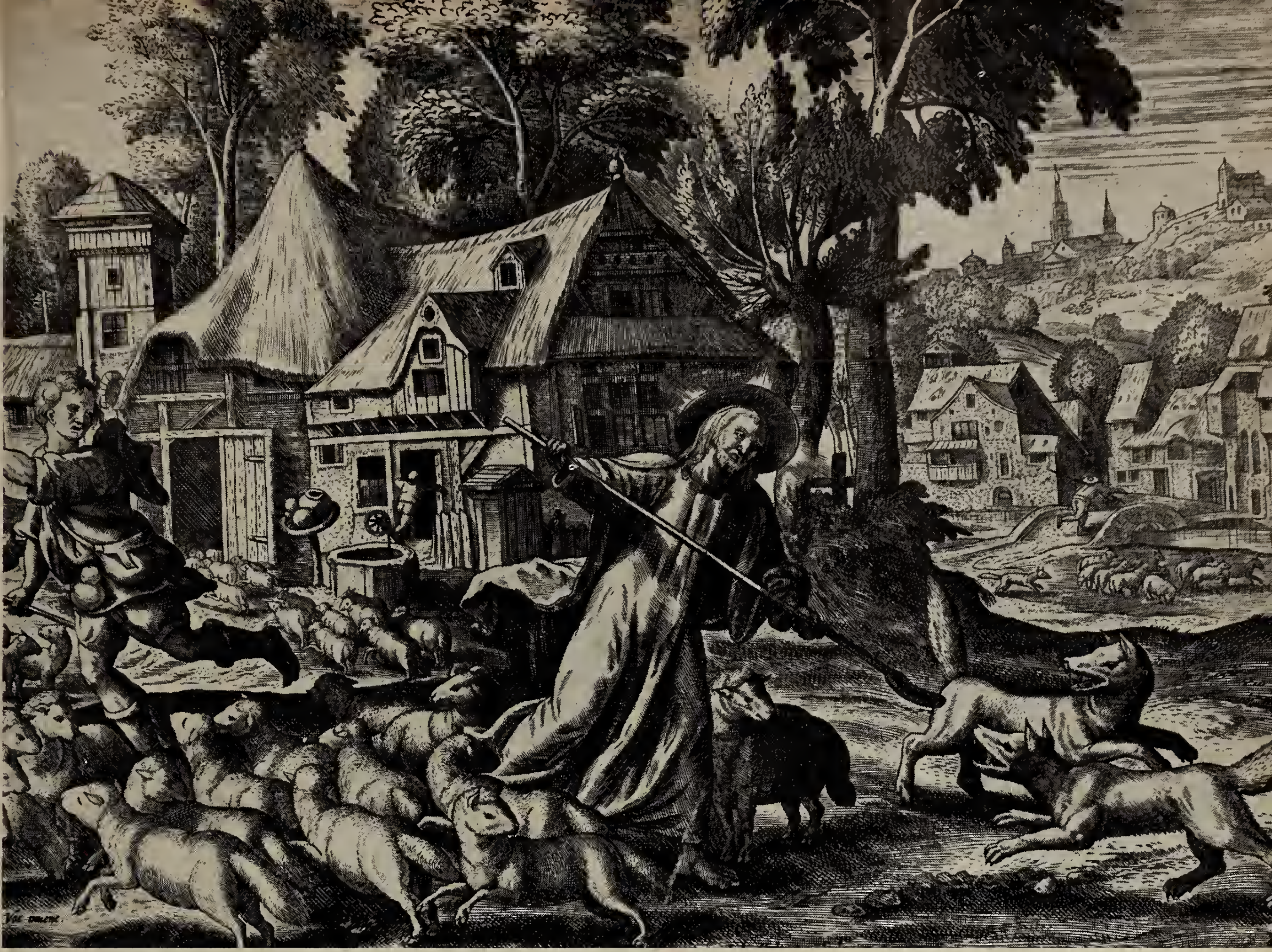
Dear Sir: Dwight Platt (*The Mennonite,* May 18, page 332) uses the Anabaptist Christian tradition of the power of love over evil to justify his participation in the Selma march. This high ethic of love has certainly existed throughout Mennonite history, but the more practical corollary of nonresistance has actually been the driving force behind their frequent flights and migrations. It is this basic corollary which the Kansas peace-marchers (as these groups prefer to be called) violated. Both state and federal troops were required to protect the marchers. The nonresistant Mennonites had a part in mobilizing this highly non-pacifistic organization whose duty it became to use violence to protect the "nonviolent."

This violation of the principle of pacifism and the concomitant inordinate amount of Mennonite church press coverage given to actions of this nature is the trend we deplore. Peace marches and other such protests have had a useful function in dramatizing the plight of Negroes as second-class citizens. Demonstrations appear to have succeeded in drawing attention to the problem—succeeded even in prompting Congress to begin legislative measures to correct the situation. We contend, thus, that further marches can only be provocative and lead to further violence.

It is time for the Mennonites instead to become more deeply committed to the positive witness by constructive action for which, through alternative service, PAX, and MDS, they have gained the respect of people and governments throughout the world. This type of "involvement" (which peace-marchers equate almost with godliness) would be much more in keeping with Mennonite tradition and would certainly show more positive results than a one day crusade to Selma. —*Duane D. and Lois E. Schroeder, 8247 Spruce, New Orleans, La. 70118.*

MORE ON THINKERS

Dear Sir: Thanks for the article on Bonhoeffer. How about a series on some great thinkers—Barth, Tillich, Buber, Nietzsche, and Robinson—the list is endless? *Della Zerger, Rt. 1, McPherson, Kan.*



"The Good Shepherd" by Julius Goltzius: "Would we have listened to Him?"

Christ the Misfit

Many Reasons for Rejecting Him

John H. Bauman

YOUTH

IMAGINE THE CONTROVERSY which must have surrounded Jesus of Nazareth.

"He's a fraud!"

"No, a prophet."

"I think He's a madman."

"Someone told me he is the ghost of John the Baptist."

Even Peter, who with a flash of insight named Him the Christ, soon showed that he did not really understand Jesus' goals, mission, or fate.

If we could understand the first century situation we might hesitate to criticize the innkeeper, the fickle crowd, Pontius Pilate, Judas, or even the scribes and Pharisees. G. A. Studdert-Kennedy in his beautiful—yet shocking—poem, "Indifference," shows that *we* are still capable of rejecting Christ. Of course, we are more sophisticated, more humane, more tolerant—yet we reject!

Yes, Christ would be controversial today. What would we say about Him? Why would we reject Him?

He is uneducated. Jesus, son of Joseph! No B.A., B.D., M.D., or Ph. D. Just plain Jesus! Oh, He was not ignorant. He spoke well. He had a scholarly knowledge of the scriptures, a keen sense of humor, and abundant common sense; yet, no degree!

Could He have taught in our colleges or held a pastorate in our churches? We must beware that we don't reject the good in a person because he lacks academic qualifications. We must also remember that our own moral and spiritual qualifications mean more to God than any degrees we hold. He was uneducated. Would we have listened to Him?

He is soft on Roman imperialism. Palestine was an occupied country, yet this pressing national problem apparently was of little concern to Christ. He was not the super-patriot that some current "religious leaders" suggest we must be. Could it be that today He'd not put good Christianity and anti-communism on an equal plane? Would He stress that communism's main threat was where man's greed had paved the way? Would He see so many faults in our own lives that international communism would seem unimportant? Yes, He was soft on Roman imperialism—would we reject Him?

He is tactless. It's out of fashion to tell others that they're wrong. We rationalize. say nothing, and only whisper the word "sin." H. Richard Niebuhr has characterized this cautious Christianity as one in which "a God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross."

Christ would have fitted into our cautious, super-tolerant, look-the-other way society like a square peg in a round hole. He told men they were like tombs—full of dead men's bones. He suggested that some would best be tossed into the sea with a heavy stone around their necks. He didn't use the soft sell. He made Christianity challenging—not a sugarcoated aspirin or bedtime Ovaltine. He didn't "win friends and influence people" or sell "peace of mind." No, Christ was tactless—would we have ignored Him?

Someone would surely point out that *Christ doesn't use His time wisely.* He spent far too much time with a small group of men. With all those sick people to heal, He would go off somewhere to pray. And—how could He spend a full day choosing disciples after having been up all night praying?

We never learn! We form more committees, join more organizations, sponsor more special functions—until we have no time or energy to seek God's will or appreciate the beauty about us. No, Christ didn't use His time in the modern, efficient way.

"He is a faith healer."

"He associates with too many folks on welfare and ADC.

"He breaks too many traditions."

But our main charge against Christ would be that *He is impractical.* What He says sounds good, but it just won't work "Be perfect," but that's impossible! "Don't worry about tomorrow, or food, or clothing," but if *we* don't —who will? Surely this can't apply to life, homeowners, hospitalization, disability, auto (collision, liability, comprehensive, and uninsured motorists), and burial insurances! And people would take advantage of us.

Listen to this—"Give to those who ask." (He doesn't say those trustworthy, hard working, good risks who ask.) Or to this—"Do good to [of all people] your enemies." And He says that our relationship to Him must be stronger than our family ties—but this goes against all we're taught. And most impractical—we must take our cross to follow Him. *His* cross is no fancy ornament, no discreet decoration, no *objet d'art;* rather something as repulsive as the gas chamber or noose. We'd probably reject Christ as an impractical dreamer.

If Christ came to live among us, He'd probably look much as you or I. Maybe a little happier, but His clothes would be the same, His appearance the same; yet His demands would be as strange to us as they were to most people 2000 years ago. Unfortunately our Christianity is a potluck faith. We pick and choose what we like, that which suits us. But Christ asks many things of us that we don't choose naturally or easily.

We have a long way to go to follow Christ. It's the most challenging task in the world, a task to absorb all our effort for a lifetime, a task only to be attempted with God's help.

Overcoming Sin

Youth Convention Bible Study—V

We have noted earlier that John is quite aware of man's innate tendency to rebel against his creator. In this section (1 John 3:4-24) he defines the nature of sin and points out how inconsistent it is for a child of God.

The reason we have hope to overcome sin is that Christ himself has done so. This is the reason for His coming and He achieved His purpose. Therefore to continue to dwell in Christ and continue to live in sin are entirely incompatible. People who are afflicted with polio now are exceedingly rare, the reason being that the Salk vaccine has given us a way to prevent crippling polio.

In the same way the coming of Christ has made living under the power of sin out of date. Your actions are of course a reflection of your nature, therefore, the one who chooses to continue as a child of Satan will reflect the fact that the Devil is a sinner by nature. Yet if he does so he in effect states that Christ did not achieve His purpose of "undoing the devil's work" (1 John 3:8).

He is not saying that Christians are perfect. He does say however that sin when it invades the life of a Christian is a foreign agent that does not belong. The power to sin does not come from his relationship with Christ. It is natural for the one born of God to do right, just as it is natural for the one born of the devil to do wrong.

Cain

The two attitudes which again epitomize these two styles of life are love and hate. In addition the writer now provides us with two examples of people who embodied love and hate in their lives. The first is a negative example, Cain. In Cain the seeds of hatred came to full flower when he murdered his brother. In doing so he gave clear evidence that he was a child of the evil one. His actions were wrong, those of his brother's were right. The world, John says, is filled with hatred — and this hatred will spill over into the lives of the Christians for the world has little appreciation for that which makes the Christians what they are.

Jesus

The positive example of the meaning of love is found in Jesus Christ. Just as in Cain hatred came to full cycle till it issued in murder so in Jesus love came to full blossom when He gave His life for us. Here is the clearest example of what love means. It is not some feeling that makes you giddy nor is it a flash of heat. It is not even to be confused with the general feeling of goodwill toward everyone in general and no one in particular. Love means to give up life. When two young people are really in love with each other they are not seeking ways in which they can get gratification from each other but they are seeking ways to give up their lives for each other and, after they marry, for their children.

If only John would have left it in the realm of theory! We would enjoy contemplating about the grandeur of Christ's sacrifice and the nobility with which He laid down His life. Abruptly, almost rudely, John goes on: "And we in turn are bound to lay down our lives for our brothers" (3:16). But even this could make good material for a song and we could speak generally about the way in which we lay down our lives for our fellowmen. So John turns the screw a few more rounds by reminding us that "if a man has enough to live on, and yet when he sees his brother in need shuts up his heart against him, how can it be said that the divine love dwells in him?" (v. 17). So this is the kind of action love requires.

The reason that John spends as much time as he does on the matter of religious security is almost certainly to be found in the problems of the people he was writing to. The opposition party in the church was bragging a good deal about the things they "knew for sure." Over against this John recognizes the validity of this desire, but he offers an alternate way to be certain that we belong to the realm of truth. He mentions four:

1. We know that we belong to the realm of truth when our love results in specific actions. The acts of love stand as a part of the record that we identify with God and Christ.

2. Even when our conscience condemns us, accusing us of not doing enough, God is greater than our conscience and He knows all things. Notice that he uses this as a proof that we are in the truth. Tell a man today that God knows evrything about him and this is hardly a source of assurance. If He knows everything then we can't hide from Him all the things we hide from our fellowman and therefore make us fairly decent in His sight. But God knows everything? We can't even fool Him. Of course the most significant thing is that for John this is great. If God is bigger than our conscience it means that He not only knows and judges all things but He also accepts us in spite of our shabby record, our low motives and our sinister intentions. God knows all that and still loves us. Obviously His love is greater than the measure of men's minds. God is not the condemning judge. We can't bluff Him or deceive Him for He is greater than to react with childish vengeance against the unfaithful.

3. Furthermore we convince ourselves because we "obtain from him what we ask" (3:22). Answers to prayers are factors that cannot be ignored in our attitude toward God. If prayer is meaningless how can we claim to have any real relationship with God? Of course, one's prayer life and "keeping his commands and doing what he approves" are related to each other. All that is essential to the Christian and from which everything else flows is: give our allegiance to Jesus Christ and love one another as He commanded (23).

4. Finally, we can be sure that He dwells within us by the Spirit which He has given us. God dwells not in any far-off heaven from which He thunders His judgment. He dwells in the form of His Spirit within us.

We crave the acceptance of our peers and especially of our superiors. Man's search for God has been characterized by the desire to please the God. According to John this is not necessary. In Jesus Christ God has spoken a word of love to us. In this overture of love there is no ambiguity and its condition is merely that we accept it. If we do accept it our lives will be transformed from drab uncertainty to exuberant confidence. Like the high school senior who almost literally shouts it to all his classmates: "I've been accepted," upon hearing the good news that he has been accepted at the college of his choice so the Christian knows that he has been accepted by God himself and rejoices over it.—*William Klassen*

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*Supplemental reading for Sunday school lesson of June 13.

COVER

"Nature is itself a part of the redemption process designed for all the universe" (George Woodgates).

CONTRIBUTORS

George Woodgates is the associate secretary for camping of the National Council of Episcopal Churches, B15 Second Ave., New York 10017. His article is one of a series planned by the Committee on Children's Work of the Division of Christian Education of the National Council of Churches of Christ in the USA.

James Bertsche, B.P. 1, Tshikapa via Leopoldville, Republic of Congo, is a veteran missionary for the Congo Inland Mission. His last contribution to our pages was "The Man With Scars on His Arms" in our July 14 issue.

John H. Bauman, 3345 West 25 St., Cleveland 9, Ohio, is a physician.

William Klassen, 273 Jefferson Road, Princeton, N. J., will continue the study of 1 John at the Estes Park youth convention, July 10 to 17.

CREDITS

Cover, Alfred Siemens; 375, Michael Bishop from Kodak High School Photo Awards; 376, 37B, Congo Inland Mission; 385, Los Angeles County Museum of Art from Irene Salinger Collection.

THE MENNONITE

722 Main, Box 647, Newton, Kan. 67114. Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 647, Newton, Kan.; J. Herbert Fretz, 602 S. B St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

READERS OF *Der Bote* are worried. Is their religious weekly turning into a sports paper? Writers are discussing this concern in letters addressed to our sister publication. All of this because P. B. Wiens, the editor, discussed the prowess of the Rosthern (Sask.) Junior College hockey team. References to sports appeared in other items.

The question, I am sure, is asked in mock seriousness—although I have trouble reading between the lines when they are in German. The writers, no doubt, assume that the world of athletics is so far removed from the world of religion that just to say "sports" will show how out of place it is.

I'm so unathletic that I can't even jump at a foregone conclusion. So when it comes to discussing sports in a church paper, I have to say, "Why not?" Basketball and hockey games produce more religious fervor in two sweaty hours than fifteen churches turn out in three weeks of revival meetings. Somewhere back there around the Reformation, somebody made a wrong turn. We reformed worship by throwing out the icons, the mass, and the prayer books. We brought in the hymnbooks and that was good. But perhaps we should have included a few ball games.

Let's go back to the Olympic games in old Greece. These contests were part of the worship ritual for the gods. The players had to purify themselves and commit themselves to the deity. Their skills were religious tributes.

Now, we've pretty well separated athletics from religion except for sermon (and editorial) illustrations. Using sports pictures, of course, is fine. In this we follow the good example of Paul. People of the early church knew so much about the Greek games that Paul often used athletic ideas to make his point. One such passage is Philippians 1:27, which the program committee for our summer sessions has selected as a theme verse: "Stand fast . . . striving together for the faith."

The idea of "striving" gets washed out a bit in translation. I like to think that Paul was speaking of "wrestling for the faith." Wrestling of course, was one of the ancient Olympic games. Paul knew it well.

So, he told his people to live like Christians. Get out there and give it all you've got. And do it like a team—stick together. Show the other team that you're not scared. When they see this, they'll be on the run. They're tough, but you're bound to win if you all wrestle as if you were one man.

Paul has a rather colorful idea here. Wrestling is usually an individual event. Here he makes it a team sport. Wrestle side by side, he says. How do you do this? It takes a lot of grunting and groaning. It calls for a maximum of effort.

Sports, you see, stimulate the religious mind. But is this the only use we can make of games? Well, we have some church ball teams, but I suspect that we think of them as a kind of second-class religious activity. It keeps the boys off the street. Maybe some day we can interest them in something real religious—like prayer meeting. If so, then we may be missing a few points.

Church camping is perhaps one area where we come closer to the Olympic idea than anywhere else. In camping, games and recreation come to be a part of God's world. These are acts of worship.

These ideas need further study. Commercialized sports do not intrigue me. And I am not planning a sports section for our paper. But I do believe that we have made religion far too sedentary, so, pardon me, while I stand up and walk away from this. A LETTER FROM PRISON—IV.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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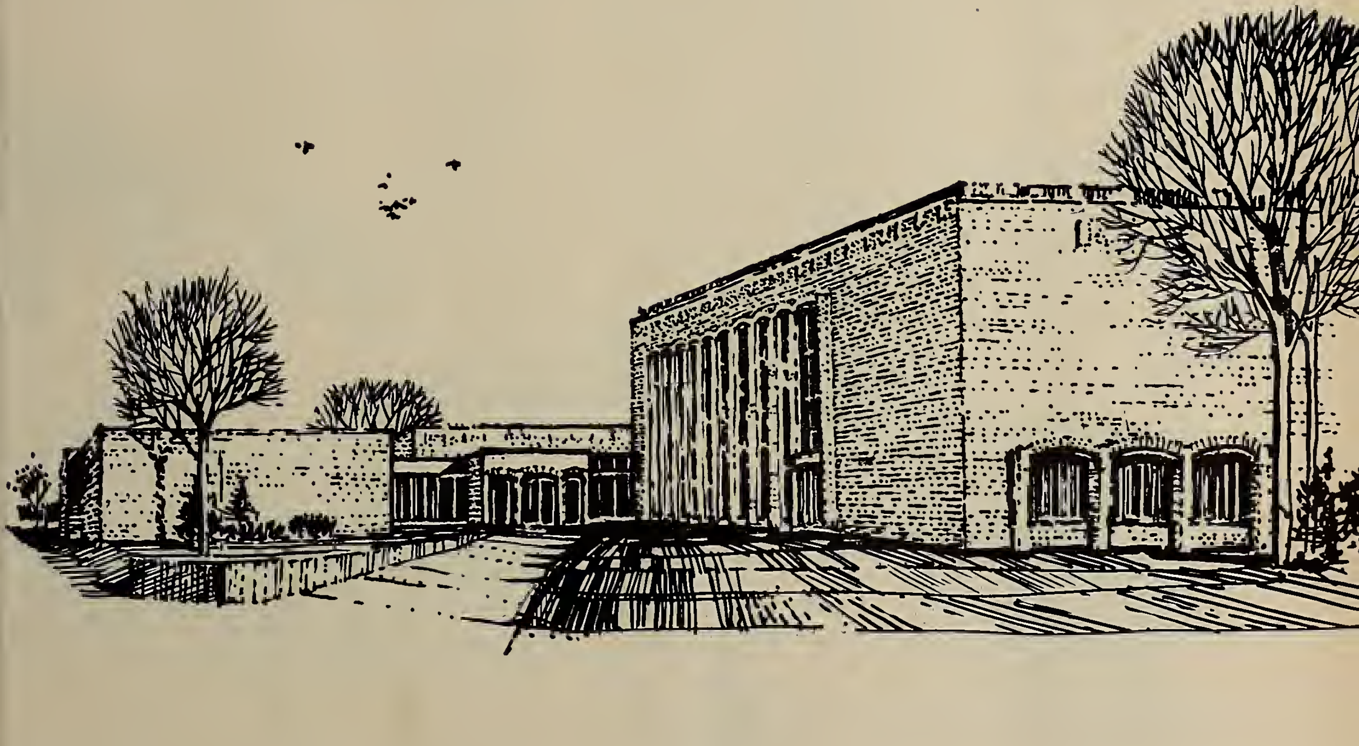
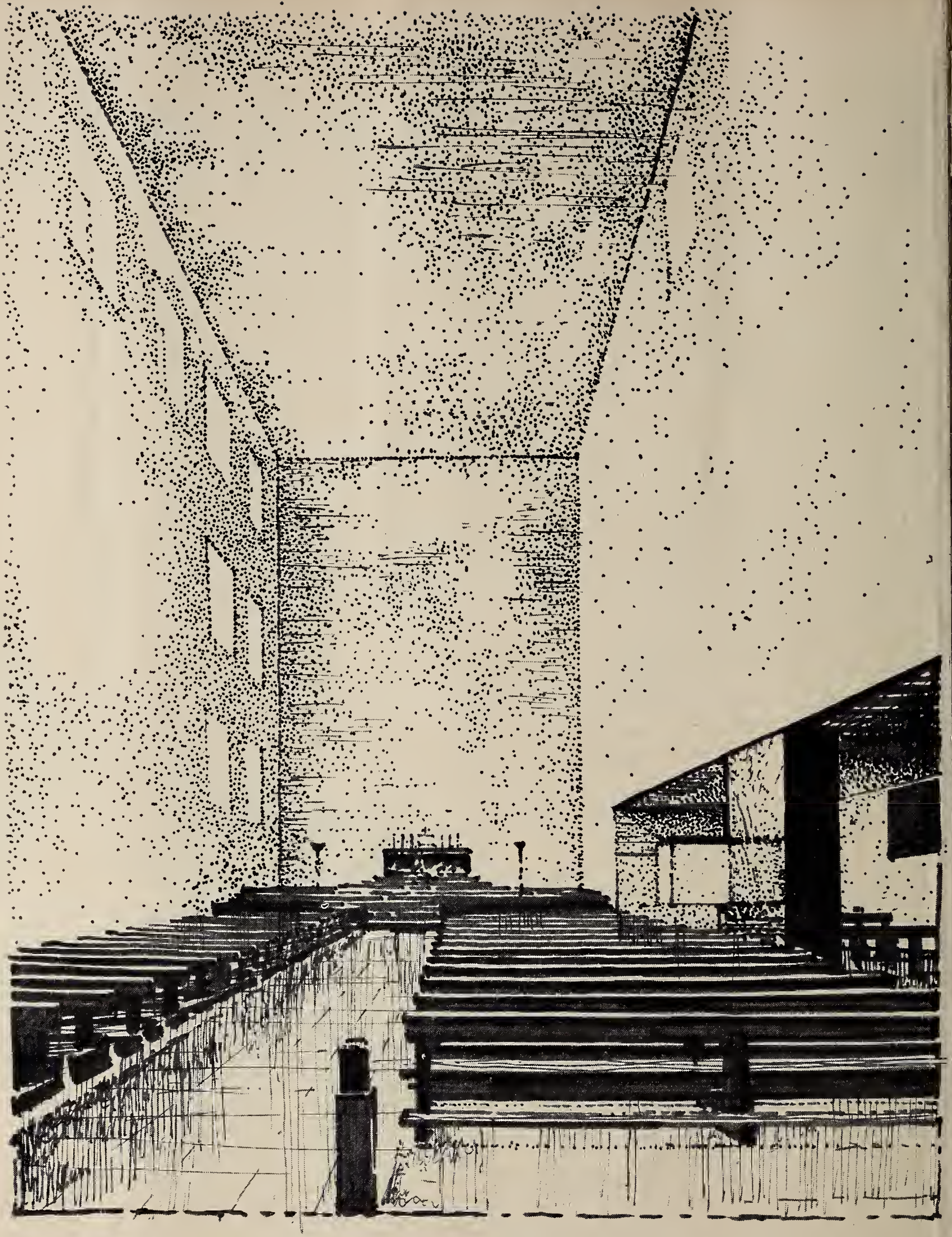


THE SERVANT CHURCH



Interior of Fronleichnams Kirche, Aachen, Germany, 1930 (Rudolf Schwarz, architect), an example of the church as a symbol of faith: "The great, white east wall in its brilliant light, and the congregation facing it, and the altar between the wall and the people represents the meeting place of the faithful people and the absolute and pure God."

THE FAITH OUR FORMS EXPRESS

If the Christian community assumes the form of a servant of Christ, what does it mean for the architecture of its building?

Edward Anders Sövik

IT HAS BECOME apparent that for many reasons the conventional norms for church design are no longer tenable. As architects and building committees abandon the old forms and symbols, however, they must supply new ones; and the presuppositions and attitudes which generate the new churches need to be carefully established. Fortunately there is a substantial body of research and theological study which is helpful and hopeful. And although it is not sufficient to bring us good churches, the thoughtful and skillful men concerned in the field have provided stimulating knowledge and opinion about faith and the forms that express it.

The Church as Symbol of Faith

These spokesmen for form and faith fall into two groups. One group might be called the *symbolists*. For, they say, "This building which we build, is it not the symbol of the Christian community which it shelters, the symbol of an encounter between God and men, the symbol of a particular understanding of God, and a particular understanding of man, the symbol of the mutual confession of faith which gathers this society together? If we are to build good symbols we must examine the nature of the community, we must examine the nature of the encounter, we must examine the nature of the faith—only then can we find forms which are adequate images and symbols."

One way to do this is to go to theological studies where matters of faith are described. Then, having absorbed this doctrine and dogma, one may interpret theology in terms of space, light, color, texture, and the other elements of architecture.

Rudolf Schwarz in his book, *The Church Incarnate*, describes the congregation as a community of chalices receiving the holy gifts. The church building is therefore a large chalice into which God enters. This is one of his theological images.

He thinks of the congregation as a pilgrim procession moving toward the vision of the absolute. The great, white east wall in his church at Aachen in its brilliant light, and the congregation facing it, and the altar between the wall and the people represents the meeting place of the faithful people and the absolute and pure God.

Another example of this theological imagery is presented by the so-called central plan. Here the Lord's table is partially surrounded with the congregation. The implication is that if the church is the household of God, the proper image of the church is the family gathered around the table. The space should therefore not be long and narrow, nor should it be separated into nave and chancel. It should instead be broad and short or perhaps circular, and it should be a single space.

A Place Where Things Happen

Theology, of course, has a great many propositions that architects don't or can't concern themselves with. But it is an unending marvel to me that the more I work and study, the more important the relationship between theology and architecture becomes.

But it is not the whole story at all. If we look at the Bible we are impressed by the fact that this source book for our knowledge of God is not a systematic theological treatise. As theology it is ambiguous and incomplete, and full of paradoxes. Theological propositions are rare in the Bible. We must conclude that God has not chosen to reveal himself in the form of systematic theology.

God reveals himself instead through the history of His *actions* as they are recorded in the Scriptures—His relationship to the covenant people, His dealings with individuals, His action in the incarnation, life, death, and resurrection of His Son, and His action in the church.

So our knowledge of God and the establishment of a relationship with Him involves a consideration of God's activity and the activities of men, which are a response to God's action. Out of this consciousness a second school of church builders has been writing and speaking. If we call the first group the *symbolists*, we might call the second group the *functionalists*. They derive their opinion about the form of the church building from a study of the action that takes place within and about the church—the events called liturgy.

When these men speak about church design they speak a fairly lucid language. "Make the space fit the action contained in the space!" If the action of worship finally centers at the altar why then be reasonable—put the altar in the center, not half a block down against a remote wall. Or if the baptismal event is a dominical imperative, belonging to the community like the Lord's Supper, then give this sacrament its appropriate functional space, and don't push the font into an insignificant corner. And if the church is "a place for preaching the Word," then the functionalist must recognize that certain kinds of spaces are appropriate for the ministering of the Word.

Some day soon another student of worship is going to write something about the church building as a place for common prayer which will add to our understanding of function. Indeed, Gustaf Aulen has classified prayer as a means of grace along with the Word and sacraments. And another will write about the church as a place for thanksgiving and praise, which may complete the picture, unless we hear from a Quaker who might tell us that the function of the church is a place for meditation.

However we agree or disagree with these men, and however they may disagree with each other, they are all sure of one thing: that a church is a place where certain things happen—where God reveals himself in *action*. And they want the building to be appropriate to the event.

A Neglect of the Art of Architecture

Now I don't see how anybody can disagree with either the symbolists or the functionalists in their essential attitudes. But I am not content. We can study the nature of the church and come to some conclusions about the church building as a symbol. We can examine the liturgy and find shapes which are at least comfortably appropriate to it.

But they are not sufficient to assure us good churches because they don't sufficiently deal with the art of architecture. And a good church must at the very least be good architecture.

It is, I think, quite clear that a building that functions well is not necessarily good architecture. Function (and I must confess that I am using the word in its common and limited sense) is a technical issue, not an aesthetic one. No great architecture in all of history has been functional. The greatness of the great buildings in history doesn't derive out of the efficiency with which they serve their purposes of physical shelter. If function were the essential value we might as well complete the destruction of the Parthenon, because it has no further function of this sort at all.

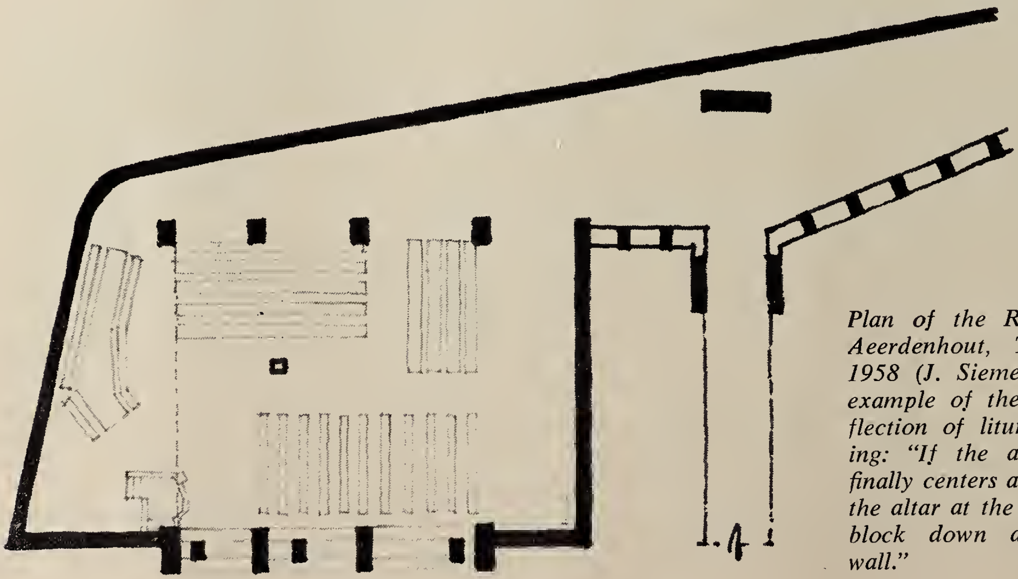
The symbolists deal with theology and the theologian deals with ideas which are expressed in words. Theology is thought expressed in prose, a step by step system of logic, of syllogisms, analogies—a sort of sequence of ideas which Suzanne Langer, the philosopher, has called "discursive symbols."

Sometimes discursive symbols can be translated into visual forms with fair success, and these visual forms can be translated back again into words. Sometimes people want to "read" a church building this way: It is cross-shaped which stands for a Christian persuasion. It has a groined vault which stands for folded hands which stand for prayer. Or indirect lighting stands for mystery. Or each stained glass window names an apostle because it has his identifying trademark—if one can remember the trademark.

None of these things is necessarily good or bad. But it doesn't take an artist to make a cross-shaped building, a groined vault, indirect lighting, or the symbols of the apostles, and they don't in themselves make good architecture.

The Symbols of Art

Art involves another sort of symbols. They are symbols which we sense, which we understand intuitively, which we feel, which we apprehend without needing to translate, and possibly, can't translate into prose. Symbols move us, affect us, all without the rational processes characteristic of theology. Mrs. Langer calls the symbols of art "non-



Plan of the Reformed Church, Aeerdenhout, The Netherlands, 1958 (J. Siemens, architect), an example of the church as a reflection of liturgical understanding: "If the action of worship finally centers at the altar . . . put the altar at the center, not half a block down against a remote wall."

discursive" symbols because they do not set us forth on a path of logical deductions in a consecutive sequence as discursive symbols do.

For the faith our forms express, or ought to express, is not entirely comprehended in theological data or discursive symbols.

Christianity involves an attitude and a posture, a frame of mind and heart, a passion and enthusiasm. And since this is so it is clear that the architecture of the church must deal with attitudes, passions, the religious frame of mind and heart.

Good church architecture must have a sort of symbolic language and real substance which has no equivalent in prose and cannot be interpreted in words. Louis Armstrong says, when asked how one learns to understand jazz, "If you don't dig it when you hear it, there's nothing I can say about it to help you."

A great choirmaster who lived in my city is quoted as saying that one is converted to music, one doesn't learn it. I remember Jack Tworkov, who is now head of the school of painting at Yale, saying once at the opening of a gallery show that he wouldn't talk about his paintings. They spoke for themselves and words did them no good.

Now this is largely true. You cannot understand music in the most rewarding sense by reading the program notes, and you cannot understand good architecture by reading a glossary of symbols, or the theology out of which it is generated. Good architecture is generated also by passions, attitudes, visions which find expression in the non-discursive symbol.

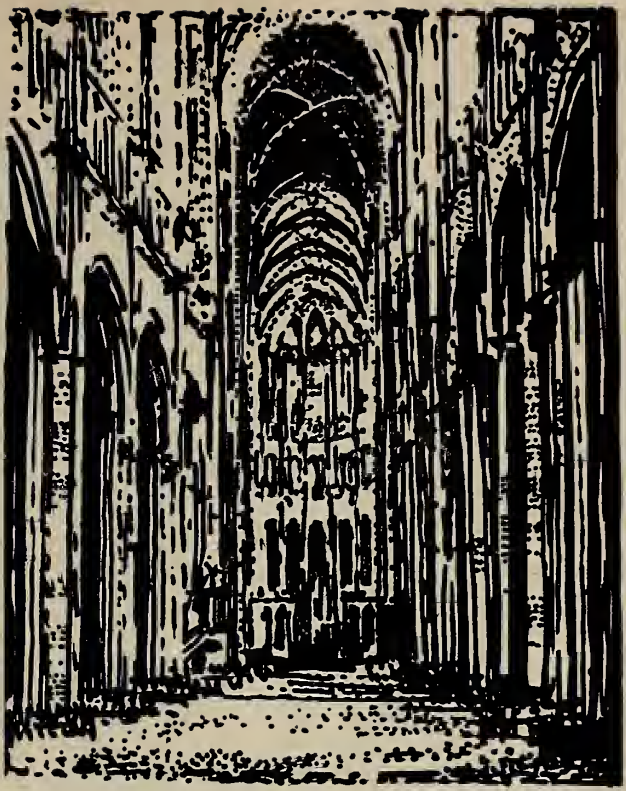
Let me illuminate further the relationship between art and our faith. It is commonplace to say that Christianity deals with mystery. The Scriptures write of it, theologians talk of it; and when a building committee and an architect enter a design problem it is proper that they concern themselves with mystery. Designers have sometimes taken two side roads, one of which I call the mystic, and the other, the mysterious.

The Mystic Side Road

One gets the sense that medieval buildings assert that there, under those lofty vaults, one could commune directly with God as in no ordinary building. This mystic attitude was indeed promoted by the architecture.

Because the liturgy was in a strange tongue, and sometimes inaudible, the worship of the people depended less upon the ministry of Word and sacraments than upon individual and personal piety expressed in private devotional attitudes and acts. Architecture amplified the ideal of mysticism—the immediate and individual communion with God.

But this attitude has been adopted by thousands of church builders probably before, and certainly since, the medieval times. And when we talk about churches which are the symbols of human aspiration, and of "spires which reach toward heaven," we are dealing with a sort of mysticism.



Interior of Amiens Cathedral, France, an example of the church as an expression of mysticism: "One gets the sense that medieval buildings assert that there, under those lofty vaults, one could commune directly with God as in no ordinary building. This mystic attitude was indeed promoted by the architecture."

It is quite different from the "mystery" that the Scripture talks about—the mystery of God's incarnation and presence among men. Isn't the story of Moses and the burning bush the story of how God reveals himself in the ordinary thing? All the natural world becomes numinous and all ground is potentially holy ground. And is not the Lord's Supper evidence also of the presence of God in everyday things? God comes in the simplest of fare—the bread and the wine—there is no need of the esoteric.

The Artificiality of the Mysterious

Another sort of church deals in the mysterious—half concealed spaces, indirect lighting, optical illusions, exotic and elaborately dramatic spaces, shapes, and surfaces, twilight darkness with dimmer-controlled lighting, and so forth.

Now the difference between the mysterious and a real mystery is that the mysterious, like a detective

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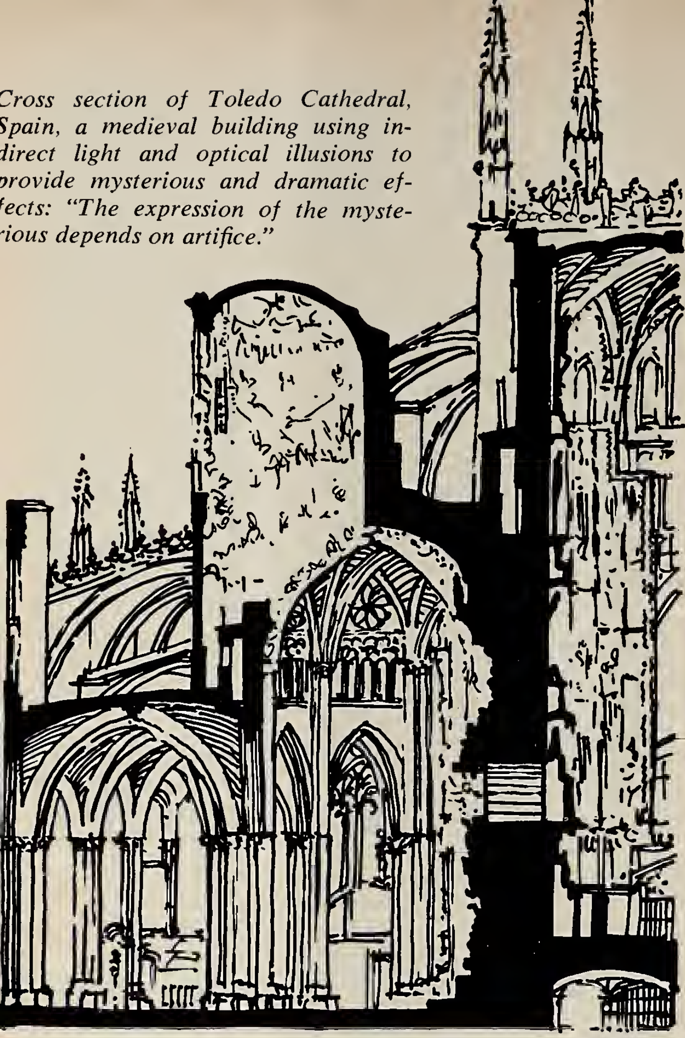


Cross section of Toledo Cathedral, Spain, a medieval building using indirect light and optical illusions to provide mysterious and dramatic effects: "The expression of the mysterious depends on artifice."

story can be resolved. The source of the indirect light, the unseen space, the optical illusion, all can be explored and their apparent mystery made clear. In a true mystery the wonder and the unknown cannot be rationally resolved; they are permanent.

The expression of the mysterious depends upon artifice, that of the mystery upon art. The first, because it depends on artifice, is a sort of artificiality; but a good work of art is the expression of a reality, which cannot be dissected, analyzed, or formulated.

And indeed this is the nature of the reality to which the church is committed.

It is a mystery, a permanent mystery. But it is as real a mystery as life itself, so simple that we can know it and accept it, and live in it as we do all day, every day; but so complex that it is a recurrent wonder whenever we pause to think of it. When we reflect on either life or the gospel we are compelled to awe and to joy. And this mystery has nothing to do with either the mystic or the mysterious.

Every Church a Work of Art

The only thing that can properly express this sort of mystery is another mystery, the mystery of art. For art *is* a similar mystery. It meets us directly, immanently and convincingly like life and like the gospel. But like the gospel it has synergetic resources, complexities, and ambiguities which are so profound that they cannot be fully dissected, analyzed, or formulated.

Because good art, and architecture, is a mystery it can be a handmaiden to the other and greater mystery. And every church ought to be a work of art, because only if it is a work of art can it be an image of the mystery of the faith.

I think I have made it clear that because our faith asserts a consciousness of another kind of life other than that of doctrine and dogma, so our architecture ought to assert the numinous and not only the theological and functional. The sense of mystery—the numinous—is not dependent upon darkness, silence, immense height, or other devices. It is present in a good church whether bright or dark, long or broad, if it is a good work of art.

For this reason I find our conventional aesthetic norms for church building no longer valid. We are free to abandon them. Of course, we are abandoning them. We must be cautious because new symbols may fail. But I think we must run the risk because we live at this time of the history of the world and of the church.

The Mind of a Servant

But for what? As part of the answer to this question I want to remind you of something St. Paul said on the subject of the Christian attitude. "Have this mind among yourselves which you have in Christ Jesus" (Phil. 2:5), he says "who did not count equality with God a thing to be grasped, but emptied himself, taking on the form of a servant" (Phil. 2:7).

If the Christian community assumes the form of a servant in imitation of Christ, what does it mean for the architecture of its building? What, according to this view, is good architecture?

In many large buildings and even some which are are not so large the combinations of site, of shapes, and surfaces are designed so as to be imposing, or even imperious. The building says, in effect, "I am the ruler; when you approach me you must be impressed by me, and I wish you to behave in certain ways, and assume an attitude of awe and subservience in my presence. My geometry and my space are independent of you. They exist autonomously and represent an ideal order with which I intend to dominate you."

The best example of this sort of architecture is the great pyramid. But many public buildings and many churches seem to make this sort of assertion, do they not?

This is what we often call "monumentality," and churches are often classified as monumental buildings. Such buildings often seem to be independent of the service they are meant to perform. They confront people rather than meet them. They aim at greatness rather than goodness. It is possible for us to admire them as we admire Napoleon for his greatness, rather than his goodness. But the mind of Christ and the form of a servant are not recognizable in them.

Another sort of building makes a different sort of statement. It says, "You who approach and enter this building are more important than I. I offer you shelter in my structure, but I will not impose my forms on you or make myself the demanding object of your attention. I will, instead, accommodate myself as graciously and attentively as I can to the important things you do. In this way I will be your servant."

Such buildings may also be monumental in the Latin sense of the word which signifies a work which brings ideas to mind. I believe this sort of monumentality is proper to good architecture. The encounter with a building then becomes a sort of dialogue rather than a confrontation, and a sort of conversation rather than an oration.

It is possible that if church builders adopt the form of a servant, when they choose a site for a church, it will not be a dominating hilltop, or the axis of a main street, or a pastoral park. Perhaps it will be instead a part of a shopping center. Perhaps they will think of the building not as a house of God but as a house for the people.

Most churches tend to look their best when they are empty. As a recent editorial in the *Christian Century* comments, this is the way they are photographed. Perhaps this is partly because this is the way they are designed—as monuments, independent of people, rather than as attentive servants. A church building should look right with people present, and it is remarkable that the great churches do.

The Temptation to Manipulate

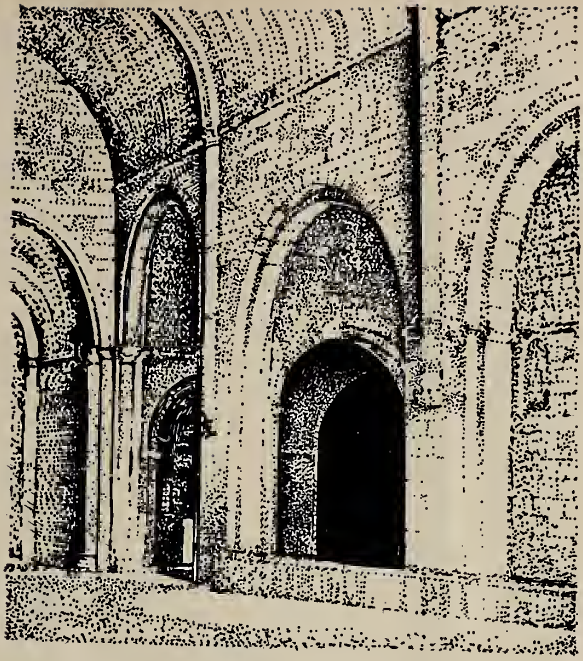
This concern for people holds a certain hazard. For if it is the business of the artist to deal with feelings, we expect church designers to deal in what is generally called the "mood of worship." This means that they manipulate, by means of light and space and color and the other expressive tools of the designer. Thus they propose to manipulate the emotions and attitudes of the people who come to church. And they are confident that in this attempt they are indeed serving the people.

But this is a trap. Isn't this just like the brainwashing which the clever huckster or the demonic oriental psychologist uses? Do we suppose that because we intend to do it in the Lord's name, we have a right to invade the intellect and play on the emotions of the people who come to worship? I hardly think so. It may be in character with the man who wants to be a ruler, but it doesn't fit the man who wants to be a servant.

The way out of the trap is, I am sure, very simple and very hard. We must devote ourselves to the faithful expression of what is true—not only to theological and liturgical truth, but to the quality of truth which is felt rather than reasoned, sensed rather than defined, which is expressible only in the forms of art.

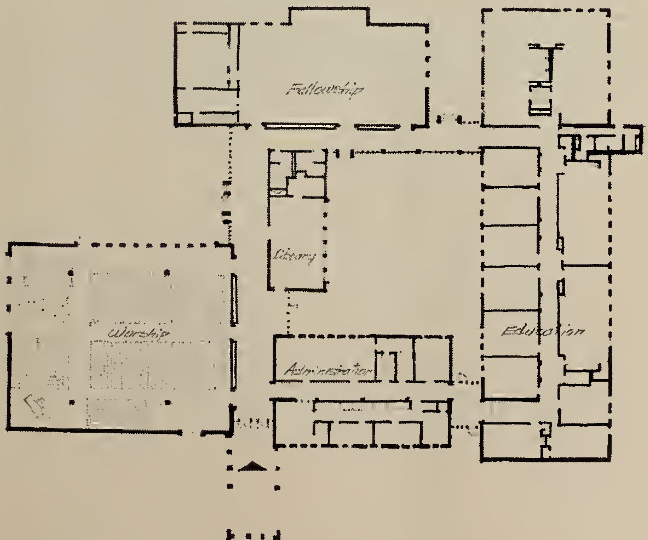
Artistic Integrity

Let me remind you what is meant by integrity. It means in the first place ingenuousness, the abhorrence of every deceit. It is not simply that we don't use imitation materials, although this is the beginning of it. And even here, we fail. For there



Interior of the Cistercian Abbey, Lethoronet, France (eleventh century), an example of the servant church, extreme simplicity in the use of materials, unelaborated structure, superb workmanship: "The encounter with a building then becomes a sort of dialogue rather than a confrontation, and a sort of conversation rather than an oration."

Plan of the Zion Mennonite Church, scheduled for completion in 1966: The five buildings in the complex are arranged in an informal pattern around an open court inspired in part from the manner in which farm buildings in eastern Pennsylvania are related to each other. (See Cover, and comment, page 403.)



is scarcely a church which at some point has not submitted to the seduction of imitation wood, veneers attempting to look solid, or another everyday deceit.

And it doesn't mean simply that we don't work in imitations of historical styles, though we are not faultless here either. A good many of the modern buildings we design contain affectations of style which are not much less artificial than Gothic or colonial.

Ingenuousness means that we are faithful to the nature of materials and structures. It means that we love the straightforward and unaffected thing with a constant and profound passion.

But just as our faith has a dimension which is beyond ethics, so also the idea of artistic integrity has a dimension beyond the ethical. In our faith this dimension is called the holy. It is concerned not with behavior but with being. Holiness in man is the condition of being at one with God. Holiness is synonymous with wholeness—only when the divisions and tensions within a person have been reconciled, and he is therefore whole, can he be at one with God and therefore holy.

Now the other meaning of integrity is "wholeness." When we talk about a building having integrity we mean not simply that it is not afflicted with deceits and affectations, but that it has unity and cohesiveness. And it doesn't simply deal with appearances and with surface. It means that the building is in character with the site, that it is faithful to the program of use, and that it conforms to the needs and to the nature of those for whom it is built. It means that from the general concept to the detail, the building must be of one piece.

This is rarely, if ever, accomplished. We are so used to the fragmented and fractured that we don't even recognize our disintegration, our inconsistency, and our inconstancy. Our sensitivities are dull because we compromise them so often and so thoroughly.

Some years ago I sat at lunch in Chicago beside one of our really thoughtful and good architects. Because the subject at hand was church design I asked this man whether he had ever done a church.

"No," he said, "but some years ago in Switzerland a bishop asked me to design a church for him."

"What happened?"

"The bishop wanted me to put a *gemeindehaus* [fellowship hall] under the church," he said, "but one cannot build a church on top of a *gemeindehaus*, so I didn't design the church."

Now, it may be possible to build a basement under a church. But that is not the issue. To this sensitive architect a church building was a place for the most elemental, sincere, and profound sort of human activity. The proper foundation for such fundamental things was the earth itself; one could not build a space for worship on top of something of minor dignity. Even though a fellowship hall may not be frivolous, it could not carry a church.

Two remarkable things are here. First, that the man's passionate integrity made him sensitive at so fine a point—where most architects wouldn't even be aware of the issue. It was related not to materials or structure but to the sense of what worship is.

Second, his integrity was so intense that he gave up the commission rather than violate his feelings about the matter. And this was at a time in his career when he had not many buildings behind him and could not easily afford it.

This was Mies von der Rohe. Since that time he has designed a church—the little Episcopal chapel at Illinois Tech. People sometimes wonder about this building saying, "Since this is a church why is it so much like the other buildings at Illinois Tech which are not churches?"

And the answer, of course, is that those buildings are no less religious buildings than the church. They are not ecclesiastical buildings but they *are* religious buildings, informed by and generated from the same passionate concern for wholeness that informed and generated the church. So there you have buildings which, though they are not liturgical and have no overt theological significance, are still religious buildings.

This sort of architecture is not a matter of cleverness, knowledge, or skill; and it is not a matter of having time or money to do our work well (though I guess more time and money might help). It is a matter of passion and commitment, the kind of passion and commitment which Jesus talked about when He said, "No one who puts his hand to the plow and looks back is fit for the Kingdom of God" (Luke 9:62).

And this quality of passion, the sense of mission, the feeling of urgency, the willingness to be consumed, to give oneself entirely and thoroughly, surely shows itself in the forms of the best church buildings.

I think it is because some of the architects who have no membership in the Christian congregations still have this great passion for integrity, that they have been able to do some of the best churches of our generation. They may not be theologically sophisticated, and they may not be liturgically oriented, but their immense passion for the true and the whole has given these artists the capacity to design convincing churches.

So if we are to see better church architecture we must have architects who are committed to it. And we must also have clients who are committed to it. I have heard the late Eero Saarinen credited with a remark which I suppose we have all made, "Behind every great building is a great client." Such clients do not necessarily have to know a lot about architecture, or even know what they like, or what they want. But they must also be passionate in their desire for what is good, persistent in the search for it, open to discover it, and courageous in their commitment to it.

The faith our forms express—or ought to express—is not only doctrine, and it is not comprehended by the activity of worship. It is an attitude, a passion, a commitment to the vision of what is true, whole, and holy. If the passion is fervent we shall see the mystery appear in our buildings, we shall find them to be servants of the Lord and of men. We shall find them monumental in the best sense. And to this degree the Kingdom of God, for which we pray, will come among us.

NEWS

Death Penalty Losing Appeal in U. S. and Canada

New York has just abolished capital punishment, with two minor exceptions. In principle, it brings to eleven the number of states in the United States that have erased capital punishment from its law books.

New York will continue capital punishment for the murder of prison guards and police officers.

In signing the bill on capital punishment, Governor Nelson Rockefeller indicated that he would commute the sentences of seventeen men now awaiting execution in his state. New York is the most populous state without capital punishment.

Other states without capital punishment include Alaska, Hawaii, Iowa, Maine, Michigan, Minnesota, North Dakota, Oregon, and Rhode Island.

A Gallup Poll released in February indicates that public support for the death penalty is crumbling both in the United States and Canada.

The poll asked people in the United States, "Are you in favor of the death penalty for persons convicted of murder?" The 1965 answers are compared with answers given in previous years.

Favor Death Penalty?

	1965 %	1960 %	1953 %
Yes	45	51	68
No	43	36	25
No opinion	12	13	7

Gallup also noted that women found the death penalty more repulsive than men. Forty-nine percent of the women were opposed to it as compared to 37 percent of the men.

The Canadian Gallup Poll has noted a trend away from capital punishment since 1950. In that year, seven out of ten Canadians wanted to retain the death penalty for murders. Six years later, in 1956, support for capital punishment had dropped so sharply that only slightly more than half would speak in favor of it. Today 45 percent of all Canadians are opposed to capital punishment.

The story is different in Great Britain and West Germany. Here capital punishment still has strong support, though weakening noticeably.

Only 21 percent of the people in Great Britain think that the penalty should be abolished. The rest of the people are in favor of it or uncertain.

West Germany has a majority opinion for death for murderers. Support for it today is 65 percent, which is considerable slippage from an 80 percent affirmation in 1958.

In the United States, Gallup asked persons favoring the death penalty whether they would feel that a guilty person under 21 years of age should be executed. About half of the supporters of the death penalty agreed that youthful offenders should be spared.

Church groups have been numbered among those opposing the death penalty. At its sessions in July the General Conference Mennonite Church will consider a statement on the subject.

CHURCH SERVES TWO RACES

Chhoa Peng-hoe is the pastor of the Meilun Mennonite Church, located near the Mennonite Christian Hospi-

OBVIOUSLY NOT AFRAID TO BE DIFFERENT is the witness of the Chapel of the Sermon on the Mount dedicated at Mennonite Biblical Seminary, Elkhart, Ind., on June 3. The chapel, last of campus buildings to be completed, does not conform to anything. It is not east and west, its corners are not square, its towers defy usual patterns. It stands for courageous Christian faith and for that independence of thought and individualism which has characterized all rugged and sensitive movements. The building is solid brick outside and inside with no attempt to cover irregularities. It rejoices to show its rugged characteristics in massive beams and pillars. Ceilings are plain; windows unstained. Architects for the structure were Stade, Dolan, and Associates, Park Ridge, Ill. Construction was under the direction of Sam Ediger, Buhler, Kan.; John R. Dyck, Rosthern, Sask.; Olin Schmidt, Inman, Kan.; Gerald Stucky, Inman, Kan.; and Willard Stucky, Deer Creek, Ill. Nearly one hundred volunteers from many communities contributed labor valued at one-third the cost of the project.

tal, Hwalien, Taiwan. This church is unique in that it is the only Mennonite church where Taiwanese is regularly interpreted into Mandarin, the chief dialect of China.

After graduation in 1960 from the Conservative Baptist Bible College in Hsilo, Chhoa became the pastor of the Ta-ya church near Taichung. The following year he married a Christian girl from Changhua.

In the fall of 1962 the Chhoas were called to serve the Meilun Church, situated in the beautiful sprawling suburb along the seashore between Hwalien City and the harbor on the east coast of Taiwan.

The church now has a membership of about twenty with an average Sunday morning attendance of fifty. There are from forty to fifty children in Sunday school. The young people's group consists mainly of students from the nearby Boys' middle school and the girls from the nursing school at the hospital.

The Meilun Church began in 1957 as a result of house visitation, Sunday school, and student contacts. After a series of evangelistic meetings, regular Sunday evening services were held in the missionary residence. W. C. Voth and his wife were the missionaries at the time.

After the Voths' retirement Marie J. Regier carried on the work. She spent many hours visiting homes and teaching classes. Chen, a young evangelist, shared in the ministry until he returned to school.

Peter Kehler served in the interim period and then worked with Chhoa until the Kehlers went on furlough in 1964.

The group has been worshipping in the present church building since January 1961.

MEETING FOR MISSIONARIES 150 WILL ORIENT AT ESTES

The orientation school for missionaries will be held July 17-21 at the Estes Park YMCA Association Camp, Colorado, following the General Conference sessions. It is estimated that 150 will be attending the orientation school, including children. Missionaries attending will be from the following fields: Japan, Taiwan, India, Congo, South America, Mexico, Gulfport, and Indian American.

The program of each day consists of four sessions. During one S.F. Pannabecker, for many years a missionary in China, and at the present time professor and registrar at Mennonite Biblical Seminary, Elkhart, Ind., will present studies on the biblical basis of missions and on the history of missions of the church.

One session will be devoted to the present work of missions on the various fields; one on the practical arrangements of carrying on mission work through our church; and one for the spiritual enrichment of the total group.

DISTANT MEMBERS TOTAL 15%

Nonresident members of General Conference churches are scattered throughout eight provinces of Canada, the fifty states of the United States, and fifty-two foreign countries. A survey by the Committee on City Churches under the direction of seminary professor Leland Harder makes interesting and valuable information concerning nonresident church members available to district conference officials and missions committees for planning work in different areas.

One hundred eighty churches responded to the questionnaires which were sent out. These responses represent two-thirds of the total number of General Conference churches but about three-fourths of the total membership of all churches.

Ten states have more than 100 nonresident members each. Kansas ranks at the top with 1261 in 153 different locations. California is second with 504 in 185 locations, and Indiana third with 324 in sixty-one locations. Ohio follows with 301, Nebraska with 202, Illinois with 196, Colorado with 188, and Minnesota with 173.

Of the Canadian provinces Saskatchewan leads with 262 nonresident members residing in fifty-three places. Manitoba follows with 249 in fifty-five places, and British Columbia with 132 in forty-two places.

Of the foreign countries twenty-nine nonresident members are in Germany and twenty-six in the Congo.

Cities with colleges and universities have the largest concentration of nonresident church members. North Newton, Kan., heads the list with 198, and Newton is second with 173. Wichita, Kan., has 149; Saskatoon, Sask., has 118; and Bluffton, Ohio, has 120. Others cities are Omaha, Nebr., with ninety-three; Denver, Colo., with eighty-three; Emporia, Kan., with seventy-four; and Winnipeg, Man., with seventy-three.

Almost 15 percent of the total membership reported, or 5,678 members to be exact, are not attending the churches of which they are members because of their residence away from their home communities; neither have they joined churches in the place of their residence.

GENERAL CONFERENCE TRAVEL DETAILS AND DATA NEEDED

The conference transportation committee will provide chartered buses from Denver to Estes Park on July 10 for the General Conference sessions. Cost will be less than commercial bus fare.

The committee needs more detailed information in order to know how many buses are needed and at what time of day. Persons planning to arrive in Denver by plane, train, or bus are asked to fill out the blank below if they desire bus transportation to Estes Park.

In addition to the special buses, public transportation to the village of Estes Park is available through the Colorado Transportation Company, 1805 Broadway, Denver. Buses leave from the Denver Greyhound depot on the following schedule: Denver, 9:00 a.m. to Estes Park, 12:20 p.m.; Denver, 2:45 p.m. to Estes Park, 6:00 p.m.; Denver, 7:00 p.m. to Estes Park, 9:00 p.m. The fare is $5, one way; $8.75, round trip.

Persons arriving in Denver and desiring information about the conference or needing help should call 424-6261.

We would like chartered bus transportation from Denver to Estes Park YMCA Camp on July 10 for the General Conference sessions.

We will arrive in Denver on July 10 by ☐ train ☐ bus ☐ plane

Station:____________________

Time:____________________

Number in party____________________

Name____________________

Address____________________

Mail to: Menno Gaeddert, 5927 Miller St., Arvada, Colorado

Towels and Sheets Sought in Canada
U. S. Drive for Yard Goods Planned

Mission hospitals, schools, and institutions and MCC projects regularly find they have an inadequate supply of towels and sheets. Consequently, MCC is asking for 50,000 bath towels and 25,000 single steets.

Meeting in Chicago on May 20, the material aid advisory committee approved two separate drives for Canada and the U. S. in the fall of this year. Plans entail a churchwide towel and sheet drive in Canada and a churchwide yard goods drive in the U. S.

Yard goods are urgently needed in Latin America, Africa, the Middle East, and Asia. In Vietnam, for example, the refugees are short in stature and unaccustomed to Western garb. Many of the women are seamstresses, and if not, tailors will do the sewing for them at a relatively low cost with a guaranteed fit. The goal for the U.S. drive is 300,000 yards of cloth.

Material aid director John Hostetler notes a trend toward greater cash giving in place of specific items. Because of growing involvement in professional careers, women are sewing less.

On the other hand, a large number of women, especially middle-aged and older, prefer to make items for distribution to needy people. A former overseas relief worker confirms the value of making quilts, comforters, and clothes, rather than donating money for the purchase of factory made articles. He says recipients often cherish the homemade item because they are deeply stirred by the knowledge that someone in North America took the pains to make it.

Cash contributions have positive advantages. By purchasing materials in the country where the need exists, the country's economy is bolstered, items are all uniform, i. e. equally good, and they are all usable. This method also reduces shipping and processing costs and makes possible bulk purchases at lower prices. From the standpoint of thrift, money's buying power is greater when pooled. Yet the material aid group feels individuals should give by the most suitable and meaningful means.

Considerable discussion centered on the person to person aspects of material aid. A popular custom is to attach to bundles a label bearing the sender's name and address. Thus the recipient has a chance to write to the giver and establish regular correspondence. Frequently, of course, the recipient is unable to read or write English. In other cases, embarrassing situations develop. For example, a refugee wrote to an eleven-year-old Kansas girl (who had enclosed her name in a Christmas bundle) and asked for $100 to buy a horse.

The afternoon session concerned itself with projections for the year ahead. Requests from MCC area directors and Mennonite missionaries call for a sharp increase in the shipment of towels, sheets, yard goods, bandages, health kits, school supplies, soap, lard, and meat. More lightweight bedding and clothing—cottons rather than woolens—are sought because MCC is expanding its services to countries with tropical climates. Also, MCC can readily use 300,000 pounds of dried fruits.

Elected as chairman and vice-chairman of the Material Aid Advisory Committee for 1965-66 were Ray Horst and Millard Moser.

CONGO TEAM SELLS JOURNALISM

A team of Christian journalists held a series of day-long conferences at schools in west-central Congo on Apr. 7-14. The purpose of the conference was to interest upper-level students in careers in Christian journalism. The effort was an important first step toward developing a cadre of national Christians interested in a journalism ministry.

Schools included in the tour were two Congo Inland Mission schools—Tshikapa Secondary School and Nyanga Secondary School—and three schools to which the Presbyterians U. S. contribute. Approximately 500 students are enrolled in these five institutions.

Members of the team were Robert L. Niklaus, director of the literature program in the Kikongo-Kituba vernaculars; Levi Keidel, editor of the Tshiluba vernacular magazine *Tuyaya Kunyi;* Washington Bongeye, editor of a weekly Leopoldville newspaper *Actualites Africaines;* and Andrew Massaki, editor of the Kikongo-Kituba vernacular newspaper *Moyo.*

Keidel spoke on "The Importance of Journalism in Society." He explained the process of effective communications and how printed media hold equal potential for good or evil. He underlined the importance of the Christian journalist as a stabilizing factor in society, exploiting the press for good.

The idea of a tour was conceived at an all-Congo literature consultation held in Stanleyville last year. Similar tours are being considered for other parts of the nation.

NORTH VIETNAM AID EXPLORED

The peace section of the Mennonite Central Committee recently received contributions totalling $100 from Vietnam concern groups at Mennonite Biblical Seminary, Elkhart, and Goshen College Biblical Seminary, Goshen, Ind., for war sufferers relief in North Vietnam.

The MCC Overseas Services department is investigating possible channels—including the International Red Cross, the World Council of Churches, and MCC of Canada—for forwarding the funds to the designated area.

Part of the contribution from the Mennonite Biblical Seminary group consisted of money saved on meals by seventeen students and faculty members who participated in a two-day fast May 1 and 2.

The purpose of the fast was to symbolize the group's regret concerning the United States' policy in Vietnam, their willingness to suffer—in a small way, at least—with the Vietnamese people, their recognition of, and repentance for, the church's frequent failure to act as a worldwide reconciling community, and their readiness to share some of their material abundance with the Vietnamese.

EDUCATION PROBED AT GOSHEN
REALISTIC FORMS SOUGHT

A Christian education consultation will be held on the Goshen College campus on June 14-18. About forty people representing the General Conference, the Mennonite, and the Mennonite Brethren churches will attend the consultation.

In 1963 at a Christian education

seminar in Newton, Kan., an objective for Christian education was formulated, and priorities for curriculum development were established.

At this year's consultation the group will look more carefully at the objective to determine what its meaning and application is for the various age groups within the local congregations. They want to discover the situation in which significant learning and teaching can take place in the churches. They will also study the educational requirements of various denominational boards and agencies. The goal is to formulate a realistic program for Christian education based on the needs of the generation in which we live.

WORLD CONFERENCE EXPANDED ASIA AND AFRICA ON LIST

Asian and African Mennonites will help plan the Mennonite World Conference scheduled for July 1967 in the Netherlands.

The Africa Mennonite Fellowship has named Million Belete of Ethiopia as its representative on the Mennonite World Conference's general council. P. J. Malagar, Calcutta, will represent the Mennonite Christian Service Fellowship of India. The Indonesian Mennonites have designated Herman Tan, Kudus, Java.

Africa and Asia have been represented at some of the previous seven sessions of the Mennonite World Conference, but have never been involved directly in the planning. These men, unlike other members of the council, will represent more than one group of Mennonites in their respective areas.

The next session of the general council will be held in Amsterdam in November.

ESTATE PLANNING AT ESTES

The matter of estate planning will be considered at a meeting of interested people and representatives from boards, district conferences, and institutions at a special meeting during the General Conference sessions in Colorado this summer.

Carl Lehman, business manager of Bluffton College, will serve as chairman of this meeting. Speakers will be Harry Martens and C. J. Dyck or L. L. Ramseyer. They will familiarize participants with the work and importance of estate planning. R. L. Hartzler will serve as a resource person. A discussion period will follow. Invitations will be sent to individuals who will participate in this meeting.

At the Stewardship Council meeting in Chicago in March, the General Conference Finance Committee appointed Harry Martens, Carl Lehman, and P. R. Harder as members of the Estate Planning Committee.

WORDS AND DEEDS

Bibel und Pflug is the name of a biweekly paper published in Brazil for the Mennonite communities in South America. In an editorial comment in the April 16 issue, the editor, Gerd Uwe Kliewer, notes appreciation from one of his readers for the quality of the paper used in printing the journal. Each issue has enough sheets to wrap twelve sandwiches. With six schooldays in a week, this keeps one schoolboy in sandwich paper for two weeks until the next issue arrives. While noting that other church papers have been used to line canary cages (*The Mennonite*, Jan. 5), Kliewer calls attention to the primary use of a church paper to build a fellowship.

J. P. Jacobszoon, the editor of the Dutch Mennonite weekly (*Algemeen Doopsgezind Weekblad,* Apr. 17), takes note of the discussion in recent issues of *The Mennonite* about the Rouault drawing of the baptism of Christ. After reproducing the piece of art and a few of the comments from letters, he says, "You see, church and culture are divided, even among the General Conference Mennonites whom we view as the 'least conservative.' We appreciate the 'courage' of editor Maynard Shelly and his staff and in this holy week before Easter we follow their example even though in our situation it requires no courage. 'Behold the man,' Pilate said (John 19:5)."

The United States Government Printing Office's publication A1: 38: 989 sells for five cents. It is called "Fallout Shelter Stall Barn for 50 Cows . . . with Family Quarters, Plan No. 5953." Issued by the Department of Agriculture, this farm building plan contains a sketch of the structure, showing dimensions and/or capacity, description, and the purpose it serves.

The Mississippi Methodist Movement is inviting students from all denominations in 825 different colleges throughout the United States to enroll for at least a semester in a Mississippi school. The group hopes to challenge thousands of students from other states to "honest dialogue which can produce a new atmosphere of understanding, acceptance, and reconciliation."

Nathan Bailey, president of the Christian and Missionary Alliance, said at a meeting in Minneapolis that his organization will continue to stay aloof from the ecumenical movement. He said that the Alliance "is not, never has been, and pray God, never will be connected or associated with any organization that denies the very truths and faith of our Lord Jesus Christ."

The Tri-County Relief Committee raised $20,000 for the Mennonite Central Committee through a relief sale at Morgantown, Pa., Apr. 17.

A workcamp in Mexico will be held from July 15 to Aug. 16. Persons will be accepted for part of the period if they cannot work all four weeks. Information is available from the Board of Christian Service, Box 347, Newton, Kansas.

CHURCH RECORD

CALENDAR

Conferences

June 17-20 — Northern District, Freeman, S. D.

July 2-6 — Canadian Conference, Clearbrook, B. C.

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967 — Mennonite World Conference, The Netherlands.

Eastern

June 20 — East Swamp Church, Quakertown, Pa., recommission service for the Carl Flickners.

MINISTERS

Albert Gaeddert has resigned as pastor of the Bethel Church, Mountain Lake, Minn., where he served since 1959. His future plans have not been announced.

Walter Neufeld has resigned as pastor of the Brudertal Church, Hillsboro, Kan., to be effective Aug. 1, and will become the pastor of the Wayland Church in Iowa. The Brudertal Church will merge with the Johannestal Church in the near future.

Arlin Claassen, Beatrice, Nebraska, became the pastor of the First Church, McPherson, Kansas, following his graduation from the Mennonite Biblical Seminary, Elkhart, Indiana, earlier this month. He is a graduate of Bethel College and taught in Hillsboro, Kansas, one year. He was the assistant pastor of the Evangelical United Brethren Church of Elkhart while a seminary student.

James Mohr, Milford Square, Pennsylvania, has accepted the call to the pastorate of the Hereford Church, Bally, Pennsylvania, beginning June 1. He is a graduate of Bluffton College and graduated from Mennonite Biblical Seminary this spring. For his 1-W service he served as accountant at the MCC headquarters in Akron, Pennsylvania. Last summer he was the assistant pastor of the Calvary Church, Washington, Illinois.

MARRIAGES

Carl Henry Hege, Aberdeen, Idaho, and *Anne Eagle,* Chappell (Neb.) Church, on Jan. 22.

J. Harold Hess, Manheim, Pa., and *Christine Schumacher,* St. John Church, Pandora, Ohio, on May 15.

Larry Schmidt, Alexanderwohl Church, Goessel, Kan., and *Myra Neufeld,* First Church, Hutchinson, Kan., on May 25.

Robert Rogers, Methodist Church, Lebo, Kan., and *Frances Ratzlaff,* Alexanderwohl Church, Goessel, Kan., on May 28.

DEATHS

Roger Duerksen, Alexanderwohl Church, Goessel, Kan., was born Oct. 22, 1942 in McPherson County, Kan., and died May 23.

Peter P. Epp, Clearbrook (B. C.) Church, was born Nov. 22, 1871, and died May 22. He was ordained as a minister on Sept. 15, 1910.

Menno S. Kaufman, Bethany Church, Kingman, Kan., was born July 21, 1899, and died May 23. He is survived by one son and two daughters.

Dietrich F. Klassen, Bethel Community Church, Santa Fe Springs, Calif., was born Nov. 16, 1892 in Russia, and died May 20. He is survived by his wife, three sons, and two daughters.

WORKERS

Phyllis Bixler will be a part-time editorial staff member of *The Mennonite* during the summer months. An instructor in English at Bethel College since 1963, she plans to enter graduate school next fall.

Ruth Chen has spent the last two years studying at Bluffton College. She is returning to Taiwan to resume her career as principal of Taichung Christian Children's Fund Home and School for the Blind.

Ruthann Dirks, Newton, Kan., has been appointed to teach business education at Bethel College for the next school year.

Carole Dirks Hilty, Bluffton, Ohio, has been appointed director of publicity for Bluffton College beginning Aug. 1. She taught English and journalism at the Bath (Ohio) High School for two years.

Marietta G. Landis, Bowmansville, Pa., has been appointed by the Board of Christian Service and Board of Missions as teacher in Taiwan for a three-year term. She will teach at the school for missionary children at Meilun, Hwalien, on the east coast of Taiwan. A daughter of Mr. and Mrs. Robert Landis of Bowmansville she is a member of the Pine Grove Church.

Harold Nussbaum will be commissioned at the Sunday morning service of the First Church, Berne, Ind., on June 20. He is returning to Oraibi, Ariz., this summer where he is principal and teacher at the Hopi Indian Mission School and assists in the work of the Oraibi Church. He began as a short-term worker in 1959 and continued for a five-year term.

Henry Poettcker, Winnipeg, has been appointed acting dean of Bluffton College for a one-year period while he is on sabbatical leave from his post as president of Canadian Mennonite Bible College. Eldon Graber, college registrar, has been named assistant dean for the same period.

Glenda Schmidt, Alexanderwohl Church, Goessel, Kan., will go to Europe under the voluntary service program at Kaiserslautern/Pfalz, Germany. She will work in camps in Amsterdam and Cantanzaro, Italy. The Amsterdam camp is helping needy families in the slum area, and in the camp in Italy she will be helping to build a youth center.

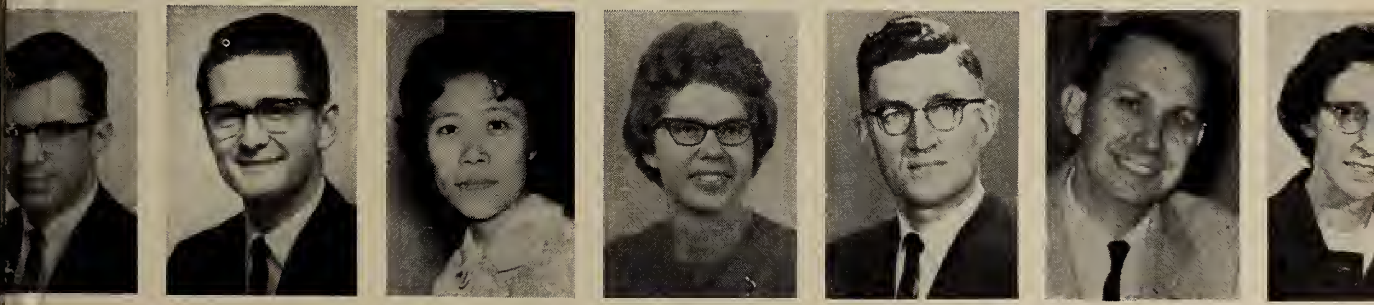
Sheryl Ratzlaff, Alexanderwohl Church, Goessel, Kan., will go to Europe under the American Friends Service Committee and work in summer work camps in Germany and Austria.

Walter and Ruth Unrau, North Newton, Kan., began a one-year term of service at Woodstock School, Landour, India, on June 8. On a sabbatical leave from his position as business manager of the Board of Education and Publication, Unrau will fill a similar role in the school. Mrs. Unrau, a Bethel College professor of business, will be a member of the faculty.

Erland Waltner, Elkhart, Ind., will attend the meeting of the Baptist World Alliance, Miami Beach, Fla., June 26-27, as a representative of the Mennonite World Conference.

BAPTISMS

Bethel Church, Pekin, Ill.: Will Ahten, Martha Ahten, August Lescher.



Arlin Claassen, James Mohr (Ministers); Ruth Chen, Marietta Landis, Henry Poettcker, Walt and Ruth Unrau (Workers).

LETTERS

CONTROL NUCLEAR WEAPONS

To the Editor: It sometimes seems that the discovery of nuclear energy has caused more problems than it has solved. The countries that have the bomb do not want the "have-nots" to obtain it. I suppose this is quite natural because of the dreadful devastation that could be brought on by a nuclear war, and the more nations there are that have the bomb, it would seem, the more danger there would be of nuclear war. But any nations that do not have the bomb can claim, and justly, that they have as much right to it as those that already have it; and naturally they want it, because it will greatly enhance their power and prestige among the nations.

It is a big problem. This one of the proliferation of atomic weapons among more and more nations of the world; and it is one that the nuclear nations have not yet solved.

It probably would have been better if no bombs had ever been made, if nuclear fusion and fission had never been introduced into warfare. The time to stop the spread of nuclear weapons was before any nation had started to make them; but, even then, it would have been very difficult, if not impossible, because of the danger that some nations would secretly go ahead with development of the bomb.

But it is foresight we need and not hindsight. What are we going to do to prevent a future holocaust? The Chinese have said they will not develop nuclear weapons if the other nations will destroy their own. They seem to think they have as much right to atom and hydrogen bombs as others nations, and I suppose they do have. But the other nations are not going to destroy what it took billions of dollars to develop, and so China is not going to refrain from making her own.

There is one way to greatly lessen the danger of nuclear war. At the start of the second world war both sides agreed not to use poison gas, and both sides honored the agreement to the end of the war.

Nations could make the same agreement as regards nuclear weapons. But there is little likelihood of them doing so; at least not at the present time, because they have made nuclear weapons the backbone of their military systems. Russia once advocated outlawing them, but that was before Russia had become a nuclear power, and it might not be in sympathy with such a course at the present time, and the United States would almost surely be unsympathetic to the idea. Nevertheless it should be tried. Anything that presents a possibility of preventing nuclear warfare should be given serious consideration by governments, because of the otherwise terrible consequences of a major war.

Some might argue that if the nations entered a formal agreement not to use nuclear weapons in war, one side might break the agreement when war came, thus obtaining an unfair advantage in making the first nuclear attack. But that danger is always present, even when no agreement has been made among nations. A formal agreement should materially lessen that danger. So, by agreeing, there is little to lose, and a chance to win much in the prevention of suffering, and the maiming of millions of helpless people by radioactive fallout and heat.

If such an agreement could work with poison gas why can it not work with nuclear bombs? *John L. Davidson, Route 3, Columbus, Kan.*

PRIMACY OF VALUES

To the Editor: Let me state how happy I was to see the article by Lyman Hofstetter, on what is usually considered the editorial page of *The Mennonite* for May 25.

Among a number of things which that article brings out, one is that of priorities. John R. Mott was an outstanding Christian statesman, and world Christian earlier in this century. It was he who said these words, which it would be well for all of us to heed: "We must observe primacy of values. If we do not, we will run up blind alleys, and sooner or later the whole program will let us down." I sometimes wonder whether we are not losing sight of this great statement. *S. T. Moyer, Box 63, Rt. 1, Pekin, Ill.*

Authentic Victory With Ultimate Weapon

Youth Convention Bible Study—VI (Conclusion)

In this section (1 John 4:1-21) the prominent verbs are: believe (7 times), know (8 times), and love (29 times). Obviously the most important of these is love. Yet the writer is aware of the fact that genuine love springs from correct convictions. If we do not believe firmly that in Jesus Christ hate has been conquered by love, carrying the discussion further has little point.

The importance of faith is often demonstrated. Patients who have a strong faith in their doctor or in the medication he perscribes have a much higher rate of improvement than do those patients who are suspicious and mistrustful.

The author stresses two aspects of faith which cannot be neglected without serious deficiencies developing in the church. He does not however say that man is merely to believe certain matters. The word that he prefers is "acknowledge," usually translated "confess" (4:2, 15). To acknowledge or confess something implies believing it as a prerequisite. It means however also taking a public stand on it and staking one's whole existence on it. What is it that we are to acknowledge?

Come in the Flesh

Jesus Christ came in the flesh. Why is this so important? If Jesus is not truly human John would argue that the whole Christian faith is a fraud. In order for God's action in Christ to have meaning for us we must believe that Christ really did become man. He did not merely put on a human mask and act like a man. He actually became a full-fledged member of the human race.

For John this is especially important. Some people were offended by the idea that God would become man. So they said that Jesus Christ came by water only, not by blood (5:6f.) They meant to say by this that at the time of baptism God came and dwelt with Jesus but when Jesus died on the cross God had already departed from him (not by blood). In this way they could preserve the sanctity of God and keep Him at a distance. God did not suffer on the cross because by then Jesus was all alone. Against this John argues that God has become a part of man's total life.

Jesus was a human being. As a teenager He had the same temptations we have today and He had precisely the same struggles that we do with His parents who at times could not understand Him (Luke 2:48). John says the only faith that can conquer anything is one that affirms this with all vigor. Christ has come in the flesh. Those who teach otherwise are false prophets and derive their inspiration from the godless world.

More than that. Just as the love of God took on human flesh in Jesus Christ so God's love takes on human flesh in us. Though God has never been seen by any man He does dwell in us if we love one another and if we allow His love to be perfected within us.

This powerful affirmation has another side. Not only was Jesus truly man but He is also truly the Son of God. God dwells in Him and He dwells in God. Since however God's nature is best described with the word "love," we find that in Jesus Christ God's perfect love is manifest. Here is love without fear. Yet he cannot truthfully say that he loves God whom he cannot see, if he hates the brother whom he can see. The fellowman, ugly as he may appear to us, must be loved if we think that we are really loving God. How easy it is to love man in general or the human race. But we are called upon to love the classmate who brings strange family odors to school with him. We are freed to love even those whom others hate.

Jesus the Son of God

The faith that Jesus is the Son of God is our ultimate weapon. It enables us to destroy the hate and fear which cripple and paralyze our existence.

Across our country in the recent past was a series of Nike missile bases. By now even these are obsolete but at the time they were vaunted as the ultimate weapon and they were named after the Greek word, *nike* (victory) a word which occurs in this passage of 1 John.

For John faith is the victory. It is a victory over hatred and fear, over timidity and lack of confidence. It is a victory over all mistrust and suspicion. It destroys only that which has dedicated itself to destruction. It brings its healing strength to all that is open to receive it.

Every child of God is victor over the godless world! No need to fear the future. No need to fear that the strength of temptation will be so great that you will not be able to bear its onslaughts. The victory is on the side of those who affirm that Jesus Christ is man and truly God.

This victory is not a victory like Pyrrhus won when he suffered such heavy losses that he knew he could not sustain another battle. Nothing is illusory or unreal about it. When we participate in the victory of Christ evil is indeed conquered; death and hell themselves are trodden under foot. Any wonder that as Christians who share in this victory we really have no need to fear?

The letter closes with a warning to avoid all idolatry. Keep yourselves from idols. This is an apt warning to us all.

How easy it is to become enamored by the glistening idols all around us. Yet how misleading they are. False gods will ruin us if we allow them to get even a foothold in our lives.

The true God offers us eternal life. Such life refers not to unending bliss in the future world but describes a kind of life which is higher than the kind of life most people live.

Many people live on the husks of human substance. First John was written that we might have eternal life and that we might have joy beyond all measure. That joy is available to us all simply by receiving Him who is the true God and allowing Him to participate in our lives. *William Klassen*

YOUTH

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*Supplemental reading for the Sunday school lesson of June 20.

COVER

Perspective of the Zion Mennonite Church, Souderton, Pennsylvania (Sövik, Mathre, and Madson, architects): an example of a variety of functions organized functionally and informally—no monumentality, no "ecclesiastical" forms: "You who approach and enter this building are more important than I. I offer you shelter in my structure, but I will not impose my forms on you or make myself the demanding object of your attention. I will instead, accommodate myself as graciously and attentively as I can to the important things you do. In this way I will be your servant."

CONTRIBUTORS

Edward Anders Sövik, A.I.A., Northfield, Minn., is an architect who has given special attention to church building. He is vice-president of the Guild for Religious Architecture, a member of the Lutheran Church, and the son of a missionary to China. His article is adapted from an address given to an architects meeting in 1964 at Dallas, Tex.

William Klassen, 273 Jefferson Road, Princeton, N. J., concludes his introduction to the Youth Convention Bible Study in this issue. This book will be studied in greater depths at the youth convention at Estes Park, July 10 to 17.

CREDITS

Cover, 390-395, drawings by Ronald Syverson; 397, S. F. Pannabecker.

THE MENNONITE

722 Main, Box 647, Newton, Kan. 67114. Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 647, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

ROBERT WELCH SAYS that the United States is one vast mental hospital in which the most severely-disturbed patients have been put in charge of running the country. As the founder of the John Birch Society and as an ex-candy maker, he doesn't feel too sweet about too many things. Of all the prophets of doom, he is the gloomiest.

I don't agree with his evaluation of this country. Of course, I feel badly about some things. When Americans barbecue Asians with jellied gasoline in the forests of Vietnam it is an atrocity. Most shameless and senseless of all is that American Christians can take it so calmly.

The American invasion of the Dominican Republic gives me much grief. Oregon's Senator Wayne Morse said, "Have we completely lost our minds?" That was my first comment too.

But I have a problem with the Welch figure of speech. To talk of mental hospitals and emotional illness in this manner is, to say it kindly, old-fashioned. It also shows a lack of understanding both on the political and human front. How can we be so callous as to make light of the genuine suffering of others?

But having said this, I want to use the illustration myself and apply it to the church. For the church may well be one vast mental hospital with both its leaders and its people in special need. Is this unkind? Only if we have forgotten the nature of the church.

It is a community of the needy. We all had to admit that we were sick in order to join the church. Isn't this what repentance means? It is possible that the people in the church are more needy than those outside. Persons untroubled by fear, sin, and guilt join the church largely by accident. Jesus said, "Those who are well have no need of a physician." We in the church are the ones who have sought out the Master Healer. Is this not sufficient comment on the state of our lives?

But we are often pained because church people get into trouble with each other. Fighting and bickering are more often the rule than the exception. Why? Because the church is a group of people in personal need. (Here I am not necessarily talking about what is popularly or even more technically known as mental illness, though this is involved. The difference between health and sickness is often a matter of degree and no one is really immune from the illnesses that attack the spirit and then the mind and the body.)

It should not be surprising that the guilt and fear that have brought us to Christ should continue to do damage even after we have given ourselves to His care. These afflictions will continue to trouble us and trouble others.

Is this an inaccurate description of the church? Listen to Paul's portrayal of the church he knew: "Rivalry and personal vanity should have no place among yourselves. You must look to each other's interest and not merely to your own" (Phil. 2:3, 4 NEB). In loose translation this means that the church contained some selfish people. And selfishness is a sickness (even a sin, if you feel that term is more accurate). The roots of conceit, vanity, rivalry, and other diseases do not disappear with one trip to the altar. These kinds come not out except with much prayer and fasting.

And to this we must add suffering. For in our distress we beat ourselves and we beat others. The spirit within us throws us down and we flail the earth and all about us. It is part of the process of healing that we learn to endure each other's blows and forgive each other as Christ forgives us. Thus we suffer for Christ in whom we believe. For Paul said, "For you have been granted the privilege not only of believing in Christ but also suffering for him" (Phil. 1:29 NEB).

Will the church be the suffering and forgiving community that will receive those who seek the Lord? Will the church minister wholeness and salvation not only preaching faith but by living faith? Will it stand firm in its calling? Paul believed it could happen because Christ was working in the church. This I also believe. A LETTER FROM PRISON—V.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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TROUBLE in Our Church

Jane and I left the church with the rest of the kids, but we didn't stand out on the steps and talk like we usually did. We all went to our family cars and got in to wait.

We didn't talk about the church meeting that was going on inside. We just sat in the car and stared at the white church building ahead. We didn't even feel the heat from the sun as it glared through the windows. We just waited; each lost in his own thoughts, wishing that whatever was going on inside would soon end.

After a while Dad came outside and stood on the porch of the church for a minute. He almost seemed surprised that the sun was still shining. Then he walked slowly down the steps, on down the hill to where the cars were parked. His face was set in grim determination as he got in behind the wheel.

We just looked at him. We wondered what in the world had happened inside; yet knowing that we would never know. In a few minutes Mother and the other members came out of the church. They looked surprised like Dad had. Each climbed into his own car and headed off toward his home.

Our church was in trouble. The minister knew it, the members knew it, and the children—even though they did not understand—knew it. Where once conversation was cheery, silence prevailed. People avoided meeting each other; seemed suspicious of actions and motives.

Sermons from the pulpit were loaded. The one who gave them had an ax to grind and those who listened weren't about to accept it. The attitudes and feelings of the church were felt far and wide and the testimony of the church went downhill fast.

Though many experiences in my church life are part of my memory, this one remains as vivid as the day it happened. I don't recall how the church mended. However, it did. That church is still part of my childhood community.

As I grew older my involvement in church life grew. I look back with joy at my baptism, joining the church, being part of the young people's fellowship, and singing in the church choir.

My parents moved to a different community during my college days. Again the church served my needs. It was there that I met a young man and later married him in a lovely, but simple church ceremony.

When each of our three children

was a few months old my husband and I dedicated them in the church, pledging to rear them in the nurture and admonition of the Lord. These were happy days.

One day a neighbor friend was teasing our four year old about belonging to her church. "Nope," he declared, "I'm a Mennonite." I was pleased that already he had a sense of belonging to the church that I highly treasured.

At first the friction in our church seemed too small to notice and we ignored the hints of trouble. It was only the petty dissatisfaction that most people feel at one time or another. It didn't seem possible that our church could become involved in an internal revolt. But the petty feelings grew into major issues rapidly and spread quickly until the whole church was taking sides. People clammed up. An eerie silence invaded the church so that people felt uncomfortable about being there.

The problem gnawed at me. At night it troubled my sleep so much that I found it difficult to rest. In the daytime I could not take my mind from it. My children sensed that something was wrong. My thoughts pressed so heavy upon my mind that I found it difficult to answer their questions.

At times I thought about leaving the church and not returning to it. But I needed the church and my faith and trust in the Lord Jesus Christ. And my children needed a church home, too. What better could I ask for them than a church where they could gain both an intimate knowledge of Christ and a Mennonite heritage? I also knew that problems are not settled by running. Later I would look back with regret, if I did run.

So we stayed and determined that we would take a definite stand on the issues at hand. In a situation like this, one usually finds four groups of people—those for; those against; those on the fence; and those who don't care.

At this time a friend shared these thoughts in a letter with me. "In this circumstance in which the church finds itself let us ever remember that there do remain faith, hope, and love. Christian fellowship is too precious a heritage to let fall by the wayside."

How could there be any hope I wondered. By now there were no lines of communications with the other side. The situation had developed into one where both sides were determined to judge the other. It was now a fight of personalities rather than principles.

One morning my son came to me as I was washing the breakfast dishes. He just stood there watching me.

I looked at him. He had such a serious look on his face. I smiled and asked, "What's the matter, Jimmy?"

"Nothing," he replied.

"Ah, come on, Jimmy," I said. "You look too serious for nothing to be the matter. Why not tell me?"

"It's the church, Mom," he replied.

"Well, what's wrong with the church?" I asked.

"I feel like a stranger there. Just like I felt when we visited Randy's church in North Bend. I wish the trouble was over."

What could I say to him? Could I deny the trouble in the church? He had sensed my feelings and my attitudes. Then I wondered why little children have to suffer for the wrongdoings of their parents. They didn't ask for the church problem. Yet they were paying; maybe the biggest price of all. I longed for the time when the children would find the church helpful, stimulating, inviting, rather than a source of irritation, resentment, and weariness. But would that ever be?

Times came when I questioned if the stand I was taking was the right one. I would go back over the events and circumstances of the past few months. I could see it no other way.

At times I felt hints of resentment and waves of bitter feelings come upon me. If those people wanted to cause trouble, why didn't they leave, I wondered. I felt this even though I knew that they had as much right to this church home as I did. Can't someone help us? I cried. Won't someone help us? Are we just getting the run around?

I just knew that the problem had to be settled. However, nothing good seemed to happen. In fact, it seemed that we were losing ground. When I wanted to act and get things moving an older friend cautioned me by saying that we must have patience and pray. But I found it so difficult to pray. I couldn't pray that the Lord would somehow punish those on the other side. Neither could I pray that He would bless them. Many times I sighed the prayer, "Lord, help us. I don't know how, but You know."

As my husband and I banded together with friends of like mind we came to know them in a new way. We didn't see the petty things that once had irritated us. We also discovered some new friends; people who had had only a passing acquaintance with before. Together we had to work toward a reconciliation.

How could a reconciliation take place? My friend assured me again that there was still hope when he wrote, "In some way we must continue to believe that God is able to bring about a reconciliation in your church." No one was willing to admit that he was wrong. It was a situation that seemingly God could not break down.

The situation worsened as the weeks went by. At times I knew that help would never come. Other times I was more optimistic and I knew that eventually it would all work out—eventually right always triumphs over wrong.

At last word came that a conference officer would come to mediate a reconciliation within our church. I had mixed feelings. In many ways I was relieved that now, perhaps, this situation would be dissolved. On the other hand, my mother reminded me that there would probably be things that I also must straighten up, too. I almost said to her, "If there is, it will be the last time I darken that church door." But I said nothing.

Thinking it over on the way home I came to some other conclusions. If I had been wrong at times, then the best thing to do would be to admit it, and be willing to ask for forgiveness. At the time, I did what I thought was the best way to handle the situation. Certainly there had been things that could have been handled better. So it was highly probable that I also would have some confession and restitution to make.

Within a few weeks the man came to our church to set up a climate in which people would leave being defensive, and come to open their lives to the judgment of God. He listened to people on both sides, and to those who didn't know which way they felt.

Then I wondered. Could I really trust him to make the right decision? I was afraid to. What if he made the wrong decision. After batting this question back and forth, I realized that it was only as we put our faith

Fingerprints

Creator and destroyer,
Caressing, rapping, smudging
With fingerprints everywhere—
On rock and on tree trunk
Twisted to house or bludgeon,
On steel and powder flaming
To flak or incandescence,
On hand, on throat, on belly,
On maid or matron saved
Or damned by your touch:
Man, metaphor of God.

Warren Kliewer

in God, and trust in the man He sent into this situation, that we could be helped.

Coming home one evening after a meeting, I went in to see if the children were covered. I discovered that Jimmy was still awake. As I tucked the blanket around him, he said, "Mom, I wish the church fight would be over."

"I'm sure it will be in a few days," I could now assure him.

One evening God did reveal himself in a way that was unmistakable when He broke in upon the lives of some of us. Men pledged their word of love to each other in a responsible concern for the brotherhood.

We were reminded that critical days were still ahead for the church, even though the lines of communication had been resumed, and people were making right their wrongdoings.

It was critical because so many people had been involved. As a result many people had been seriously hurt. They were hurt both psychologically and spiritually. Healing would take a long time. Also, we would be watching each other to see if each would keep his word. Perhaps we would try to put safeguards upon our brothers to make sure that this didn't happen again.

So at last the trouble at our church was over—or was it? This was only the beginning of reconciliation. It would continue only as long as communications existed. I had to be willing to meet my brethren and talk over the things that had caused misunderstandings between us. That was the only way the wounds would ever heal.

It seemed so difficult to speak to those that I had not spoken to for months. I found it hard to find something to talk about. I did not want to trust them. I knew that there must be a place where one begins to trust those whom he has mistrusted. But it was so hard to take the first step.

Our children could not forget the troubled feelings even though we had assured them that the trouble was now over. Jimmy's teacher mentioned to me that Jimmy carried the world on his shoulders.

When I asked Jimmy if the church problem was still bothering him he said, "Yes."

"But, why?" I asked. "We told you that it was all settled now and you can forget about it."

"But, Mom, I'm afraid that someday there will be fighting in church. I don't want to have to listen to that," he pleaded with me.

Jimmy and all the other children had to learn to put confidence in the elders of the church again; that in the future we would settle our disagreements peaceably. I cried when I thought about it, wondering what kind of scar this terrible experience would leave upon him. Would it eventually turn him from the church?

Along with those who made restitution were those who did not. I wondered if the work of the church could go on and be effective. I knew that we could not demand repentance from them. And I didn't want to even if I could. Then a friend, sensing my feelings, wrote, "The best thing you can do for those people is for a group of you to band together to pray very specifically that the Lord may show them their true selves—not from a critical attitude, but from an attitude of spiritual concern. The discipline of praying for them will also help you, for you know how hard it is to criticize someone for whom you pray. Most of all we need to have a redemptive attitude toward them."

I had to face the fact that a church will always have problems as long as people are human. I should not want them to entirely cease, but, that we as a church learn to work them out in Christian love. I know that the sparkle of life is gone when no problems are left to solve.

The way back to full reconciliation is a long road. At times it is very slow and discouraging. But it can come. It is not a time to sit back and relax, sailing along on the victory of yesterday. Reconciliation must be worked at.

When we drove by our church one Sunday afternoon, our two-year-old pointed and yelled, "My church. My church!"

His daddy said softly, almost wistfully, "I hope it will be someday."

And I hope so, too.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 67114

How They Read *The Mennonite*

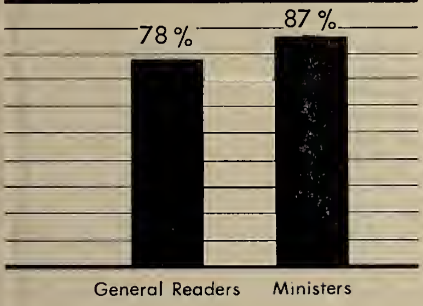
A Report on Four Surveys of Readers

In 1963 we made four surveys of reader reaction to *The Mennonite*. Three of these surveys were made on successive weeks in the spring (April 23, April 30, and May 7). For each survey two hundred names were chosen at random from our mailing list. A questionnaire with a copy of the issue being studied was mailed to each person a week after the date of issue. The reader was asked to indicate what he had read and approximately how much (over half, under half, none).

The fourth survey was of a similar nature, but it was sent to all General Conference ministers. The survey used the October 8 issue. In addition to the specific questions about material read, other questions were asked to elicit feelings about the paper.

Of course, not everyone who receives *The Mennonite* reads it. But many people read something, even though it be only one item. Three-fourths of all those who receive the paper read something in it every week, even though some may only look at the pictures. (Looking at the pictures, of course, is also reading.) With a circulation of about 17,000 and figuring at least two readers per copy, this gives us an estimated readership of 25,500.

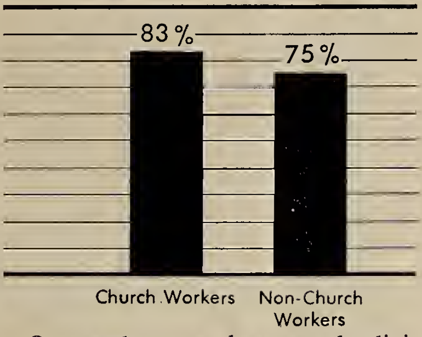
A. Percentage of Readers for Each Issue



Ministers read *The Mennonite* even more than the rest of our readers. We would expect this since a church paper speaks directly to the field of their professional interest. (See Table A.)

People who are officers in the church tend to read *The Mennonite* more than those who hold no office. We would expect leaders to have a greater interest in the life of the church both in the community and in the conference. (Table B.)

B. Percentage of Readers: Church Workers & Non-Church Workers

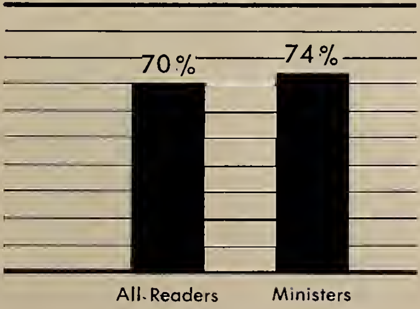


Our readers are about evenly divided between those under fifty years and those over fifty years. Our survey, of course, has a bias on age since the general survey asked for only one person in the household, possibly the head of the house to complete the form. This may also have given us a sexual bias. At least the survey shows up with slightly more reading men than reading women.

In terms of education, our survey showed that our readers were slightly better educated than a complete cross section of our church families. The median grade for our readers is thirteen (first year of college). Leland Harder's study of the General Conference in 1960 showed the median grade completed as ten. This indicates that our readers tend to come from people with two or three years more schooling than the average.

But what do people read in our church paper? The editorials seem to have a high readership. These seem to be read by 70 percent. Ministers score a bit higher with 74 percent. (Table C.)

C. Readership of Editorials

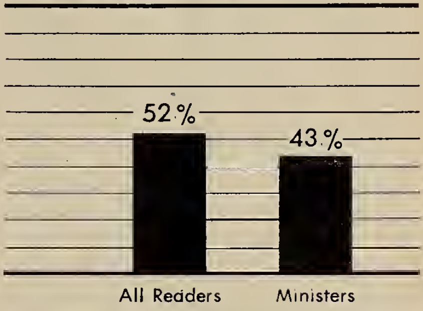


The measurement here includes only those who indicated that they had read over half of the particular piece. (If a person has read over half of an article, he will probably finish it. Even if he doesn't, we have at least succeeded in involving him in a major portion of the material.)

Lead articles are usually presented with a good degree of emphasis both in terms of position, illustration, and layout. How faithfully are these articles read?

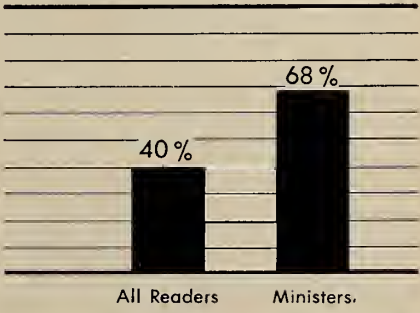
The first article seems to have an edge on readership in most issues. In the ministers survey, we discovered that the ministers read many other things more intensively. From the one test we made, they seem to give more attention to secondary articles and news. (Table D.)

D. Readership of Lead Article



In the list of news articles receiving the highest readership, with two exceptions, they dealt with matters outside immediate Mennonite circles. These articles discussed political, racial, and inter-faith problems that were currently being featured in the news media. (Table E.)

E. Readership of News



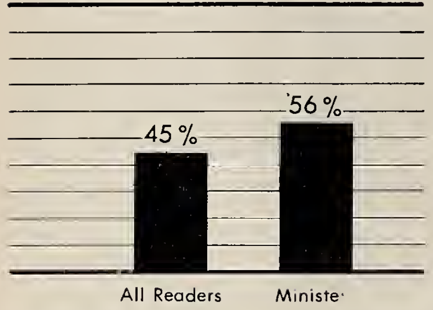
Articles in the youth section have sometimes topped the lead article in gaining readership. This was true in the May 7 issue where the youth article registered fifteen points higher than the lead article.

Letters to the editor receive a good

bit of comment. They are fairly well read, but perhaps not as much as chance comments have led us to believe (Table F). Yet of the five letters in the general sample, one had a readership of 69 percent. A letter in the ministers survey was read by 74 percent. But a long letter about an abstract idea had a readership of 22 percent. Perhaps this was good considering how difficult it was.

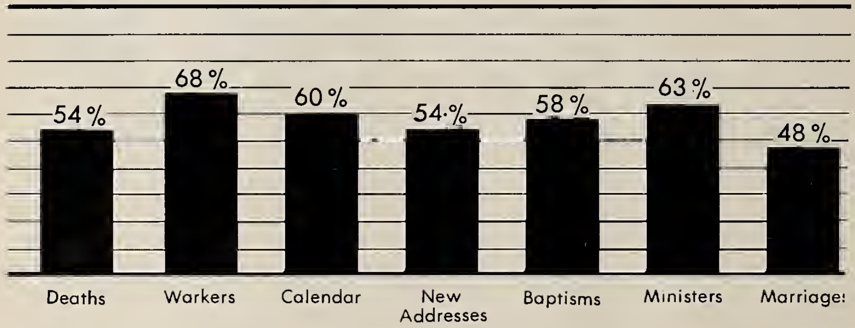
Ministers seem to read the letters even more faithfully than other readers. They are interested in what the people are thinking.

F. Readership of Letters



Congregational news and routine items are handled under a section called Church Record. Most of these items seem to have a good following. Since these items are not necessarily intended to be read all the way through, we have counted all those in our percentages who read some in these sections even though it was under half. (Table G.)

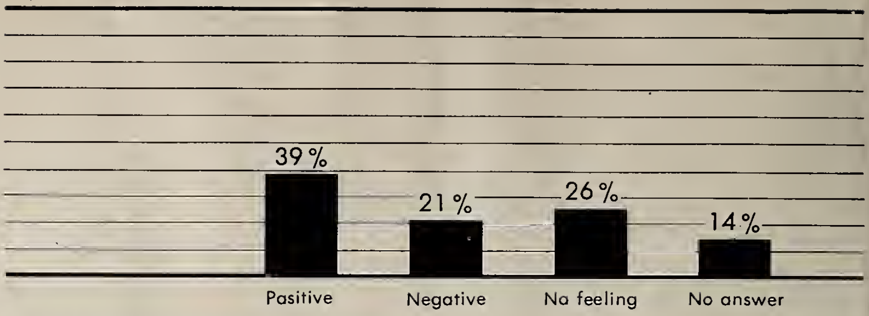
G. Readership of Church Record



Most items seem to have enough readers to justify their continuance. Workers, a feature listing people in church service, is the most popular. This item is usually supported with pictures. Marriages rank lowest in interest. New Addresses is an item that has stirred some discussion from those who think it is not necessary. Even so, over half of our readers look at it each time.

One type of content which draws considerable comment is art. The May 7 (1963) survey covered an issue that carried an art feature. We took this opportunity to test reader reaction to the use of art, which in this case was not abstract or unconventional, but was still a departure from the general norm of what some would consider "safe" art. The response was interesting.

H. Attitudes on Art



According to this, those who like modern art number about twice as many as those who don't. In a free sample, such as we receive in an open discussion, the negative critics are far more vocal.

Stated another way, we might say that the readers might be divided roughly into three parts — one-half positive, one-fourth negative, and one-fourth neutral. (Table H.)

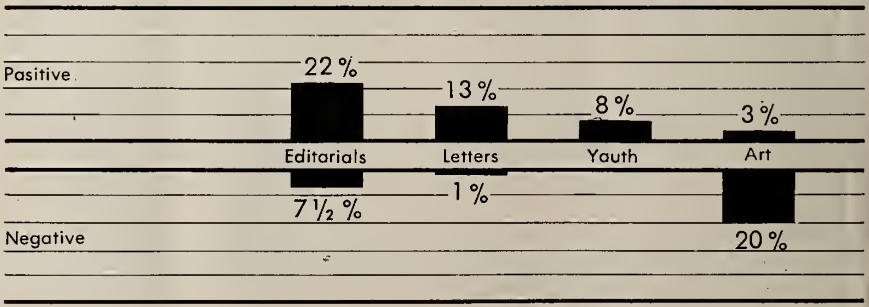
If we divide our readership by men and women, we find women responding more positively to modern art than men. The May 7 feature, of course, was on mothers and children which might provide a bias for the women. We would expect education to provide a bias in favor of modern art. Persons with some college background have a stronger preference for modern art, while those without college are about evenly divided three ways.

Most interesting is the fact that when we separate church workers and non-church workers, we find that the non-worker has a strong bias for modern art, while the church workers are divided in their preference, with a tendency to be negative.

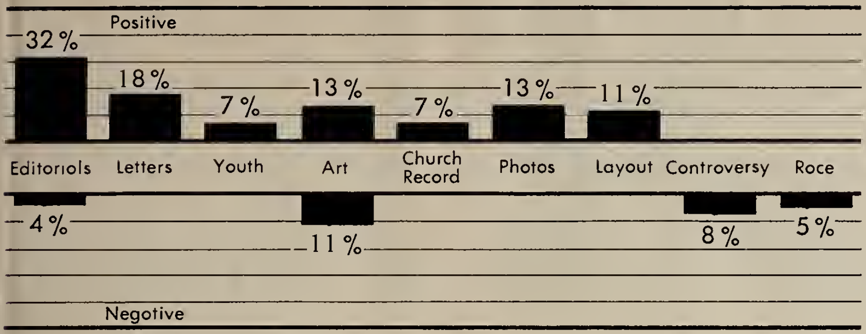
Among our non-church worker readers are, of course, a segment of students. These people cannot be involved in the organizational life of the church, but because of their educational experience have a better appreciation of the arts. It may be possible that persons with higher educational levels, and more liberal tastes, are not being involved in the work of the church. If this explanation is accurate, it should be made a matter of some concern.

In one section of the survey we allowed space for general comments on the paper. A variety of positive and negative comments appeared. Since comments were volunteered the percentages in each case are not high. They are, however, significantly out of proportion to the actual percentages because they were volunteered and therefore represent a fairly strong

I. Items Receiving Voluntary Comments from General Readers



J. Items Receiving Voluntary Comments from Ministers



feeling. (Table I.)

In the survey addressed to ministers, the request for general comments was put more directly. We received a wider array of comments. (Table J.)

Positive items for the ministers followed much the same pattern as that of the general readers. They seemed even to be more positive on art, and sensitive to other visual elements.

Other items receiving positive comment by ministers included: news, 7 percent; cover, 3 percent; calendar, 2 percent; current issues, 14 percent; format, 6 percent; controversial discussions, 8 percent.

Ministers were negative about different things than were the general readers. They were less negative about the editorials, and far less negative about art. They were, on the other hand, concerned about philosophical attitudes which were not mentioned by the general reader. Those who had concerns were exercised about what they felt was the controversial nature of some discussions, and about the emphasis on race. Other philosophical matters that drew negative fire were: liberal trends, 1 percent; peace and ecumenicity, 1 percent; not evangelistic, 2 percent; few devotional articles, 2 percent.

Other items drawing negative comments were: too American, 3 percent; lengthy articles, 3 percent; marriages, 3 percent; deaths, 1 percent; glare of paper, 1 percent; new addresses, 2 percent; location of editorial, 1 percent; limitation of size, 3 percent.

The Every Home Plan is the method used to circulate *The Mennonite* (as well as *Der Bote*). Under this plan the paper is sent to every family or separate living unit of the participating congregations. It also becomes a method of financing the church paper since congregations are also asked to support the paper in proportion to the use they make of it.

Questions about the acceptance of this plan are often asked. The survey of ministers put the question to them directly. The response was positive.

The question was asked in two parts, first as to their acceptance of the Every Home Plan as a means of distribution and then as a plan of financing. Less enthusiasm was expressed for the financing dimension, but the difference is not great in the final summary. (Tables K and L.)

While one would like to have a more unanimous support on a program, it is probably true that 70 percent is as high a consensus that can be achieved on a difficult problem which involves philosophical and financial factors in as heady a brew as are found in the publication of a church paper that must serve diverse masters and audiences.

All surveys and studies of people's opinions and attitudes have an indecisive edge. They do help to push back some of our uncertainties as they give us answers to some of our questions. But even the tentative answers raise other questions.

The surveys show that on the other side of the mailbox we have a live and active audience. While the audience continues to be unpredictable, it also has a predictable dimension. We are meeting some needs.

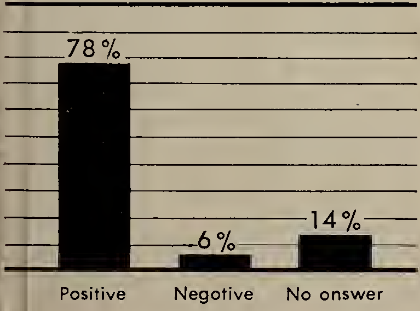
We know that this is not a static audience. It is constantly changing, and the situation in which our readers find themselves is certainly changing. Twenty years ago our readers were undisturbed by television. Today we must wrestle with this competitor. Formulas that could be used with safety a decade or two ago may still be adequate, but probably not. We need to keep close to our audience, and a readers survey is only one of many devices that we should use.

Of course, editorial policy and decisions cannot be derived from a readers survey. The nature of magazine editing is a search for new ideas, new experiences, new answers. The reader can react to what he has been exposed to, but he cannot develop the new forms which he has not seen. This is the job of the editor and his co-workers. Therefore a readers survey is not an instrument for editorial decision making. A decision making process that depends on the readers to choose what they want soon dulls the creative edge of a magazine. It is still the painful task of the editor and his advisors to decide whether the new forms are valid after they have found them or stumbled upon them. This is the realm of creativity and not the realm of research.

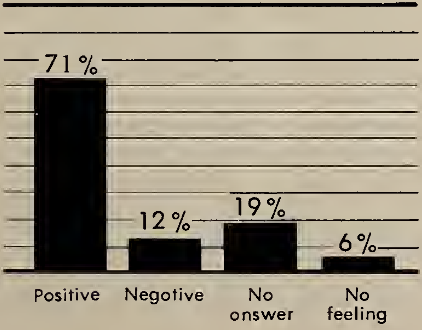
But research does help us in the understanding of our community of activity. Perhaps it also helps us to understand ourselves. It helps us to test the fears and doubts of yesterday. We can take their measure and hopefully get an understanding of the pitfalls.

Most helpful in this survey has been the assurance that it has seemed to provide that generally yesterday's decisions have been reasonably sound, even though they had to be made in faith. This helps us to feel that other decisions of faith—and perhaps larger faith—will be justified in the future.

K. Attitudes of Ministers on the Every Home Plan as a Means of Distribution



L. Attitudes of Ministers on the Every Home Plan as a Means of Financing.



NEWS

Church Steps Up Aid to Vietnam

UNDER NORMAL CONDITIONS the region of the Mekong River Valley in Southeast Asia is able to grow a surplus of rice for export. But conditions are not normal. A bloody war is making a wasteland out of portions of South and North Vietnam and causing thousands of Vietnamese to become refugees.

Concerned with the growing medical and relief needs in South Vietnam, the Mennonite Central Committee has decided to expand its present efforts. It will accept the offer of Church World Service to cooperate in an emergency relief program on behalf of war refugees.

Although it is growing more difficult and dangerous to carry on with food distributions and other assistance, MCC plans to remain in Vietnam and increase its work simply because much work has to be done.

In the words of a staff member, "human suffering endured by God's people compels us to be there."

Many innocent civilians have been maimed and killed by both sides.

Refugees of Vietnamese ethnic extraction have been receiving attention from their government and from the United States Agency for International Development (USAID). Catholics and Buddhists have been looking after their own. But the Montagnards, tribes-people forced out of the hill country, have been neglected.

So MCC will give special attention to overlooked groups. With a budget of $45,000 for an initial six-month period, June 1-November 30—$35,000 from CWS and $10,000 from MCC's emergency fund—this effort will consist of the distribution of selected material aid items, feeding operations, and medical care. All aid will be carried out conjointly with the Evangelical Church of Vietnam.

Within the next several months additional material aid and medical personnel will be sent to Vietnam. A couple—doctor and nurse—is prepared to go, but three or four Paxmen and three or four registered nurses are still being sought.

The director of MCC's overseas services department, Robert W. Miller, recently returned from an administrative visit to review the Vietnam program in light of increased tensions. Calling on USAID advisor, Richard Evans, Miller discovered that South Vietnam now has more than 300,000 refugees. Of these, 200,000 are in the eight coastal provinces of central Vietnam, Quang Tri through Khanh Hoa. The rest are scattered all over the country.

How are people turned into refugees? They are pushed out of the interior by the Vietcong to embarrass the government. And many thousands more are made refugees by Vietnamese and American military action. In areas considered prime Vietcong strongholds, leaflets are dropped urging the general populace to evacuate because of planned bombings. The number of refugees may eventually swell to 600,000.

With Church World Service support, the Mennonite Central Committee plans to provide cloth parcels for as many of the refugee families as possible. Already CWS has contributed $2500 for 1000 cloth kits. The material is being purchased in Saigon, and being cut and packaged by women of Vietnamese churches. Each parcel will bear a label stating that it was donated by the Protestant churches of the U. S. through the facilities of MCC and the Vietnamese Evangelical Church.

Church World Service has issued an appeal to its member churches for cloth parcels for Vietnam and the Mennonite Central Committee in its fall yard goods drive will allot a sizable portion for Vietnam.

Paul Longacre, MCC director in Vietnam who submitted the cloth parcel proposal, reported that most of the refugees left their homes with few personal belongings and with practically no means to provide for themselves. He believes few gifts will be more appreciated than cloth because clothing is a universal need. The womenfolk of Vietnam do not, as a rule, wear Western clothing. The majority of the women know how to sew and can make excellent use of cloth.

The parcels will contain 11½ yards of cloth: 3½ black, 3½ white, and 4½ print. Needles and thread will be included. Each parcel will cost about $2.50 and will be distributed on the basis of one per family.

Other aspects of this emergency program will involve Paxmen in feeding station operations and the distribution of cloth and meat. They may also become involved with the government's plans to resettle refugees in approximately fifty hamlets in coastal provinces. Medical workers will provide health care in clinics in city and population centers. The needs are so great that patients will hurry to any place they can receive treatment.

After nine years of fighting, the French were pushed out of Indochina in 1954. Late in the same year MCC dispatched its first worker to Vietnam to bring material aid to the war-weary and suffering people.

Since 1941—the beginning of a four year Japanese occupation—up to the present, Vietnam has been exposed to twenty-five years of almost uninterrupted warfare. The Vietnamese people who were in need in 1954, have been reduced to greater need in greater numbers in 1965.

From 1965 onward MCC has sent thirty-six workers to Vietnam and $2 million worth of food, blankets, clothing, medicines, and other supplies. All this time the Mennonite Central Committee has been the only Protestant relief agency functioning in Vietnam. It has maintained close ties with the Evangelical Church of Vietnam.

Presently two doctors, two nurses, two material aid workers, and a Paxman are there. The Paxman, Daniel Gerber, has been a captive of the Vietcong for the past three years.

The Vietnamese Evangelical Church and the Mennonite Central Committee operate a medical clinic and a thirty-five-bed hospital at Nhatrang on the coast of the South China Sea. During 1964 it saw over 36,000 outpatients in the clinic and gave hospital care to about 650 medical and surgical cases.

In addition to MCC food and clothing, U. S. surplus commodities under the Food for Peace Program were distributed in 1964 at the rate of 525,000 pounds per month. A large amount of the material aid is distributed by the pastors of the Evangelical Church to needy persons in their areas. Needed food and clothing are also made available to institutions operated by the government and private groups. One aspect of this support is the bread feeding program in Saigon in which 162,000 loaves of baked bread are distributed monthly to schools, orphanages, and families.

The most recent project about to be undertaken by MCC workers is that of family-child assistance, a counselling program that goes beyond the mere meeting of physical need through material assistance. The effort will be centered in a designated area of Saigon deemed needy by the Minister of Social Action and will involve casework with a child and his family.

MDS BUSY IN JUNE

June started out busy for Mennonite Disaster Service in Kansas.

First came a tornado in Haven in Reno County on June 4. At the same time flood waters of the Walnut River were soaking Augusta, east of Wichita.

And then came June 9 with a flash flood in Newton. Sand Creek spilled over its banks on Wednesday afternoon. After a week of rain, the ground could not absorb the five to eight inches of rain that fell earlier that day.

The record-breaking flood routed a thousand people from their homes in Newton. The water receded almost as fast as it came up, but most residents returned to homes soaked, muddied, and ruined. Total damage may run to two million dollars.

STUDENTS FROM EVERY STATE IN INDIA but one have come to study at Union Biblical Seminary, Yeotmal. And they also come to the interdenominational school from Japan, Indonesia, Singapore, Ceylon, Burma, and Burundi. Recently accredited by the board of theological education of the National Council of India, the seminary has an enrollment of 91.

On the following day, Mennonite Disaster Service put over 600 men to work in Newton in cleanup. And this was after 210 workers had given aid in Haven and 170 had worked in Augusta earlier in the week.

PACIFIC GROUP TALKS RENEWAL

God wants to put the church back into the world. In all too many cases, the church has left the world. That is, it has turned its attention in upon itself. The church is introverted. It is no longer a missionary church.

This was the analysis given by Orlando Waltner to the Pacific District Conference in its recent annual meeting. Waltner, executive secretary of the General Conference, said that the church needs to become a "go" church rather than a "come" church.

The major emphasis is on the work that the church can do in the world. Too long has it been introverted, thinking only of itself.

Meeting in Monroe, Wash., the Pacific District chose Roland Goering, Reedley, Calif., to serve as its president for the coming year. Goering succeeds Lyman Hofstetter, Pico Rivera, Calif. Chosen for vice-president was Wilfred Ulrich, Aberdeen, Idaho.

Earl Eymann, Reedley, and Robert Franz, Ritzville, Wash., were reelected as secretary and treasurer.

Newest congregation in the district is the First Church, Phoenix, Ariz. The district will make a major effort in October to raise $37,000 to aid the group in erecting a building.

The regular budget of the district is $14,245. Membership of the district is 3441, a gain of thirty-seven.

Elected to committee assignments were the following: program: Allan Tschiegg, Salem, Ore.; Christian service: Marvin Linscheid, Aberdeen, Idaho; Ronald Ropp, Fresno, Calif.; Harris Waltner, Ritzville, Wash.; mission: Alvin Voth, Aberdeen; Christian education: Mrs. Edwin Becker, Aberdeen; Calvin Flickinger, Phoenix; trustee: Ezra Widmer, Albany, Ore.

REGISTER FOR ESTES PARK BUS

The conference transportation committee will provide chartered buses from Denver to Estes Park on July 10 for the General Conference sessions. Cost will be less than commercial bus fare.

The committee needs more detailed information in order to know how

We would like chartered bus transportation from Denver to Estes Park YMCA Camp on July 10 for the General Conference sessions.

We will arrive in Denver on July 10 by ☐ train ☐ bus ☐ plane

Station____________________

Time____________________

Number in party____________________

Name____________________

Address____________________

Mail to: Menno Gaeddert, 5927 Miller St., Arvada, Colorado

many buses are needed and at what time of day. Persons planning to arrive in Denver by plane, train, or bus are asked to fill out the blank at the bottom of the last column if they desire bus transportation to Estes Park.

Persons arriving in Denver and desiring information about the conference or needing help should call 424-6261.

WORDS AND DEEDS

Brewster B. Kneen is apparently an American citizen living in London at 114 Ferme Park Road. In a letter published to the Internal Revenue Service he indicates that he is withholding the $72.22 balance on his 1964 income tax in protest against the United States involvement in Vietnam. He also says, "I am sending a check for the amount of the tax due, $72.22, to the *Catholic Worker* [which published the letter], to be used either in its own work against the war in Vietnam or for the relief of human suffering, or to be sent by the *Catholic Worker* to a Catholic relief agency working in Vietnam. (I am a Protestant, but know of no Protestant church body calling for an end to the war.)"

Consumers Information Guide says: "Just resting in the garage, your car costs you $2.17 a day. This is a fixed cost of owning an average 8-cylinder, 4-door sedan, according to the American Automobile Association. It figures to $792 a year, including $30 for fire and theft insurance, $117 for property damage and liability, $24 for license and registration, and $621 in depreciation. Once on the highway, your cost increases by 3.7 cents a mile—2.61 for gas and oil, 0.68 cents for maintenance, and 0.41 cents for tires. In an average 10,000-mile year, your average total cost per car comes to $1162."

Bluffton College awarded degrees to 121 students on June 7.

The Massachusetts Institute of Technology is sponsoring a seminar on religion and community cooperation in planning, housing, and architecture from July 26 to 30.

A college-age camp, for both students and non-students, will be held in Colorado, Aug. 24-29, sponsored by two Mennonite groups. Information is available from Rocky Mountain Mennonite Camp, Divide, Colo.

The Board of Missions recently purchased the house adjoining the Grace Church, Chicago, from Mrs. John T. Neufeld. The house will serve as a parsonage for the church, which has received support from the conference since 1939. The house was originally the house of Mrs. Neufeld's parents, Mr. and Mrs. A. F. Wiens who founded the Mennonite Bible Mission which later became the Grace Church.

CHURCH RECORD

CALENDAR

Conferences

July 2-6 — Canadian Conference, Clearbrook, B.C.

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Eastern

June 20 — East Swamp Church, Quakertown, Pa., recommission service for the Carl Flickners.

Western

June 13—Tabor Church, Canton, Kan., dedication of new building.

June 20-21 — Annual missionary conference, Bernard Thiessens.

MARRIAGES

David Blasiar, Newton, Kan., and *Virginia Jantz,* Grace Hill, Newton, Kan., on June 6.

Laverne Busenitz, Emmaus Church, Whitewater, Kan., and *Marilyn Dalke* Bluffton, Ohio, on June 11.

J. Warren Colbert, Baptist Church, McPherson, Kan., and *Caroline Goertz,* Alexanderwohl Church, Goessel, Kan., on June 5.

Darrel Derksen, Butterfield, Minn., and *Patricia Penner,* First Church, Mountain Lake, Minn., on June 11.

Henry J. Nightengale, Immanuel Lutheran, Wichita, Kan., and *Amelia M. Penner,* Grace Hill, Newton, Kan., on May 2.

Robert L. Pankratz, Cassidy, (Kan.) Church, and *Kathleen Sue Doerksen,* Inman (Kan.) Church, on May 22.

Paul Shatter, Sioux Falls, S. D., and *Belve Graber,* Salem Church, Freeman, S. D., on June 3,

Lynn Simpson, Methodist Church, Augusta, Kan., to *Carolyn Ewert,* Bethel College Church, North Newton, Kan., on May 28.

Duane Stoesz, First Church, Mountian Lake, Minn., and *Joan Zender,* St. James, Minn., on June 5.

Donald E. Traeholt, First Lutheran Church, Wolf Point, Mont., and *Eileen Baerg,* Bethel Church, Frazer, Mont., on May 29.

Jay Randall Zercher, Bethel Church, Colorado Springs, Colo., and *Janette Kay Schrag,* First Church, Pretty Prairie, Kan.

DEATHS

Wesley Keith Epp, Laird Church, Sask., was born Aug. 8, 1955, and died May 27. His parents were Alfred and Agatha Epp.

Robert Landis, East Swamp, Church, Quakertown, Pa., was born Mar. 9, 1893, and died May 25. He is survived by his wife and five daughters.

Ivan D. Moser, Dalton, Ohio, was born May 17, 1907, and died May 31. He was a member of Salem Church and the father of three children.

Marie Warkentin (Mrs. John R.), Grace Church, Dallas, Ore., was born May 23, 1899, and died May 27. She was a registered nurse, having graduated from Bethel Deaconess Hospital, Newton, Kan. She served one year as a nurse under MCC at Brooklane Farm, and ten years as superintendent of Bethel Hospital, Mountain Lake, Minn.

MINISTERS

James Dunn, Partridge, Kan., is serving as the summer assistant pastor at the Menno Church, Ritzville, Wash. He is a student at Mennonite Biblical Seminary.

Walter H. Dyck, Arvada, Colo., will become the pastor of the Bethesda Church, Henderson, Neb., on Aug. 1. Besides the pastorate at Arvada, he has served congregations at Burrton and Whitewater, Kan., Beatrice Neb., and Aberdeen, Idaho. He is a member of the Board of Missions. The present pastor of the Bethesda Church is John Gaeddert who has resigned after ten years to accept an appointment with the Mennonite Central Committee in Congo.

Ivan Friesen, Henderson, Neb., is the summer assistant pastor at First

Church, Chicago. He is a student at Mennonite Biblical Seminary.

Ray Linberger, Lansdale, Pa., a student at Mennonite Biblical Seminary, is the summer assistant at First Church, Reedley, Calif.

Vernon Lohrentz is leaving the Bethel Church, Hydro, Okla., where he served as pastor three years. He formerly served Faith Church, Greensburg, Kan., and First Church, Ransom, Kan.

Walter Regier has resigned from the First Church, Clinton, Okla. He served this church the last ten years. Other pastorates have been Meadow Church, Colby. Kan., Eicher Church, Wayland Iowa; and Friedenstal Church, Tampa, Kan.

Erwin Rempel, Lustre, Mont., is serving as the summer assistant pastor at the First Church, Mountain Lake, Minn. He is a student at Grace Bible Institute, Omaha, Neb.

Peter Retzlaff, Rosemary, Alta., is serving as the pastor of the Center Chapel Evangelical United Brethren Church, Brimfield, Ind. He is also a student at Mennonite Biblical Seminary.

John Voth, Eden Church, Inola, Okla., is serving as assistant pastor at the Gospel Church, Mountain Lake, Minn. He is a student at Grace Bible Institute, Omaha, Neb.

Abe Wiebe, Springstein, Man., is serving as assistant pastor in the Springstein Church. He is a recent graduate of Canadian Mennonite Bible College.

Jake Wiebe, Aldergrove, B. C., became the assistant pastor of the First Church, Calgary, following his graduation in May from Canadian Mennonite Bible College.

Larry Wilson, Gridley, Ill., is the summer assistant pastor at the First Church, Aberdeen, Idaho. He is a student at Mennonite Biblical Seminary.

NEW ADDRESSES

Marvin Bartel, 1109 E. Pierce, Kirksville, Mo. 63501 [18]
Elizabeth Christner, Rt. 1, Box 261 A, Union, Mich. 49130 [287]
Peter J. Derksen, 4525 55 St., Sacramento, Calif. 95820 [82]
Renetta Jean Dyck, 745 N. Main St., Pocatello, Idaho 83201 [45]
Paul W. Epp, 1531 Wiggins Ave., Saskatoon, Sask. [184]
Henry P. Friesen, 478 Locksley Bay, Winnipeg, Man. [15]
Ronald Hofstetter, Rt. 1, Plattsville, Ont. [73]
Elmer Jantzi, Route 2, Guelph, Ont. [73]
John Janzen, Box 65, Mound Valley, Kan. 67354 [195]
Mrs. C. C. Kaufman, 1585 Fillmore St., Denver, Colo. 80206 [30]
Ed G. Kaufman, Punjab Agricultural University, Ludhiana, Punjab, India
Rolany Leisy, 7606 Arnet Lane, Bethesda, Md. 20034 [18]
C. P. Matthies, Assiniboine Mennonite Camp, Headingly, Man.
Mrs. Louis Nickel, 415 Highland St., Newton, Kan. 67114 [32]
Lyman W. Sprunger, Canton, Okla.
Arthur Thiessen, Champa, MP, India
Ivan R. Unger, Biggar, Sask. [213]
Larry Voth, 1826 Arch St., Norristown, Pa. 19401 [30]
Everett Weesner, 2827 Siringo Rd., Santa Fe, N. M. 87502 [305]
Mrs. Donald R. Widrig, Jr., 65 N. Central, Peabody, Mass. [136]
Darrell W. Zielke, Lear Stereo Division, 13131 Lyndon, Detroit, Mich.

Key to congregational code numbers in brackets is available on request.

WORKERS

Ruth Doerksen, Bethel Church, Inman, Kan., has begun summer voluntary service work with retared children at the Children's Center, Laurel, Md.

Robert Epp, Inman, Kan., was one of six nominated for an employee-of-the-year award by the Evanston (Ill.) Hospital Association. The only man in the group, he has been employed in the hospital printshop since Aug., 1963 as his 1-W service.

Elma Esau left on June 7 for Amsterdam where she will continue her work with the Mennonite Travel Service.

Darrell Fast, Henderson, Neb., a student at Mennonite Biblical Seminary, is working in New York's East Harlem Protestant Parish during the summer.

David Friesen, Winnipeg, is doing relief work in northern Manitoba, this summer. He is a student at Mennonite Biblical Seminary.

Charlene Goering, daughter of Mr. and Mrs. Ellis Goering, Moundridge, Kan., *Mary Jo Goering*, daughter of Mr. and Mrs. Erwin C. Goering of North Newton, Kan., and *Madeline Mierau*, daughter of Mr. and Mrs. Gus C. Mierau of Henderson, Neb., will assist with summer Bible school, day camping, and evening recreation at Woodlawn Church, Chicago.

LaDeen Goering, daughter of Mr. and Mrs. Erwin C. Goering, North Newton, Kan., and *Janeal Crabb*, daughter of Mr. and Mrs. Harry Crabb, Moundridge, Kan., will work at Friendship House, Atlanta, Ga., during the summer. *Mary Jo Schmidt*, daughter of Mr. and Mrs. Edwin J. Schmidt, Buhler, Kan., *Jonelle Schmidt*, daughter of Mr. and Mrs. Marvin Schmidt, Leoti, Kan., and *Dorothy Jantzen*, daughter of Mr. and Mrs. Abraham Jantzen, Plymouth, Neb., will also work in Atlanta, Ga.

Sharon Goossen, daughter of Mr. and Mrs. Henry Goossen, Hillsboro, Kan., and Jean Unruh, daughter of Mr. and Mrs. Chester Unruh of Hillsboro, Kan., are assisting with a mission program at Eloy, Ariz., during the summer.

Mary Janzen, daughter of Dr. and Mrs. Herman Janzen, Hillsboro, will assist in city mission work this summer at Rosedale-Roanoke Cooperative Ministries, Kansas City, Mo.

Janet Juhnke, formerly of rural McPherson, Kan., has been appointed instructor in English at Bethel College. A 1964 graduate of Bethel College, she will receive a master's degree from Northwestern University this summer.

William Keeney, Bluffton, Ohio, is the writer of the lessons for the *Adult Bible Study Guide* for July to September. Theme of the lessons is "Growing as Christians." Keeney is professor of Bible at Bluffton College.

Elaine Klaassen, daughter of Mr. and Mrs. Nick A. Klaassen, Hillsboro, Kan., will assist in the summer program of the Woodlawn, Chicago, and Fort Wayne, Ind., churches.

Sisters *Anna Lange* and *Agnes Lohrentz* were honored on June 6 in a program of thanksgiving and praise and a fellowship hour in observance of completing forty years of service as deaconesses at Bethel Hospital, Newton, Kan.

Walter H. Dyck (Ministers);
Robert Epp (Workers).

Dean Linsenmeyer, son of Mr. and Mrs. Henry Linsenmeyer, Beatrice, Neb., will work at Northern Cheyenne Mennonite Mission at Lame Deer, Mont., as a summer volunteer.

Anne Neufeld, Margaret, Man., is assisting in the summer program of the Woodlawn Church, Chicago. She is a student at Mennonite Biblical Seminary and a former missionary to Mexico.

Michio Ohno, Ashikaga, Japan, a student at Mennonite Biblical Seminary and a member of the United Church of Christ, is serving for the summer with the First Church, Beatrice, Neb.

Lorene Pauls, Bethel Church, Inman, Kan., is doing summer voluntary service at Camp Landon, Gulfport, Miss.

Ronald and Hertha Peters, Aberdeen, Sask., and Winnipeg, Man., have been assigned by the Mennonite Pioneer Mission to work as missionaries on the Bloodvein Indian Reserve, Lake Winnipeg, Man.

Keith Reimer, son of Mr. and Mrs. Arnold Reimer, Beatrice, Neb., and George Hofer, son of Mr. and Mrs. George Hofer, Bridgewater, S. D., will participate in medical studies at the National Insttiutes of Health, Bethesda, Md.

Kenneth Rupp, Mountain Lake, Minn., will work with the Northern Cheyenne Mennonite Mission during his summer recess from Mennonite Biblical Seminary.

Reinhard H. Vogt, Winnipeg, is the author of the *Youth Bible Study Guide,* July to September, on "Growing as Christians." Vogt is assistant pastor of Winnipeg's First Church, and lecturer in economics at the University of Manitoba.

BAPTISMS

Alexanderwohl Church, Goessel, Kan., on June 6: Betty Banman, John Buller, Lauren Flaming, Linette Flaming, Earl Goosen, Wesley Hiebert, Darrel Ratzlaff, Diane Ratzlaff, James Ratzlaff, Gene Reimer, Jo Ann Schmidt, Terry Schmidt, Ira Schroeder, Beverly Voth, Donald Voth, Ilene Weinbrenner.

Bethel College Church, North Newton Kan., on June 6: Michael Brubacher, Joleen Claassen, John Frey, Paula Graber, Thomas Jackson, Stanley Koehn, Cornelia Krahn, Peter Preheim, Mary Rich, Donavan Schmidt, Michael Schmidt, Richard Sommer, Nathan Stucky, Roger Topham, Marsha Unruh, Mary Unruh.

East Swamp Church, Quakertown, Pa., on May 30: Mr. and Mrs. Henry Seaman.

Emmaus Church, Whitewater, Kan., on June 6: Eldora Entz, Janice Entz, Florence Wiebe, Cheryl Roth, Karen Regier, Gerald Busenitz, Sherman Klassen, Harold Busenitz, Kerwin Wiebe, Daryl Regier, Ronald Harder, John Klaassen, Leon Thiessen.

First Church, Mountain Lake, Minn., on June 6: Darlene Buller, Howard Friesen, Gordon Harder, Diane Hiebner, Carol Klassen, Daniel Minion, Richard Neufeld, Robert Nickel, Lois Rahn, Rowena Toews.

First Church, McPherson, Kan., on June 6: Gordon Herman Goering, Bonnie Dee Kaufman, Patricia Anne Kaufman, Patricia Ann Krehbiel, Janet Diane Rowley, Becky Jo Schrag, Peggy Lou Stucky, Timothy Lee Stucky, Jeffrey Allen White.

Gospel Church, Mountain Lake, Minn., on June 6: David Buller, Elizabeth Loewen, Dale Nickel, Harry Pankratz, Lucille Rahn.

Grace Church, Dallas, Ore., on June 6: Myron Kliewer, Ronald Sutter, Melvin Sutter, Ken Neufeld, Bob Morris, Terry Peters, Jerry Peters, Richard Northrup, Pat Northrup, Denise Pope, Sandra Heppner, Lynn Schrag, Becky Green.

Salem Church, Freeman, S. D., on June 6: Steven Albrecht, Don Graber James Kauffman, Teresa Mutchelknaus, Gene Penner, Bruce Preheim, Keith Preheim, Lois Preheim, Noreen Preheim, Randall Preheim, Roger Preheim, Dorothy Preheim, Gaylen Preheim, Caroline Unruh, Gary Waltner.

LETTERS

UNDIVIDED ATTENTION TO UNITY

To the Editor: The several editorials and letters that have appeared in *The Mennonite* within recent weeks have been stimulating. The action by the Eastern District Conference calling on the General Conference to explore possible union with the Mennonite Church is another indication that the subject is one of the liveliest in Conference circles. [See *The Mennonite,* June 8, page 381.]

It seems to me that the General Conference fathers should consider what they would like to see occur in the area of unity. Most people who have talked to me about it usually hope that other Mennonites will "join us." The Eastern District Conference resolution spoke of "union" which suggests possible give and take on those points on which we differ. One of your editorials [Apr. 20] suggested in essence that the General Conference apply for admission to the Mennonite Church and ask simply "Where do we put our stuff?" All of this suggests to me that if there is to be any serious consideration of the subject of unity, our own conference must do some much harder work than it has done heretofore in thinking through our own position.

My experience in the Mennonite Central Committee, where we attempt to build on the things on which we agree, with complete respect for those things on which we differ, would suggest that the differences cannot be swept under the rug. The differences are there and must be taken into account if any serious discussion is held. We should not assume as a General Conference that it will not be necessary for us to change in the process. It is my opinion that General Conference people have a growing respect and identification with other branches of Mennonites and Brethren in Christ folk, and that we would be ready to make changes if necessary, and if we felt it is the will of God for us as a Conference. We should begin by searching our own hearts to decide whether He is leading us in that direction, and after having that assurance, take the next step of talking to those brethren from whom the General Conference is separated.

I would favor the Estes Park conference appointing a committee composed of both laymen and ministers—not more than five people in total—to give undivided attention to this growing concern on the part of the General Conference. Such a committee of weighty brethren might lead all of us in further consideration of this concern, and it might also have discussions with other groups of Mennonite and Brethren in Christ people. A report could be given the next tri-ennium but if significant developments would occur within the next three years, the executive committee of the Conference could deal with them. *William T. Snyder, Akron, Pa.*

TEEN-AGE MARRIAGE—

Yes or No?

Marriage is not
a continuous state of bliss
but a continuous state
of adjustment.

Anne Jordheim

He even remembered what I wore in kindergarten! Isn't that a sweet thought?"

This is what one just-married teen-ager said recently in a discussion of the pros and cons of adolescent marriages. She was in favor; her marriage worked out well.

Granted, some teen-age marriages *do* work out well. If so, it is because of the young couple's emotional maturity, stamina, and stable financial situation; and also most likely because of a tremendous amount of unwavering parental support.

Statistics, however, reveal this shocking fact; one out of every five teen-age marriages ends in divorce. That is twice as many as in adult marriages. The reasons seem obvious. How can a marriage be based on kindergarten compatibility, or even on grade or high school infatuations?

The boy I liked in kindergarten never got as far as proposing to me. When I was mad at him one day, I hit him over the head with my shovel. The stitches, which were needed to repair the damage, ended our friendship.

My various grade school crushes turned out to be upright men, so I've been told. I haven't kept up with them. My high school infatuations, in retrospection, weren't so fascinating, after all. They wore off.

The situation was different, though, with the boys I met in college. The one I liked best of all, I married—but not until I had looked over a considerable cross section of eligible bachelors who were all very nice but not all marriageable. A few of them have remained staunch friends of the family to this day, and they have turned out to be expert godfathers to our children.

Nearly the whole world is open to teen-agers after high school graduation. This is the time when a young man or woman should continue his education with enthusiasm and great anticipation. This is also the time to see other countries and meet other people. What rich adventures and experiences are offered to any young person with high ideals and a definite goal in mind!

This is *not* the time to marry and settle down. How much there is to miss out on! One bright young woman told me this story the other day, and I felt sorry for her afterwards. "I never traveled beyond the borders of our state. . . . Oh, how I wish I had!

But I married at the age of fifteen. That was much too young. And now it's too late!"

Too late! Once married, once carrying the responsibility of a growing family, one usually finds little chance for further education or travel. Both husband and wife in this case had no education or training, perhaps did not even finish high school. Thus they were forced into accepting inferior jobs, which usually do not pay well, and offer little chance for advancement. Also, keeping house and rearing children are expensive undertakings in this day and age, as few teen-agers might realize. And a young couple may begin to feel just plain stuck!

Perhaps I sound too pessimistic about early marriages. But early marriage is by no means a bowl of cherries! I am not against marriage at a sensible age. Far from it! Marriage, as a Christian institution, is one of the greatest gifts of God. But, as with all gifts we receive, marriage involves responsibility. Soundly-thinking young people hardly dare avoid the prerequisites in order to be happily married ever after.

Thus, ideally speaking, before marriage the young man should have finished his education and should have a job. Ideally speaking, the young woman too, should have an education before marriage. She also should have learned to keep house, to cook, and to care for children. Life may be very difficult for her, should she try to acquire all of this knowledge after marriage.

Christian young people should also have given of their time and talents to the church before marriage in some kind of service: perhaps through work camps, through volunteer work in church institutions, or perhaps even in participation in the Peace Corps. For there will hardly be opportunities for *this* particular kind of service after marriage.

College marriages, once so popular, now seem to be losing their popularity. The glamour is gone. Perhaps the women who "worked" their husbands through college, often at great sacrifice, are now feeling the results. Husbands have obtained an education, but often the women have stagnated while earning the money. Husband and wife may be financially secure, but, intellectually, they do not speak the same language anymore. Husbands may feel silent resentment at their early marriages because they did not get enough out of their years of study! For how can a man study—*really study*—when he must baby-sit, work part time, and carry a heavy burden of family responsibilities, all at the same time?

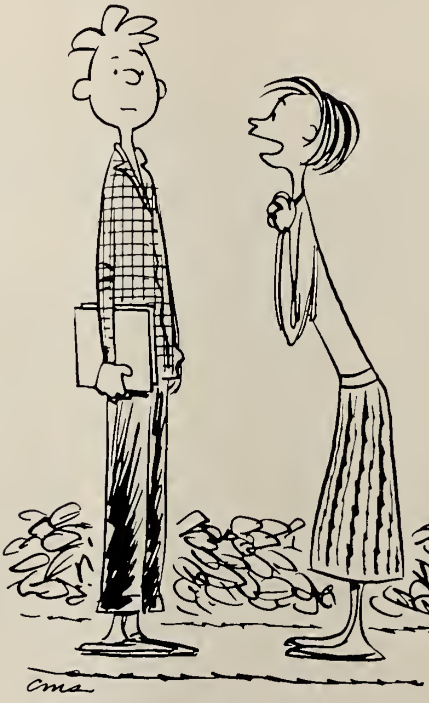
In most of Europe, it is socially acceptable for a young couple first to finish their education and have a job before even thinking of marriage. Preferably, they should have spent some time abroad, to broaden their outlook on life and to see other people and other lands. It is quite customary that young girls go as "house daughters" (mothers' helpers) to foreign countries in order to learn the language. But this they dare accomplish only after they have taken a year of practical and theoretical work at a school of home economics, where they learn all the housewifely and motherly skills a modern young woman should know.

In most European countries, young people marry in their middle or later twenties. They have thus had an opportunity to meet many of the opposite sex—even those with whom they have never been to kindergarten —and to evaluate and select. Thus their chances are greater to meet partners with whom they can be compatible, not only in background and education, but also in religious standards and ideals.

An American marriage counselor, who has recently studied the average European young people, believes this to be an important factor in the lower divorce rate in Europe than in the United States.

In some of our American communities, it is the vogue to marry young. It is also the vogue that, if someone wants to be part of the gang, he has to keep up with them. As an example, in our neighboring town the whole basketball team was married in high school, while in our town there was not one high school marriage. It takes a lot of courage for a teen-ager of today to be different. As Christian young people, this courage is part of your heritage, in which you should take pride.

Marriage is not an escape from problems. And love alone is not enough to solve all problems. Reports show that most teen-agers marry because they need love and attention, and because they want to escape parental restrictions. There may be various other problems and maladjustments. But love floating on a rosy cloud belongs to the movies—



"I'm a teen-ager and you're a teen-ager. . . . Isn't it wonderful to have so much in common?"

not to real life. Marriage is not a continuous state of bliss but a continuous state of adjustment. And this adjustment is hard work.

In a mature Christian marriage, problems can be overcome by loving kindness, by patient understanding, by talking things over, and by putting the *you* before the *we* and often forgetting the *I* entirely! When one really loves a person in a marriage which has been blessed by God, this love becomes an integral part of everything a husband or wife does—whether she may be sewing a button on his shirt or he may be taking the garbage out.

I have no statistics about the low or nonexistent divorce rate among truly Christian marriage partners. But a long-time pastor of students once told me that, of all the friendships which developed into marriages among students, he knew of not one divorce. Most of these students, of course, were beyond the teen-age when they met. They were brought together by common interests, similar goals in life, high moral standards, and, most important of all, the Christian faith!

Why Men on Mars Are Green

Matthew Lewis

In the year 1964 a space ship from Earth is on its way to Mars. Inside are three men planning their approach to the primitive people on this planet. These are average men from the United States.

In their conversations they say the Martians are primitive people. They will have to be taught the ways of Christ and be saved. "For their own sakes, we must save their souls. We will set up missions, hospitals, schools, and manufacturing plants. They won't need the minerals found in the soil, like we will; they are primitive."

After a month of travel it becomes plain to see the United States is planning to colonize the planet Mars. Religion will be used as a mask for colonization. They know that there are signs of life there, but Mars has made no exploration of outer space, they believe. "They are behind us and relatively easy to colonize as long as we are careful."

The three "religious" men plot the conquest. After three months of travel they land. They find people on this planet, but they are green. They also find the people are five or six hundred years ahead of the 'Earth. Many years ago they explored space, but lost interest in it.

They also had a religion and it was very well founded. The astronauts found by questioning that they would fight to preserve it without compromise. They were quite willing to explain their religion if the men from Earth would do the same. But they were of the opinion: if man is able to explore space, he should be able to accept, but not necessarily believe in, other religions. They told our Earth men that they had been for years getting along with other planets and no two had the same religion, though all were very similar. Religion was left out of all deals.

They also said they had been studying Earth people for the last few hundred years. If God is a good God and Christians believe in Him, why the Birminghams, Mississippis, and the Alabamas? They said they could understand all other problems except this. There was no doubt about it. The Martians considered the Earth people inferior beings.

As the Earth men climbed into their space ship they were very disappointed. But, they had learned something too. They weren't the only people in the universe. Others were ahead of them. Christianity isn't the only religion.

As the last Earth man was getting into the space ship a green Martian was heard to say: "We once had a problem like your Birmingham. There were blue and yellow people here once. Now you see we are green. When you solve your problem you will have more insight and knowledge, and will be ready for the universe."

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*Supplemental reading for Sunday school lesson of June 27.

COVER

Marriage, as a Christian institution, is one of the greatest gifts of God.

CONTRIBUTORS

Dixie Lee Jennings is a fictitious name for a real person in a real Mennonite congregation.

Warren Kliewer, 408 College Avenue, Richmond, Ind., is a professor of English at Earlham College.

Mrs. Kjell Jordheim lives at 1808 Jackson St., Bloomer, Wis.

Matthew Lewis, 3840 Fisher, Kansas City, Ks. 66103, read his essay in a youth day program at the Rainbow Blvd. Mennonite Church, Kansas City. He is a high school student.

CREDITS

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THE MENNONITE

722 Main, Box 647, Newton, Kan. 67114. Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 647, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Sudermon, 1721 Carson St., Pasadena, Calif.

ESCALATION OF COMPASSION FOR VIETNAM

The following is the text of a letter sent to President Lyndon B. Johnson by the Mennonite Central Committee on June 2.

The executive committee of the Mennonite Central Committee met in Chicago on May 21, and decided to write to you of our deep concern over the enlarging war in Vietnam with its consequent toll of human suffering. As you face this complex problem be assured of our prayers for the guidance and strength of God upon you as you discharge your heavy responsibilities.

For ten years the Mennonite Central Committee, the relief and service agency of the Mennonite churches of North America, has been engaged in programs of medical care, relief feeding, and family-child assistance in Vietnam. One of our relief workers has been a captive of the Vietcong for three years. The director of our overseas program returned three weeks ago from an administrative visit to Vietnam during which he reviewed our program there, including the medical services at Nhatrang and the food distribution which is conducted through the cooperation of the Vietnamese Protestant churches throughout South Vietnam. In recent days our director in Vietnam has investigated the possibilities of an enlarged medical service and relief program of Da Nang, Pleiku, and other areas in the coastal provinces where there are growing concentrations of refugees. In the next few months additional personnel will be sent to Vietnam to work in feeding stations, distribution of cloth, meat and other relief needs, and in mobile health care.

The program of International Voluntary Services has also been supported by Mennonite leaders and some of our young men are now active in the work in Vietnam. These men work with the village people and are very conscious of the real needs of the people. They would agree wholeheartedly with your words at Baltimore on April 7, "Neither independence nor human dignity will ever be won . . . by arms alone. It also requires the works of peace."

In the same speech you said that "now there must be a much more massive effort to improve the life of man in that conflict-torn corner of our world." That is one of the reasons we went to Vietnam and why we are increasing our help there. We urge you to proceed as soon as possible with the announced intentions for economic development programs for the people of that area under international auspices. We agree with you that "we cannot wait for peace to begin the job." In the operation of government aid and church related programs in South Vietnam we would hope that help would be given to the needy regardless of political considerations. Such a policy will help convince the peoples of Vietnam that our first interest is to help them meet their basic needs.

We share with you the conviction that "the guns and the bombs, the rockets and the warships, are all symbols of human failure." Let us then turn aside from them to the only way that can ultimately succeed, the way of peace.

We support you in pressing for a negotiated settlement, entering into unconditional discussions with whomever necessary to halt hostilities. We also concur with your observation that "this generation of the world must choose: destroy or build, kill or aid, hate or understand." It is difficult for us to make judgments of the best course to follow under specific circumstances because we do not have the information that is available only to you. However, we are deeply convinced that an expanded war would not be in the interests of the American people in their relationship to the people of Asia, and we also believe that a cessation of bombing in North Vietnam should be an urgent objective of our government. We believe that an increase in economic and technical assistance may give you the opening that will lead to a negotiated settlement. Let us move in the direction of peace by an escalation of compassion rather than an escalation of conflict.

May God's blessing be upon you as you seek His will for peace and righteousness among the nations.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Lois Franz Bartel

PIONEER OF SOIL AND SPIRIT

A FARMER'S FAVORITE sight is a field of ripened grain waiting to be harvested. Most farmers like to ponder about the bushels per acre each field will produce. These were not Henry Dyck's thoughts in 1909. Looking over his hilly fields in eastern Washington Henry was pondering a problem far more serious.

His question? Does it pay to cut? The short, thin heads of grain were waving in the hot, dry wind. Dust stung his eyes. "How can something be expected to grow," he thought, "in soil that runs from your hand like sand? And how can grain grow if it never receives water?

"Will the grain we salvage be enough even for the extra feed the horses will need if they are worked in the fields?"

This was the matter to be decided. It was a difficult and depressing decision.

He had a family for whom he was responsible—three sons and four daughters. One was working in a nearby town, hoping to go to high school. One was working in the Harrington community with several horses, sending his and the horses' earnings home for the family. The other daughters and sons who were old enough were working in the fields.

At eleven he decided to emigrate

As he gazed over the fields a question returned. "Should I ever have left Germany?"

Henry Dyck had left Germany at the age of eleven, with his uncle and aunt. The decision had been his—a weighty one for such a tender age. Elbing was a thriving town but in 1874 talk of war concerned his father. Would the government recognize Henry's convictions that since war was wrong, he as a Christian must have no part in it?

So he had decided to bid farewell to his father—knowing it was forever—and come to America with the couple with whom he had lived since his mother's illness some years earlier.

Yes, he felt he made the right decision those long thirty-seven years ago.

Took family to Washington

Another question arose. Should he have left Nebraska to venture into the new, semidesert country that receives only six to eight inches of moisture in a year? Did anyone have a chance in an area where rabbits run wild, where squirrels run off with the grain, and where coyotes howl long into the night? Could anyone win in a land where every foot of soil had to be cleared of the sturdy, natural growth of sagebrush?

The trip to Washington had been hard. All their possessions were loaded on a railroad car, and they bade farewell to friends and neighbors. The long trip halfway across the country was exciting to his four-year-old daughter, Agatha. He recalled her delight in seeing new things along the way, but he also recalled the entire family's apprehension upon their arrival in Washington.

Was he being fair to his family to make them live so frugally? He knew the feeling his children must have when in school their bread had lard on it and their schoolmates had jam.

Henry Dyck decided to cut that year, and the family stuck with the land.

The crops improved year by year, but farming was not the greatest problem the family encountered in those early years in the isolated West. They were still citizens of a country —a country which went to war.

An intense effort was made, even in the small communities in eastern Washington, to stir up patriotic feeling. President Wilson needed soldiers. They must be recruited and drafted. The army needed everyone's support.

Meetings were held. The Dyck family attended. A government official rose and began a hate campaign against the country's enemy—the German. They were evil and had to be wiped out, he claimed.

Not many in the audience were of German background, but one was stricken with grief. Germany was his homeland. How could a man speak so cruelly and falsely about Germany?

Sons drafted during World War I

Later, he couldn't keep silent. Henry Dyck quietly and deliberately explained that he had been in Germany and that what the official had said was not so. The Germans had made mistakes, yes. But they did not deserve the report they had been given. Not all Germans were like those now in power.

Reply came in the form of a message to Henry Dyck's two oldest sons. They were ordered to report to active duty in the army.

Sensing that this action was retaliation, since no other family was asked to spare two farm sons, Dyck saw a further opportunity to show his convictions. His two sons reported, but with the statement that they could not bear arms and wear uniforms.

The Dycks were pioneering not only by farming this new land. They were pioneering by following their convictions in a community hostile to their convictions. For this they suffered.

To help make supplies available on the front lines, rationing was put into effect all over the country. Just before the effective due date Dyck had taken wheat to the mill and had returned with the year's supply of flour, as was his custom. Now flour was rationed. He felt fortunate to have it. With his two sons gone he would need to work harder to keep his family clothed and fed. They were given orders to return the flour. Dyck believed firmly that it was his duty to obey laws, but this order he could not obey. It was his flour in exchange for his wheat. He kept the flour.

Surprise guest

One evening when the family was returning from an evening in church, they were shocked to see a light in their home. The family had left before dark; no one had lighted a kerosene lamp that early. But the light was there!

Sixteen years old at the time, Agatha says, "I never knew such fear. Since our experience with the army officials we had been concerned, but we had never felt such terror as this."

Many thoughts raced through Dyck's mind as he drove into the yard. The army had his two sons. Did someone come with news of them? What more did the army want? Then he thought of the flour! If their home would be inspected for rationed goods, how would he explain the extra flour?

Arriving in the yard Dyck commanded his entire family to stay in the Ford. He alone would have to face what was in the house. His conscience was clear. Yet, he didn't want any of his family to suffer for his previously opposing the official's talk. Slowly and steadily he walked to the house.

As the family waited, they saw a figure coming from the barn. Straining their eyes fearfully, they realized it was Frank. He had received a surprise discharge and had been out to see the horses while he waited for the family's return. Later it was learned that a neighbor, knowing the good intentions of the family and the injustice of the board, had gone to the draft board and gained the release of one of the sons. That night the family's emotions changed from fear to thanksgiving.

Dyck's courage passed on

Henry Dyck's convictions and courage paid off. His sons showed that the convictions were passed on, even when those beliefs were still in the minority. Two of Frank's sons spent the World War II years in alternative service. Gerhard became a successful farmer and gave large percentages of his profit to the church's work. A grandson successfully farms the home place. Two grandsons have served the church as deacons.

Although Henry Dyck didn't live to see all these successes, one can be certain he never regretted the suffering he endured because of his convictions. He left Germany to avoid war and he helped instill in his sons the conviction that killing men is wrong. They did not forget the example of this pioneer of soil and spirit.

How to make dry Washington soil productive was not the only problem facing this pioneer

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People Make a Program

The church's most capable young people should be preparing to give direction, order, and perspective to a rapidly changing world

Vern Preheim

I WILL NEVER forget the sight. About a half hour before we began distribution, 300 children came from all directions toward our truck. Distribution of Christmas bundles is perhaps the greatest pleasure of a relief worker. The glow in the eyes of a child receiving a bundle reaches one's heart."

These words from the typewriter of Alvin Friesen, Mennonite Central Committee director and relief worker in Algeria, describe the personal satisfaction received in distributing Christmas bundles. Participation in other forms of "relief work" produces similar rewards. This is especially true as we move beyond food and clothing distribution, to include medical assistance, and various forms of community development such as agricultural self-help projects. These forms of help can foster meaningful personal relationships; almost without exception those involved "never forget" their experiences.

The value of the material goods distributed in approximately thirty countries by Mennonite Central Committee during the last three years exceeded 5 million dollars. However, it is *people* that make a program. The more than 100 relief workers including medical staff, the ninety Paxmen, and the sixty educators under the Teachers Abroad Program are far more important in accomplishing our goals than the food, clothing, or tools they use in their work.

No substitutes for excellence

We are living in a rapidly changing world— a world demanding changing concepts of relief. Compassion is no substitute for excellence. Christians once believed simple charity was enough. Today we know that while love remains essential to quality service, well-trained and competent leaders are also required. Every church program should measure up to the highest standards. More than ever before our efforts require keen and perceptive minds.

If we are to be effective, some of our most capable young people should prepare now for administrative leadership. The need for quality leadership to give direction, order, and perspective exists in all our efforts, not only in relief work. Christian education and missions also need well-qualified leaders.

People make our peace witness also. We need people to put our peacemaking mission into the context of our changing world. It is no longer sufficient to think only of the problems of war and military service. Today we must ask:

"What is the role of the peacemaker in the political, economic, and social revolutions going on in the world?"

"What are we to say and do as peacemakers in the race conflicts on our continent or in South Africa?"

"Amid economic and social changes and in labor-management relations problems, how can the Christian create peace?"

Peace Witness Must be Broadened

Peace is related to all of faith and action. Recently some fifty Mennonite leaders gathered to discuss the implications of peace today. The need for personal involvement was made clear by statements such as: "Nonresistance without involvement is meaningless" and "The reconciler must be in the middle of the conflict. To be nonresistant means that for some reason one has been attacked."

That a peace witness is related to race conflicts is now clear. A concerned individual said, "If we, as a peace church, can find no way to become true peacemakers in this revolution against the evil of segregation, let us cease to call ourselves a 'peace' church and hand the title over to our Negro brothers who have surely earned it. . . ."

We now need young people, and adults, willing to apply this new understanding to our own communities and to other situations in our nation.

Last summer Albert Gaeddert, a Mennonite minister, spent six weeks in Mississippi on a special assignment seeking to improve communications between the Negro and white communities in the South. One day he described his purposes to a white minister who responded, "Bless your soul; the world needs your kind."

Christians Abroad Open to Dialogue

At another time Gaeddert wrote in his diary. "Yesterday Father Nathaniel almost cried for joy when we told him what our interests were."

And during the last week a white minister remarked to Gaeddert, "But you have been here! You have come to see for yourself. You can go back to your people and speak."

We have sent peace emissaries to Europe, Africa, India, and Japan. The call for such peace workers will probably increase in the years to come; the time is ripe for discussions on peace. Recently Edgar Metzler, executive secretary of the Peace Section of Mennonite Central Committee, spent several months in India. He discovered that Christians and non-Christians alike were eager to discuss, into the early hours of the morning, issues related to peace.

In several countries Mennonites as well as other Christians are beginning to understand that peace is integrally related to Christian faith.

We must search with them for the implications the gospel of peace has for us in our respective situations. Recently a Mennonite from India studying at our seminary said in a discussion on peace, "Mennonites are too timid. They should present their peace witness as a live option for the Christian church." If we had more prepared individuals we could respond to this challenge.

Our major emphasis has been on Mennonite programs, but there are other challenging opportunities. Nondenominational Christian organizations such as the American Bible Society are constantly looking for personnel. Private agencies such as CARE also offer many possibilities. People who do not see themselves in the traditional missionary role may find their vocation in such a service agency.

The steady stream of church volunteers has made many effective service projects possible, but this stream must continue and increase. Many in secular occupations are unhappy. Often they are dissatisfied with the basic purpose of the organizations for which they work—often, simply to make a profit. Working with an agency committed to helping people can give one a more satisfactory sense of purpose.

Service programs need good people. People make a program.

A child health center in Syria supported in part by the United Nations Children Fund: "Our major emphasis has been on Mennonite programs, but there are other challenging opportunities."

NEWS

Better Sermons Spurred by Civil Rights

Sermons are more interesting these days. They are also more thoughtful. They stir people up and produce new relationships between preachers and their hearers.

More thinking is going into the nation's sermons today than ten years ago. Most of it has been spurred by the civil rights movement.

As ministers exercise their right to be outspoken a new tension is appearing between the pulpit and the pew. But it is improving the status of the minister himself. As he argues for first-class rights for others, the minister is becoming less of a second-class citizen himself.

All of this can be confusing for congregations says Jackson Burns, pastor of St. Paul's Church, Cedar Rapids, Iowa, "I see our churches moving into a period where the changed image of what a preacher should be will be more and more of a perplexing thing to lay people."

And it is not all rosy for the churchgoers. "There's a great deal of poor preaching still going on," says Burns. One reason is that preachers "want to be popular, rather than prophetic or the spokesmen of God saying whatever needs to be said regardless of cost."

Harry B. Adams, Yale professor of pastoral theology notes the involvement of ministers in civil rights. They have supported civil rights legislation. This new social concern, says Adams, "has given the churches a focus in a significant way."

This has helped to get religion out of the churches and into the streets. Once in the streets, or thinking in the terms of the street, ministers find their preaching vocabulary changing.

Talk about modern social struggles forces "the preacher to be more irritating to his congregation," says William Muehl, of the Yale Divinity School preaching faculty. And this is good, he says.

"Preaching was tending to become more formally theological in content and, therefore, less relevant to the people in the pews," added Muehl. This, of course, reflects the growing theological emphasis in most seminaries.

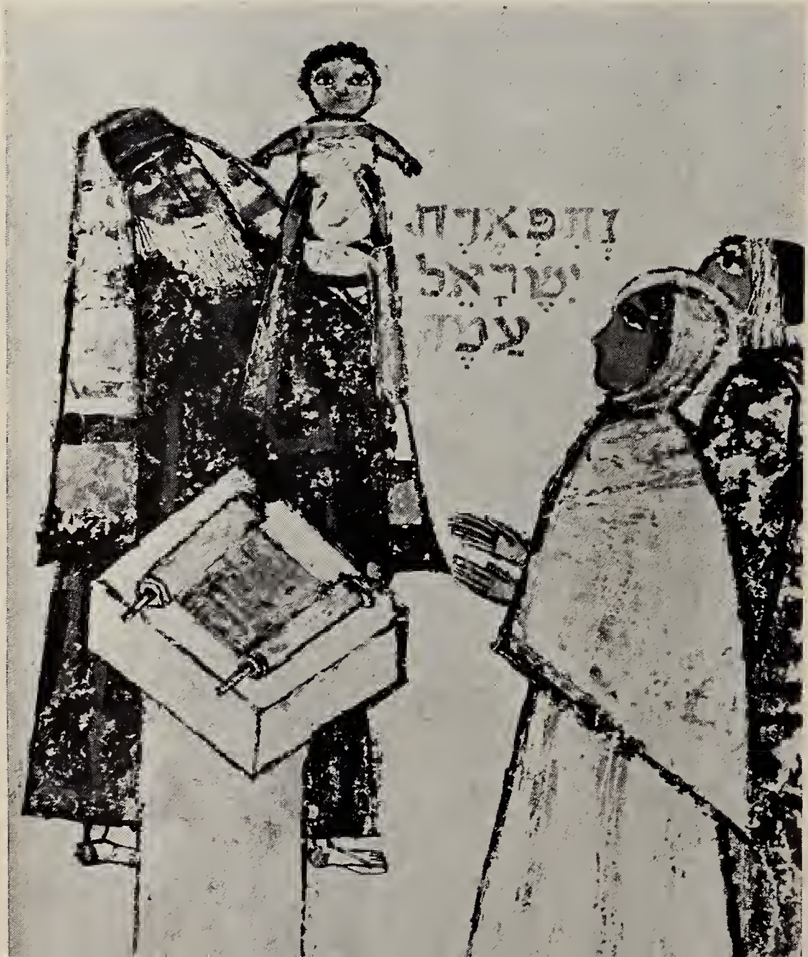
But theology provides a poor vocabulary for preaching. Says Muehl, "Laymen think religion and preaching have to be simple and anything which complicates it (like theology) is almost unchristian."

"We are in a time when issues are very concrete," says Robert C. Johnson, dean of Yale Divinity School. "Ministers can no longer fall back on theological generalizations."

All four of the churchmen mentioned above agree that the "preaching of reassurance" as exemplified by Norman Vincent Peale has fallen off.

"If people want assurance, it's cheaper with a pill today than with religion," says Burns. Most churchgoers have discovered that the "reli-

THE JEWISH HERITAGE OF CHRISTIANITY is given special emphasis in a series of lesson books being published by the Roman Catholic Church. One color illustration in the twelve-volume series shows Jesus held up to the daughters of Jerusalem by an elderly Palestinian Jew. The series is being prepared by the Pope Pius XII Religious Education Center, Monroe, Mich.



gion of assurance" has "no real lasting sustenance."

But preaching is still difficult because it deals with life's problems in real situations. Cautions Burns, "It is much more exciting to go to the Selmas than to fight the civil rights battle week after week in home parishes."

INDIAN WORK BEGAN IN 1880
TESTIMONIES HIGHLIGHT RITE

About 300 people gathered at the McLain Rogers Park of Clinton, Okla., on June 13 for the eighty-fifth anniversary celebration of General Conference mission work. The Indians of Oklahoma received the first missionaries to be sent out by the General Conference Mennonite Church.

Highlight of the program were the testimonies of Indian Christians during both the forenoon and the afternoon services.

Referring to the Great Commission in Matt. 28, Mary Pat Hoffman, a teen-ager, said, "If it were not for this commandment, we would not be here today. I am glad those who followed this commandment brought the gospel to the Indians."

Miss Howling-Buffalo testified that her graduation from high school this spring was made possible by God.

"The Lord has done great things for me," were the words of Homer Hart, who has been active in the work of the church since 1917. He spoke of being retired but not retired from service for the Lord.

The oldest to testify was Kate Osage who referred to fifty-eight years ago when she was baptized by Rodolphe Petter in 1907. "I am glad to be here today to testify for my Lord and Master." Cheyenne is her native language. She read John 3:16 and prayed the Lord's Prayer in Cheyenne.

Change, opposition, and the Great Commission were noted in the address by Willard Wiebe, chairman of the Board of Missions. About the beginning of the work, he said, "That was the beginning of a vision—a vision that was to reach around the world, a vision that would expand until it included a full-orbed mission program! Who could have predicted then that those wagon wheels some day would be transformed into wings? Who could have foretold then that the vision would grow until there would be 209 workers in nine countries, laboring alongside scores of native pastors, evangelists, doctors, nurses, and teachers, in twelve different language areas around the world, in the jungles, in the cities, in the plains, in the mountains, in the islands of four continents, supported in faith by a budget in excess of one million dollars!"

The world of tomorrow is a world of change, but the Great Commission has not changed; however there will be opposition, was the emphasis of Willard Wiebe. He pointed out three forms of opposition. One is the rapid growth in population. The population of the world has doubled three times since the day when Jesus Christ spoke the Great Commission to eleven men on a hilltop in Galilee. Then there were only one-fourth billion people on the earth. The Great Commission must keep step with the population growth in the non-Christian areas of the world. Hunger for equality in a world of inequality and the resurrection of ancient religions are other forms of opposition.

"The Great Commission is not only in step with the world of tomorrow; it rises to meet it. It is relevant. Don't stop praying, now! Don't slacken interest and concern, now! Tomorrow's world is here today, and the Great Commission was never more significant in the history of the church," was Wiebe's closing appeal.

Andrew R. Shelly, executive secretary of the Board of Missions, in his message "How Great a Flame Was Kindled," traced the growth of missions from the ignition of the flame in 1880 to the spreading of the flame to the present day.

After referring to differences between 1880 and 1965, Shelly emphasized the similarity of the needs of people then, and today. "The supreme need is Jesus Christ.

"The world is ripe. There is a new awareness at home that we need to reach out to those who need to be won for Christ."

The Indian historical pageant written and directed by Lawrence Hart, pastor of the Clinton Church, traced the history of the main Indian tribes now in Oklahoma, the coming of the missionary, and the development of the church. The four Indian congregations participated in the production of the pageant.

SEMINARY GIVES DEGREES TO 12

Twelve graduating seniors at Mennonite Biblical Seminary were told of the dual nature of the church and challenged with the new role of the minister by Martin E. Marty, of Chicago, associate editor of the *Christian Century*, principal speaker at the dedication ceremonies for the new Chapel of the Sermon on the Mount, and commencement services, on June 3.

Graduating with the Bachelor of Divinity degree were: John Arn, Jr., Lansdale, Pa.; Arlin Claassen, Beatrice, Neb.; Duane Friesen, American Falls, Idaho; James Glenn, Peebles, Ohio; James Mohr, Milford Square, Maryland; and Bernhard Wiebe, Altona, Manitoba. Albert Oei Ik Bie of Pati, Java, Indonesia, will receive his degree after completion of the requirements for the B. D. degree during the summer school sessions.

Graduating with the Master of Religious Education degree were: Palmer Becker, Marion S. D.; Hong Won Kwon, Tongtaeshintong, Pusan, Korea; and Leron Peters, Henderson, Neb.

BUS SCHEDULE TO ESTES PARK

In an article published in our June 15 issue, we mentioned the times of the commercial bus service from Denver to Estes Park. Our time table was out of date. And it didn't make allowance for Mountain Daylight Time, the kind being observed in Colorado this summer.

Three buses shuttle daily between Denver and Estes Park. The schedule from the Denver Greyhound depot is: Denver, 10:00 a.m. to Estes Park, 12:30 p.m.; Denver, 3:45 p.m. to

We would like chartered bus transportation from Denver to Estes Park YMCA Camp on July 10 for the General Conference sessions.

We will arrive in Denver on July 10 by ☐ train ☐ bus ☐ plane

Station____________________

Time____________________

Number in party____________________

Name____________________

Address____________________

Mail to: Menno Gaeddert, 5927 Miller St., Arvada, Colorado

Estes Park, 7:00 p.m.; and Denver, 5:45 p.m. to Estes Park, 7:55 p.m.

On Saturday, July 10, the conference transportation committee will provide chartered bus service direct to the Estes Park YMCA Camp, provided advance registration is made. The blank below may be used.

WORDS AND DEEDS

W. A. Visser 't Hooft, said in New York, that "as I move across the world and see the tensions existing between nations and races, I see that coexistence is far too negative a concept to really save us. If we really want to avoid the great danger, if we really want tolerable peace, then we must shoot at a goal higher than coexistence. . . . Pro-existence says, 'I am my brother's keeper.' It is the refusal to write off any other man, nation, or race. It is a pretty good word to summarize the kind of attitude the Bible wants us to take." Visser 't Hooft is general secretary of the World Council of Churches.

CHURCH RECORD

CALENDAR

Conferences

July 2-6 — Canadian Conference, Clearbrook, B. C.

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967 — Mennoite World Conference, Amsterdam.

Northern

July 11 — Lustre Bible Academy, Frazer, Mont., song festival.

NEW ADDRESSES

Arlin Claassen, 1109 Eastmoor Dr., McPherson, Kan. 67460
William Gering, 631 W. Angela, South Bend, Ind. 46617 [18]
Myrle King, Route 1, Reddick, Ill. 60961 [263]
James Mohr, 412 Main, Bally, Pa. 19503
Kenneth Reinhard, 1372 Ridgeway Ave., Rochester, N. Y. 14615 [181]
Mrs. Willard L. Rodgers, Jr., 232 S. 41 St., Philadelphia 19104 [105]
Leroy Stoudt, Route 1, Coopersburg, Pa. 18036 [250]
Mrs. Edna Stubbs, 203 West Broad St., Hatfield, Pa. 19440 [179]
Mrs. Alfred I. Swanson, 640 Oleta Dr., Redding, Calif. 96001 [13]

Key to congregation code numbers in brackets is available on request.

BAPTISMS

Bethany Church, Freeman, S. D., on June 6: Gerda Bruun, Dale Goertz, Cathy Hofer, Toby Kaufman, Sammy Sorenson, Joan Stahl, Tyrone Stahl, Carol Tschetter, Larry Tschetter, Ruby Wipf.

Bethany Church, Virgil, Ont., on June 6: Robert Becker, Arthur Bergen, Jo-Ann Enns, Linda Goertsen, Robert Janzen, John Koop, Jo-Anne Rempel, Sharon Tiessen.

Bethel Church, Inman, Kan., on June 6: Calvin Doerksen, Kenneth Ediger, Judy Enns, Marna Janzen, Theresa Klassen, Carolyn Neufeld, Daneda Neufeld, Gaylene Pauls, Mary Jean Pauls, Connie Regehr, Ronnie Regehr, JoEtta Schierling, Keith Neufeld.

Bethel Church, Marion, S. D., on June 6: Diana Epp, Paul Janzen, Donna Ortman, Kenneth Ortman, Richard Ortman, Wayne Ortman, Delcie Tieszen.

Buhler (Kan.) Church, on June 6: Nadine Dyck, Cosalee Goering, Donna Kroeker, Suzanne Reimer, Carol Sawatzky, Diane Schroeder, Donna Wiens.

Community Church, Fresno, Calif., on June 6: Karen Allison, John Allison, Larry Koop, Kathryn Reep, Radley Reep, Cheryl Wiens.

Calvary Church, Barlow, Ore., on May 2: Douglas E. Burley, Cheryl Lorene Howard, Audrey May Morris, Donald Norris Thackery, Jr., Gregory Dale Yoder.

Eden Church, Moundridge, Kan., on June 6: Sandy Flickner, Curby Goering, Germaine Goering, Kirby Goering, Larry D. Goering, Don Edward Kaufman, Jeffrey Kaufman, Merrill Kaufman, Perry Krehbiel, Leo Nickel, Diana Kay Schrag, Jerry Schrag, Peter W. Schrag, Clair Stucky, Marilyn Stucky, Mark Stucky, Steven M. Stucky, Jeannie Zerger, Mickey Zerger.

Eigenheim Church, Rosthern Sask., on June 6: Reginald Epp, Phyllis Friesen, Lois Klaassen, Lorraine Letkeman, Delmar Roth.

First Church, Bluffton, Ohio, on June 13: Alan Amstutz, Kenneth Amstutz, Susan Baumgartner, Kay Burkholder, Mary Bixel, Beth Dailey, Richard Emmert, Richard Ewing, Ronald Benroth, Doris Hamman, Emilie Hamman, James Heiks, Tony Houts, Janice Luginbihl, Debra McKibben, Marilyn Niswander, Raelene Habegger, Mona Reichenbach, Daniel Steiner, Louise Weaver, Judy Lehman, John Lehman.

First Church, Hutchinson, Kan., on June 6: Linda Ewy, Michael Goering, Levi Janzen, Sheryl Kopper, George Nachtigal, Heinz Obermeit, Rita Stucky, David Stutzman, Mrs. Bradley Wiens.

First Church, Saskatoon, Sask., on June 6: Katherine Joan Berg, Henry Buller, Norman Menno Dyck, Vicky Enns, Rudolf George Friesen, Raymond Isaac Funk, Jacob Giesbrecht, Larry Kenneth Giesbrecht, Richard Krahn, Peter Gerhard Kroeger, Ruben Donald Redekop, Velma Jean Sawatzky, Kenneth George Schellenberg, Dennis William Schlosser.

Grace Church, Pandora, Ohio, on May 2: David Amstutz, Mark Amstutz, Janita Hartzler, David Hilty, Cheryl Lugibihl, Dean Luginbill, Joan Schaublin, Martha Suter, Ronald Suter.

Grace Church, St. Catharines, Ont., on June 6: Beverly Braun, Robert Dyck, Herman Janzen, Allen Lepp, Judy Lepp, Richard Sitke, Rita Neufeld, Nick Pankratz, George Peters, Joan Schellenberg, Eleanor Willms.

Lorraine Ave. Church, Wichita, Kan., on June 6: Robert Buhler, Mary Eck, Linda Franz, Jennifer Friesen, Deborah Green, Edna Grundman, Jesse Littlejohn, Ruth Penner, Helen Richert, Roberta Reimer, Ray Schmidt, Rose Marie Schmidt, Marvin Sidebottom.

Menno Church, Ritzville, Wash., on June 6: Janet Bauer, Ronald Boese, Donald Dyck, John Franz, Roberta Franz, Julie Hoefel, Christine Janzen, Jay Kagele.

Niagara Church, Niagara-on-the Lake, Ont., on June 6: Doris Adischkewitz, Ella Jantz, Anita Janzen, Elizabeth Krahn, Wilma Martens, Anne Naeser, Leonard Penner, Hannelore Reimer, Alice Rempel, Thomas Schulz.

Rosthern Church, Rosthern, Sask., on June 6: Edward Andres, Nettie Banman, Robert Boschman, Gladys Dyck, Wilma Dyck, Delores Hildebrandt, Larry Janzen, Lydia Janzen, Ted Janzen, Shirley Neufeld, Linda Regehr, Beverly Roth, Darlene Schapansky, Ernest Toews, Julia Wieler, Kenneth Wiens.

Silver Street Church, Goshen, Ind., on June 6: Brenda Mierau, Bonnie Mierau, Rosemary Slisz.

Tabor Church, Newton, Kan., on June 13: Galen Dyck, Lee Ediger, Henry Goertz, Eileen Goerzen, Linda Koehn, Kaye Lehrman, Stephanie Ratzlaff, Delbert Reimer, Iris Rudiger, Archie Schmidt, Sharon Schmidt, Allen Voth.

MARRIAGES

Peter Harder, Mennonite Brethren, Niverville, Man., and *Twyla Martin,* Bethany Community Church, Santa Fe Springs, Calif., on June 5.

Edmund G. Kaufman, Bethel College Church, Newton, Kan., and *Edna G. Ramseyer,* Oak Grove Church, Smithville, Ohio, on June 10.

Roger Krehbiel and *Judy Stucky,* both of Eden Church, Moundridge, Kan., on May 28.

Gary L. Ridge, First Methodist Church, Lamar, Colo., and *Emilia Ann Gaeddert,* Lorraine Ave. Church, Wichita, Kan., on Apr. 24.

Mark Rupp, Bethel College Church, North Newton, Kan., and *Patricia Kay Wedel,* Eden Church, Moundridge, Kan., on Apr. 2

James Schutz and *Janice Brenneman,* both of Grace Church, Pandora, Ohio, on May 29.

Reinhard Dale Schmidt, Lehigh Church, and *Catherine Ann Spencer,* St. Mary's Catholic, May 22.

John Solden, Detroit, Mich., and *Carol Devier,* First Church, Bluffton, Ohio, on May 1.

Cordell Thomas, Friends Church, Chestnut Hill, Pa., and *Laura Diller,* First Church, Bluffton, Ohio, on Apr. 16.

Arthur Thompson, Episcopal Church, Kansas City, Mo., and *Sandra Ediger,* Buhler (Kan.) Church, on June 6.

Robert Waltner, Bethel College Church, North Newton, Kan., and *Barbara Burdette,* Methodist Church, Valley Center, Kan., on June 5.

Edwin J. Wiens, First Church, Reedley, Calif., and *Tina Fehr,* Bergtal Church, Hague, Sask.

Douglas Wolfe, Zion Church, Donnellson, Iowa, and *Marilyn McMillen,* Presbyterian Church, on June 6.

DEATHS

Herman Andrews, Lorraine Ave. Church, Wichita, Kan., was born Sept. 26, 1902, and died May 24.

Albert Bachman, Bethel Community Church, Santa Fe Springs, Calif., was born in 1884, in Illinois, and died May 20.

Garland Basinger, First Church, Bluffton, Ohio, was born Apr. 1, 1897, and died June 10. He is survived by his wife, three sisters, and one brother.

Louise Marie Bergman, Willow Creek Church, Paso Robles, Calif., was born June 19, 1922, and died May 16.

Henry F. Friesen, Grace Church, Dallas Ore., was born July 17, 1905, in Nebraska, and died June 7. He is survived by his wife and two daughters.

William W. Imhoff, Apostolic Church, Trenton, Ohio, was born in 1880, and died May 29. He is survived by his wife and one son.

Verna Davidson Rouse, Grace Church, Pandora, Ohio, was born June 11, 1892, and died June 2. She was a former schoolteacher.

Jacob B. Schmidt, Grace Hill Church, Whitewater, Kan., was born Aug. 16, 1876. He is survived by his wife, one daughter, and three sons.

Nina Decker Smith, Lorraine Ave. Church, Wichita, Kan., was born July 2, 1896, and died Nov. 23.

Abraham Schowalter, Zion Church, Donnellson, Iowa, was born July 27, 1872, and died June 5.

Elizabeth Schowalter, First Church, Paso Robles, Calif., was born Nov. 24, 1879, in Germany, and died May 24.

Ida Swinehart (Mrs. John), Silver Street Church, Goshen, Ind., died May 18.

PUBLISHED

Guide to Mission Study for 1965-66 is now available from the Women's Missionary Association office. One copy is mailed to each society, but societies wanting additional copies, or individuals wanting a copy may order them for 50 cents each. The lessons of this year's guide are centered on the theme, "The Branch Cannot Bear Fruit of Itself" (John 15:4). The material is divided into three parts: Christian service and growth, missionary endeavor, and worship services and special occasions. The two fields studied intensively are Japan and Colombia.

This Is Volunteer Service is a booklet available on request to persons wanting to enter voluntary service. It is a compilation of interesting reports of the work and experiences of voluntary service workers serving in many places—Colombia, Taiwan, Japan, Mexico, Arizona, Chicago, Saskatchewan, and others. Board of Christian Service, Box 347, Newton, Kansas. 67114.

MINISTERS

Palmer Becker has begun serving as pastor of the First Church, Clinton, Okla. This spring he graduated from Mennonite Biblical Seminary with a master's degree in Christian Edu-

Palmer Becker (Ministers); John and Mary Gaeddert, Sam and Linda Guhr, William Klassen, Vernon Neufeld (Workers).

cation. The Beckers served as missionaries in Taiwan for four and one-half years.

Walter Dirks has accepted the call of the Bethany Church, Busby, Mont., to serve as pastor beginning on Aug. 1. The church is a part of the Indian American mission work in Montana. He has been serving the Bethel (Lustre) Church, Frazer, Mont., since 1959. Previous to that he served the United Mennonite Church, Black Creek, B. C.

Rudolph Martens, Fairveiw, Mich., will become the pastor of the Eicher-Emmanuel Church, Wayland, Iowa, in July. A former missionary to the Congo, he is presently pastor of the Comins Church in Fairview.

Leonard Metzker will become the pastor of First Church, Nappanee, Ind., on July 4. Henry Funk who has been interim pastor for the past nine months while he attended Mennonite Biblical Seminary, is returning to his pastorate in the Zoar Church, Waldheim, Sask.

WORKERS

John and Mary Gaeddert, Henderson, Neb., have accepted a three-year assignment in Africa to begin in September. They will be based in Leopoldville where John will be director of the Mennonite Central Committee's sub-Sahara Africa program. He will succeed Elmer Neufeld.

Gayle Gerber and *Laura Yoder,* First Church, Bluffton, Ohio, are serving at Camp Friedenswald this summer.

Sam and Linda Guhr, North Newton, Kan., will begin a two-year voluntary service assignment in Gulfport, Miss., on July 1. He will be working as maintenance-handyman and community worker. She will teach Bible classes and assist in community activities.

Lowell and Bonnie Heinrichs, Tabor Church, Newton, Kan., will work in Seiling, Okla., June 14-27. She will teach Bible School, and he will help with a building project at the Indian Mission Station. *Stephanie Ratzlaff* will also teach in the Bible school. Their work will be with the children of the Indian Mission.

Erna Klaassen R. N., Eigenheim (Sask.) Church, will enter voluntary service as a nurse to Newfoundland, in July.

William Klassen has been appointed director of the recently reorganized Mennonite Mental Health Services for a fifteen-month period. His office will be in Elkhart, Ind., and his task will be to clarify the role of the church in mental health, to review the four mental hospitals' performance, and to seek further light on the religious values of their clinical programs. He succeeds Delmar Stahly who is now coordinator of Mennonite Disaster Service.

Clara Koehn (Mrs. Eugene), Newton, Kan., began serving as secretary in the General Conference Board of Missions office on June 1.

Susan Lehman, Prisilla Friesen, and Margo Reichenback, First Church, Bluffton, Ohio, will serve as voluntary workers this summer at Mennonite Hospital, Bloomington, Ill.

Vernon Neufeld, North Newton, Kan., after five years, has asked to be relieved of his appointment as president of Bethel College. He will serve until a successor is named, which will probably be sometime within the next two years.

James Niswander, First Church, Bluffton, Ohio, will serve this summer in the National Institutes of Health Clinical Center, Bethesda, Md.

Helen A. Penner, Lorraine Ave. Church, Wichita, Kan., will work in voluntary service in Cachipay, Colombia, S. A., beginning June 15.

Lloyd L. Ramseyer, Bluffton, Ohio, will become president emeritus of Bluffton College on July 31 following his retirement from the presidency of the college. Emeritus status has also been granted by the board of trustees to two long-time board members: Elmer Baumgartner, Berne, Ind., and William H. Mohr, Allentown, Pa.

Donald and Elvira Schierling, Henderson, Neb., have been appointed to the ministry of the Mennonite Church Center in Oklahoma City. The Center will be a meeting place for Bible study, worship, discussion groups, seminars, and fellowship for all persons. The program is sponsored by the General Conference and the Western District.

Dr. and Mrs. Arthur Thiessen and three of their daughters have returned to the Bethesda Leprosy Hospital, Champa, Ind. The youngest daughter, Sheila, six years old, has been placed in a home in Hutchinson, Kan., to receive care for Sjoegren-Larrson syndrone, a rare inherited condition which includes partial paralysis of the legs, dry scaling skin, partial optic atrophy, and moderate mental deficiency. The Board of Missions has established a fund to help pay for the regular expenses of her care.

WORK

The General Conference Board of Christian Service invites active retired teachers to give a year or more of voluntary service in elementary and kindergarten schools. Teachers are needed in Oklahoma City; at the Hopi Mission School in Oraibi, Ariz., and in Markham, Ill. Couples are included in the invitation.

DISCUSSION

WOULD WE SAY YES?

The following is an editorial which appeared in the Christian Leader, *June 8, the publication of the United States Conference of the General Conference of the Mennonite Brethren Church. Orlando Harms is the editor.*

In the April 20 issue of *The Mennonite,* official organ of the General Conference Mennonites, Editor Maynard Shelly suggests in his editorial that at their General Conference sessions in Estes Park this summer they "de-organize" and apply for membership in the (Old) Mennonite Church and/or the Mennonite Brethren Church. He admits it isn't that simple but believes it isn't that complicated either. Since then numerous letters have come to Editor Shelly indicating a real desire for such a move.

Though we believe Editor Shelly was partly serious when he said this, we believe he said it partly with tongue in cheek and partly as a response jerker. In a sense, however, his statement and the concurrence of some of his readers put us as Mennonite Brethren on the spot. We cannot escape asking ourselves the question: If such a move were made at this conference of theirs or any other conference, what would our response be. Would we say yes?

The spot in which we find ourselves requires that we evaluate our position toward fellow Mennonites of another stripe to see whether our position is honest or prejudiced or both. Would we say yes if the General Conference group would actually decide to join us? If so, why? If not, why not? Would there be major issues why we would not be able to say yes, or would petty differences and old prejudices becloud our vision of brotherhood and oneness in Christ to the extent that we would refuse to say yes?

We would also have to consider the advantages of such union. Increasing our size would also increase the activities and the outreach possibilities of our brotherhood as well as the efficiency and economy of our conference program. It could thus result in more effective service to our Lord and His Kingdom.

But wait! I hear someone screaming that we have much more in common with some other evangelical groups than with fellow Mennonites. Another shouts that the failure of our efforts in trying to use the same graded materials in our lower classes in Sunday school proves that cooperation does not work. Others shout that this would be going backwards since our forefathers came out of the general Mennonite fold 105 years ago. We do not need to examine these vocalizations very far to realize how superficial and prejudiced they are. We agree, on the other hand, that there are some very basic scriptural and doctrinal principles and interpretations which we should not compromise or cast aside to achieve inter-Mennonite unity.

Much dialogue with give and take on both sides would have to precede any efforts toward amalgamation. A humility we have not had up to this point would be required. A searching of the will of God as we have never sought it before would be basic. The question is whether we are willing to be honest enough to do these things with an openness to say yes if the Spirit so directs rather than to hold on to preconceived and prejudiced conclusions which many who read this have already made.

We may say we have nothing to worry about. This will never happen in our lifetime. Maybe not. Maybe yes. Many things we said would never happen are now past history. That, however, is not the issue. The issue is that we make sure at all times—now—that we are in that position where God can lead us in all matters, including this one. Then amalgamation or no—all we need to be concerned about is to say yes to His will and leading.

LETTERS

LOOKING FORWARD TO THE DAY

Dear Sir: I was very pleased and interested to read the resolution adopted by the Eastern District concerning union with the (Old) Mennonite Church. I trust that many of our people will give this idea much thought and prayer. The slight differences in our emphases are nothing compared to the advantages of union. Some of the major reasons for such a union would be:

1. It would please the Lord to see us together since He desires us "all to be one." The fear of losing our identity or adjusting a bit as a denomination is really quite self-centered and rigid of us.

2. It would be in keeping with good stewardship of time, energies, and money. Why have two mission boards, two publishing houses, when we already agree on so much, and exchange literature and workers so readily? We could accomplish more with greater economy together.

3. It would enhance our witness. It is very confusing and even amusing to the non-Christian and those from non-Mennonite backgrounds to see so many churches in one community with the same label which exist solely because they disagree on trivia. It certainly does not speak peace and love and brotherhood and forgiveness which we all claim to uphold so strongly.

I have personally come to enjoy wonderful fellowship with many from the (Old) Mennonite Church and am looking forward to the day when our witness will be a united one. *Dorothea Janzen (Mrs. Heinz), Kidron, Ohio.*

GRASS ROOTS UNITY

Dear Editor: Your well-timed editorial in *The Mennonite*, April 20, 1965 concerning a merger with another Mennonite group piqued my interest in this matter and we would do well to give serious thought in taking positive steps in this direction.

Those of us who have been privileged to work with Mennonites of other groups in voluntary service units, Mennonite Central Committee, college, and related activities often realize the closeness of our basic Christian beliefs and that certain external trappings should not keep us apart.

The kudos go to the Eastern District Conference for their positive step in formation of a resolution to be presented to the General Conference executive committee for "union with" the (Old) Mennonite Church. We have had various successful top-level affiliations with the (Old) Mennonite Church in recent years and ways should be explored how to acquaint our constituent bodies at the grass roots level with the features of a union. The fact that a not insignificant number opposed the resolution might be an indication of a need in this area. The resolution for union is deserving of much careful thought and prayerful consideration.

That such a merger could unify basic identical purposes into a far greater Christian witness, in my opinion, goes without saying. I commend you for bringing the matter before us and the Eastern District for their bold step toward greater unity. *John C. Stutzman, Box 482, Hines, Ill. 60141.*

DELIGHTFUL OLYMPICS

Dear Editor: Regarding your "Olympic Christians" editorial (June 8): It's delightful! *Hulda Banman, Ten Eyck-Troughton Res., 145 East 39 St., New York 10016.*

NEED FOR SOCIAL CREED

To the Editor: Recently we have been exposed to *The Social Creed* of the Methodist Church. This church declares its social concern in the following areas: The family, economic life (Christianity and the economic order, responsible use of power, poverty and unemployment, wealth, working conditions, social benefits for workers, the right to organize for collective bargaining, town and country life, urban life, Christian vocation);

the church and general welfare (alcohol problems, crime and rehabilitation, gambling mental health and medical care, drug abuse, sex in Christian life, social welfare); human rights, (freedom from discrimination, civil liberties and civil rights); peace and world order (international organization, the Christian and military service).

We feel that the witness of our General Conference would be strengthened by the adoption of a comprehensive social creed covering these same general areas. Creation of such a comprehensive creed would force us to examine areas that we regularly avoid. An established social creed would enable us to fortify our letters to congressmen by calling attention to our Church's official position on issues of social concern. The general creedal statement could also be used as a basis for statements on specific social issues of current importance. The organization of the social creed could also be the logical basis for the organization of the social program of our Church.

We suggest that it is time for the Conference to take across-the-board action on social issues. The implicit assumption that our contribution to the solution of social problems is maximized by sporadic local church action and an occasional *ad hoc* statement on a pressing concern should be examined. *Emil and Louise Kreider, 340 E. 18 Ave., Columbus, Ohio.*

MENNONITE MEN

Editor, Richard F. Graber, Moundridge, Kan.

MINISTERS IN TRANSITION

In a recent issue of the *Conference Visitor,* Orlando Waltner, who is executive secretary of the General Conference, reported that 124 men of the General Conference left the pastoral ministry of churches in our Conference during the past ten years. This is an average of more than twelve every year. Records indicate that of the 124 men, thirty-nine took up business jobs in social service or farming, twenty-four joined the teaching profession, twenty accepted pastorates in other denominations, seven accepted chaplaincy jobs in hospitals or homes, seven took administrative assignments on district conference or General Conference levels, six resumed studies in graduate work, five were assigned to work with the Board of Missions, and sixteen retired.

In this ten year period fifty-one ministers who were ordained during this period also left the pastoral ministry. Waltner did not indicate the total number of ministers who were ordained, however, the fifty-one who left were undoubtedly more than half.

Of the ministers who left Conference pulpits, seventy-two were between the ages of twenty-six and forty-five. One hundred and thirteen ministers in this age group are now serving in General Conference churches.

This is, indeed, revealing and disturbing information. It is very evident that many men who have chosen to serve Conference churches as pastors have become very frustrated and discouraged in their work. It indicates that the membership of our Conference congregations need to examine their practices and attitudes.

This evaluation is written by a layman from a minister's point of view in a spirit of self-examination. Undoubtedly, many ministers are frustrated as pastors because of the lack of good churchmanship among the membership.

Some reasons that cause frustrations for the minister may be:

1. Status seeking among the membership. Many members vie for good standing and prestige with the minister, especially at the beginning of his term of service in the congregation. This seeking for status usually is little more than a pretense of piety to impress the minister. When he does not respond in the expected way, he is often rejected and criticized.

2. Forcing the minister to spend much time in trivial tasks. Ministers who have prepared themselves with seminary training for a comprehensive service in the church are discouraged when they are forced to spend a great deal of their time on tasks which could be done just as efficiently by a secretary or some interested layman.

3. Asking ministers to serve with subsistent salaries. Many ministers serving General Conference churches are paid salaries considerably lower than those paid in comparable professions, and with much less opportunity for advancement.

4. Imposing a more rigorous standard on the minister and his family. Double standards have long existed in church circles. Living habits and movements of the minister and his family are viewed more critically than those of his fellow church members.

Although the ministry affords many rewarding, pleasant, and uplifting experiences, these frustrating conditions are very real.

We do not wish to imply that these conditions are not the responsibility of the minister. Spiritual lethargy and poor discipleship in a congregation may result when the minister, as well as the congregation, ignores the problems for the sake of peace and unity.

MENNONITE MEN AT ESTES

The time for the Estes Conference is nearing The executive committee of Mennonite Men has met frequently to make plans for the triennial meeting. It will be held in Estes Park on Saturday, July 10.

The executive committee feels that the emphasis should be on assisting the District Conference Men with their local projects, rather than to continue emphasis on numerous General Conference projects.

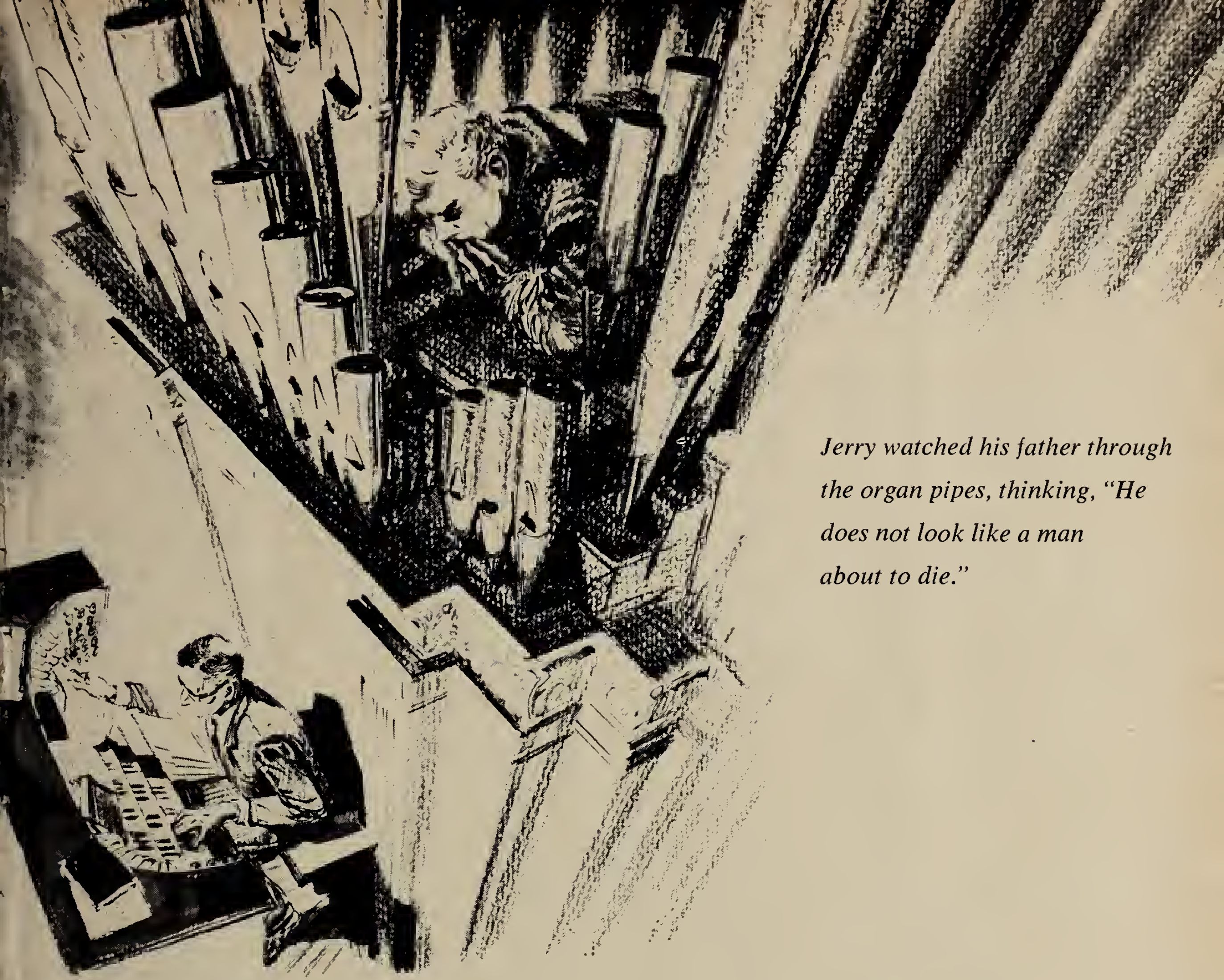
The Board of Christian Service has offered to assist Mennonite Men in their efforts and will handle much of the administrative work.

The proposed budget for the next triennial is as follows:

Board of Christian Service for part-time executive secretary and clerical help.	$2500
Mennonite Disaster Service (national office)	4500
Boys League	1000
Total	$8000

The total budget as proposed is substantially reduced from the last budget adopted. The reasoning is: first, to reduce the General Conference budget so that more emphasis can be focused on the district projects; and second, to propose a budget more in line with actual receipts.

The men's meeting has been scheduled for Tuesday afternoon, July 13. The feature of this gathering will be an address given by Elmer Neufeld, who has spent a number of years in the Congo.



Jerry watched his father through the organ pipes, thinking, "He does not look like a man about to die."

Year of Grace

Jay Jackson

It had always made him feel strange, lying surrounded with sound in sight of people, yet not a single one noticing him.

He had discovered this secret place years ago, during one of the countless times he had tiptoed back into the bowels of the organ to watch his father tune a pipe or adjust a reed. He had delighted in the view it commanded of the whole sanctuary, and the feeling it gave him of secret power, of seeing without being seen.

The spot was a squeeze tonight, but Jerry Groves was a slight boy for a senior-to-be, the tennis rather than the football type, the fencer rather than the wrestler. He lay on his stomach, his sandy hair falling across his brooding forehead, his chin on his arms. He gazed bitterly through the grind of organ pipes at the Thursday night choir rehearsal as an archer must have gazed through the slits of his castle, waiting for the enemy. Except with Jerry the enemy already had silently gotten behind the castle walls, taken possession, and there was no getting rid of him.

Jerry had started to walk downtown, but wandering in a numbed state of shock, now two weeks with him, his feet had brought him to the old hiding hole. He had crept into it like a wounded animal. He needed comfort; he was weak—when he should be giving strength. His years of youthful self-centeredness crowded in on him, making him aware of the love he had not given as fully as he might have; guilt was mingled with his grief,

He leaned forward slightly to peer down on his father at the organ below. He had watched him play a thousand times, yet this seemed the first time he had really seen him. His bald head was prominent from this view, his form thin, a little stooped—the way I'll look when I'm forty-five, Jerry thought. His left hand wandered over the keys while his right hand darted to pull a stop. He held a chord and began a modulation while his free hand riffled the pages for the other anthem. To Jerry it seemed as if his father had been playing forever, and would play on into eternity. He did not look like a man about to die.

Jerry's head dropped on his arms. Already he felt the terrible blank, the ache, the void. "I can't bear it!" he whispered fiercely, and yet he had to bear it—as his father was bearing it. How could he play? Why didn't he rise from his bench and curse God? Jerry thought.

Next summer at this time there'd be a different organist. None of those blank faces in the choir knew yet. Hardly anyone did.

"I've told everyone that needs to know, for now," his father had said the evening after the return from Mayos. "You, Mother, the pastor—and I'll tell the college president tomorrow; he'll need to be on the lookout for a new man—"

A few days later, he had had Jerry stop at his office in the music building, had given him a neatly typed sheet, and had gone over it with him. It carried all the details about his father's insurance, pension, safety deposit box, will, mortgages, an economical funeral, how the four years of Jerry's college could be financed.

"I'm worth more to you dead than alive," he had grinned wryly, and had seemed a little apologetic about the businesslike manner.

"But these are worries I want to get off my chest," he had said, "things I don't want troubling you and Mother later on."

Jerry now, did not know if he loved or hated his thoughtful, methodical father for planning his own death, as if it were a garden party.

Now the strains of the final hymn engulfed him, the great chorale, "O sacred Head now wounded . . . thine the deadly pain." My father will be eaten with pain for months before he dies. What sort of God is it who puts such burdens on those He says He loves? A cruel God? A jealous God? Or no God at all? It makes life a joke. Like grass burnt in the oven. Life after death? Resurrection of the body? How could anyone believe in fairy tales?

The choir practice was over and the choir filed out. As they left his father continued to play Bach. How long before his father would be too ill to play Bach? Three months? Six months?

Now the church was empty. His father played the final strong chords, and stopped. The nave echoed with the reverberations. His father's shoulders sagged, his eyes stared ahead. He sat still a long time.

Then his hands touched the keys again, and began a slow Bach prelude. He played in the deserted church, going from one stately melody to the next, and then into more and more intricate scores. Jerry watched and listened from inside the music. He saw the little beads of sweat appear on his upper lip, the creases deepen around his eyes. The music stopped, his father sighed, and then reached out to clear the music rack. He seemed lonely in the huge church—as lonely as Jerry inside the organ. Jerry could endure the separateness no longer. He cried out, "Wait for me. I'm in here."

Mr. Groves did not seem startled. "Righto," he said. "I'll play you out," and while Jerry rose from his cramped position and felt his way along the narrow catwalks to the low door beside the console, he was surrounded with a little Correlli jig that he had always liked. He clambered out and straightened by the bench. His father smiled, then went back for the repeat. Jerry slid onto the bench beside him, and it was like the many comradely times he had sat there before—except for the smothering pain.

"There," said his father. "That was for you. I didn't know you were here."

"Somehow I felt like coming and lying in the organ. I used to do it lots, when I was younger. You never knew."

Mr. Groves twinkled. "I knew. Not always, but sometimes."

"It's gotten smaller."

They laughed and then fell silent, until Jerry's pain rose too fiercely.

"Dad," he blurted, "I don't know how you can stand it—playing on, like tonight, as if nothing were the matter. I'd scream, or run until I dropped, or—or commit suicide! I would!"

Mr. Groves stared ahead at the organ stops. "Once at a party," he said, "someone brought up the old subject of what he would do if he had only twenty-four hours to live. We all tossed it around, and somebody said he'd go on a twenty-four hour drunk. Another would hop in his car and drive across three states to a spot that was particularly dear to him. Somebody was going to gorge on all the expensive food he'd never dared afford. Someone did mention praying—one fellow said what you said—he'd shoot himself at once so as not to have to stand the strain."

"What did you say?"

"I didn't—but I thought about it, after the party, and figured I'd probably teach my classes, and go to the chapel and practice the organ—"

"That's what you always do."

"Only I'd probably stick to Bach. And I guess I would pray some, but not for hours and hours—and then I'd go home and have whatever your mother fixed for supper; with luck it'd be—"

"Homemade pizza," supplied Jerry.

"And then play a game of chess

with you, go for a walk with Mother around the block, and, as Pepys says, 'so to bed.' "

Jerry could not speak. His father went on, "I wouldn't have wished for it this way; I'd have wished for a quick heart attack, I guess, although I'm not so sure. It would be untrue to say I'm not afraid, but I'm getting used to the idea a little now. And I've got my deadline—a year instead of a day, a whole year of grace, so to speak. I think I'd like to spend it just as I figured—teaching my classes, playing the organ, going to the lake with you and Mother—seeing you get ready for college."

Jerry buried his face in his hands. Sobs wrenched him. "I'm sorry," he blurted.

"It's all right to weep. I've wept, and I will weep some more. I don't want to die. I want to see you graduate from college—write the music I never found time to—spend my retirement with your mother—" His voice broke.

His father swiveled on the bench so that he sat looking out over the church. Jerry turned, too, and followed his gaze to the altar, empty of cloth and candles.

"It helps me to remember," said Mr. Groves, "that after Good Friday comes the white of Easter. 'For I am sure that neither death—nor life—nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.' "

"Dad," said Jerry slowly, "I guess you'll be pretty disappointed—probably you've already realized. But I've —I've thrown out all that stuff. It just doesn't make sense. I can't help but doubt. Everything. The whole business."

"Of course," said his father. "It's not only natural; it's your obligation to doubt."

"Obligation!" Jerry cried. He had expected, if not recrimination, at least disapproval. "But," he faltered, "I envy your faith. I wish I had it."

"I'm glad you don't," said Mr. Groves, and for the second time in thirty seconds Jerry stared in amazement.

"What good would *my* faith do you? The only faith that will help you will be your own. And faith does not come without doubt."

"All I have are the doubts. How—how does one get the faith?"

"A faith to live by—or to die by—doesn't usually come overnight. I didn't have any faith to amount to a cold boiled onion when I was seventeen. For me, it didn't come easily. Or painlessly. Or early. Do you want to know when my faith began?

"When I realized that I wasn't going to swing the world by the tail, that I wasn't going to get more and more vigorous. The decline had begun years before, but I hadn't noticed it. When I realized the decline would come in other ways, too, that I was really only a rather ordinary mortal, something happened about then in our lives—your mother's and mine. It was a crisis. I'll tell you about it sometime. It took the blinders off, and made us see how deep real love can be and how shallow ours had been—how the only growth that dosen't decline, ultimately, is spiritual.

"But my telling you won't make it for you. You have to experience something, yourself.

"The doubts come from here," he said as he tapped his head.

"But the faith, hope, and love come from here," and he laid his hand on his chest.

A glimmer of understanding and comfort filled Jerry's yearning. He had wondered during these two weeks whether he was not beginning to learn something about love, and faith, and hope. Not the emotions the juke box songs bleated about, but something he could hardly have identified before. Something that could contain the evils of cancers and crucifixion, and triumph over them in the victory of Easter.

"We better get home," said Mr. Groves, "I ordered your mother to get to bed with that nasty cold, but you know her."

He switched off the organ light, folded the music rack, and pulled down the roll top.

They climbed down the steep steps of the choir loft to the altar and stood a moment, looking at the cross.

"Jerry," said Mr. Groves abruptly, "I have a lot to do in this year. It won't be a year of grace if I don't keep open the well springs, and I need help. Will you pray for me—once in a while?"

Jerry's voice was husky. "You know I will. And I was just about to ask you if *you'd* pray for *me*. You know—this—*this* could be my year of grace, too."

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COVER

The steady stream of church volunteers has made many effective service projects possible, but this stream must continue and increase.

CONTRIBUTORS

Lois Franz Bartel lives at Lind, Wash. Her last contribution to our pages was "The ABC Missionary," Oct. 8, 1963.

Vern Preheim is associate secretary of the Board of Christian Service.

CREDITS

Cover, Near East Foundation, 54 East 64 St., N. Y.; 424, MCC; 425, Winter from UNICEF; 433, Robert Robeson.

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722 Main, Box 647, Newton, Kan. 67114.

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 647, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, 1721 Corson St., Pasadena, Calif.

Admiral Byrd made me mad. If he had only stayed away from the South Pole, I would have had some land to discover. Columbus started it all and Byrd finished it. What does a red-blooded young man born fifty years too late have to look forward to?

The astronauts, of course, are out looking for more real estate. So now I can forgive the Admiral a little bit, as well as for other reasons. The worlds we have to explore contain more than islands and continents. Many things have been left undone.

A civilization that can send a rocket to the moon still has not cured the common cold. And we have done little to cure poverty or end war. While people cannot live in peace, we have much searching to do.

Our explorations must take us not into outer space but into the inner space of men's souls. The great commandment for this expedition comes from Paul who wrote, "Work out your own salvation with fear and trembling; for God is at work in you" (Phil. 2:12, 13).

God works in us, but we really don't know how He works. I was reminded of this when I read about a five-year program in London to build up a rundown congregation of fifty. The bishop figured the church needed dynamic leadership. But it was a tough community of people hardened toward the gospel. So instead of sending in one bright young man, the bishop sent in a team of ten clergymen and church specialists. They tried everything they could think of to put new life into the church. Special emphasis was put on preaching and visitation. One minister spent six hours a day for six months visiting from house to house. Not one extra person came to church. Sermons were carefully prepared. They were criticized each week in order to improve the clarity of the message. Attendance did not pick up. Classes for couples about to be married and other classes for new parents were held. Contacts were made with hundreds over a five year period. Only one couple was added to the congregation. A coffee-bar was established to engage people in informal witnessing. The Sunday school was worked. Lay leaders were trained. Publicity was intense. The team raised a fortune and spent it. At the end of five years they called it a failure. They began with a congregation of fifty and ended with one hundred, but few of the increase came from the church community. They were spectators come to witness a show.

Monday morning quarterbacking will probably come up with some reasons for failure. One thing is obvious. It takes more than men and money to make God work. For we really don't know how He works.

In the process of working out our salvation—which means following God in faith—we are bound to fail. Is it because we don't have enough faith? Perhaps. I think, however, it is also because we are exploring a new way of life. We've never been over this ground before.

If we have fear and trembling it is not because of failure, but because we may not have enough faith to follow. Abraham is our example. God called him and "he went out, not knowing where he was to go" (Heb. 12:8).

We need less concern about success and failure. We really don't know how God measures success anyway. We only know that God works. Our first concern (and fear) should be to be on God's side, faithful to Him.

A LETTER FROM PRISON—VI.

Second class postage paid at North Newton, Kansas 67117.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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A Report of Kandala and Mukedi Sixteen Months Later

by James Bertsche

AFTERMATH OF A CONGO REVOLUTION

THE STOREROOM THAT had once contained more than two tons of religious literature was now roofless. It was completely empty except for a soft mat of paper pulp underfoot, literature that had succumbed to months of sun and rain. Near the entrance was a still legible fragment from a Gospel of Luke which read: "Why call ye me Lord, Lord and do not the things that I say?"

It was for us (two Congolese pastors and the two missionaries) a morning of sober reflection. The time was May 17, 1965. The place was Kandala station. It was the first visit of mission and church representatives to Kwilu territory since that week in January 1964, when the station had been partially destroyed by roving bands of *juenesse* (rebel youths).

We had arrived at the station after two days of travel under military escort through deserted villages. The roads were still pitted and obstructed by trenches and trees placed by retreating rebels. The last mile to the station had been over a winding, bumpy trail through the grass.

The station was completely deserted. The Bible school camp was only an eroding section of mud brick walls jutting above the top of high, yellow, dry grass. Under foot, nettles caught at socks and pant legs. Each blackboard in the roofless classrooms was covered with a tightly written scrawl — the futile work of of wandering Congolese.

The station chapel was a place rich with memories—marriages celebrated, Christmas programs, graduation exercises, choir rehearsals, committee meetings, and the preaching of the Good News. All that remains is a shell of masonry open to the hazy sky.

On a patch of wall beside the doorless entry was a sardonic comment scratched in charcoal by an unknown hand: "You little thieves, yours is a revolution of lies."

In the distance the chatter of automatic weapons and the hollow thump of a mortar shell marked the progress of a military patrol against the rebels miles across the river. Through the gaping window of the motor house, a diesel engine stood askew on its cement base, battered and wrecked.

The houses that had formerly been missionary homes now were litter-covered plots outlined by cracking walls. Rummaging through the debris we found fragments such as a saucer bearing the partial likeness of the Hotel de Ville in Brussels; a pyrex measuring cup pressed flat in the fierce heat of that rebel night; a rusted picture frame; the flame spreader of a Coleman kerosene lamp; and the battered tray of a slide projector.

Here and there a brilliant spray of untended bougainvillea flowers reached through an open door or window. In one missionary home, in the angle formed by a door lintel and wall, a swallow had glued its nest.

Just outside the station were the remains of the rebel camp. In a large circle around a cluster of mango trees were all the benches that had been taken from the station chapel. In the middle of the circle was a station light pole now become a rebel flagpole.

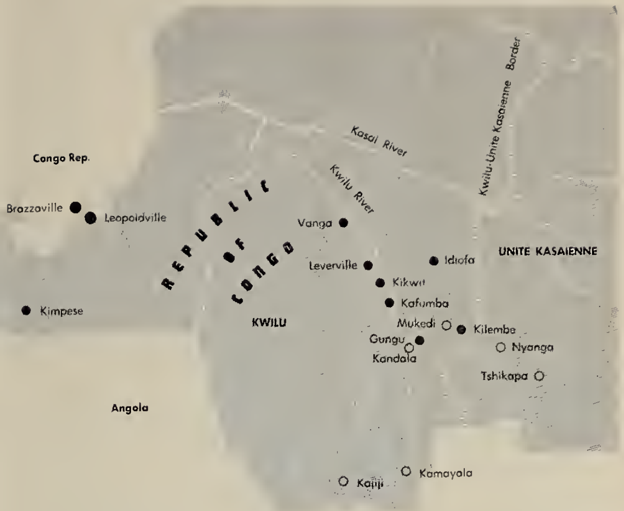
The rebels have fled, but they still hold the territory east of Kandala across the Kwilu River. Rumors of friction between rebel leaders and the Bapende tribe of the Mukedi area have spread. Rumors of reprisals, bloodshed, and, finally, of armed attacks on the villages clustered around Mukedi abound.

Recent Missionary Aviation Fellowship overflights have confirmed these rumors. They have seen desolate, burned out villages, and evidence of fresh fire and looting on the station itself. The Mukedi people had fled before the rebel attack and had sought refuge in the villages of fellow tribesmen to the southwest toward Kandala. We knew that revolution had again flared in rebel territory.

Behind Rebel Lines in Mukedi

At Kandala we found few people to talk with; the people are hiding in the forest. When government soldiers first arrived in the area some weeks efore, they skirmished with the rebels. The people fled from their villages fearing reprisals from the army.

At Gungu, a state post thirty miles from Kandala, where we met the first refugees from Mukedi, they told us what has been going on behind rebel lines for months.



In the first flush of rebellion in January 1964, most people in the Mukedi and Kandala areas sympathized with the rebellion. The faults of the Central government and its national army were much resented.

By contrast, the whispered promises of the rebels sounded good indeed. They said that the traitorous Congolese and imperialist white men were denying them their just fruits.

Once government personnel and the European population had been routed, the rebels established firm control over eastern Kwilu. The rebel leaders lost no time in attempting to consolidate their gains and to bring about their envisioned regime.

Among the secret plans of the rebels were the outlines of area administration. Key personalities came to be known as "zone commanders" and were directly responsible to Mulele, the guiding spirit of the Kwilu rebellion. Obviously the local populations were not consulted.

For the Mukedi area, the zone commander turned out to be Mupindji, a member of a buffer clan between the Bapende and the Ambunda tribes. Furthermore, Lozo *secteur*, the area in which Mukedi is located, was grouped for administrative purposes with two neighboring secteurs to the north, one heavily Ambunda, and the other Bapende. Nzamba, the Mukedi chief, has had decades of disagreement with these tribes over boundaries. Thus the Mukedi people became a minority among people with whom they have had poor relations.

The rebels built their camps outside the established villages, developing a routine including regular flag raising ceremonies, indoctrination periods, military drills, dancing, and beer drinking. They went to their villages only to carry messages, to give orders, to recruit labor, to command food and drink, or to see relatives.

From the beginning, teachers, clerks, pastors, company agents, and government officials were singled out for particular scorn. They, it was said, had grown fat on the money and favors of the central government.

One mission teacher told of being taken in hand by students. They cut off the legs of his trousers. They made him kneel in the middle of the village for three hours with hands in the air. Later he was made to carry large wash pans of mush, the traditional work for a woman, out to the rebel camp where he was greeted with ribaldry, laughter, and disdain.

Because the rebels were unable to take Gungu and Idiofa, they had no access to the hospitals located there. The few rural dispensaries, meagerly stocked and staffed, were quickly abandoned and looted.

The only real medical help available in the entire rebel area was at Mukedi. Here were some supplies, left by our missionaries, and a trained staff. The rebel leadership sought to control their work by demanding periodic reports of what was going on. These efforts were interpreted by the Mukedi staff as pointless infringement on their rights and authority, and they refused to submit reports. This action was

resented by the rebel leaders.

All the noisy rebel propaganda to the contrary, it gradually became apparent to the general population that the rebellion had slipped into reverse gear. Efforts to take the larger towns and cities were bloodily repulsed. The predicted date of the arrival of Russian help came and went, but nothing happened.

At first the loot from commercial centers, European homes, and mission storerooms gave many a false sense of well-being. But the time came when supplies of kerosene ran out, and the people in rebel territory sat in darkness after sundown. After the last pinch of salt was finally dropped in the cooking pot came the unpleasant reality of eating unseasoned food. When the last trousers came apart at the seams, the people were forced back into the garb of their forefathers, a village-woven raphia loincloth.

In the initial stages, the Kwilu rebellion brought comparatively little bloodshed. But the tempo of reprisals and harsh measures began to build as time passed. Discipline was at first limited to lectures, whippings, and jail sentences. Then came that first chilling experience of finding a leading commercial man dead in his own home. He was too vocal in his criticism of the rebellion.

It is claimed that in the Kandala area the entire family and relation of a former secteur chief has been systematically wiped out by the local rebel commander. The reason? An old grudge harbored for years against him.

A commercial man in a nearby village had carefully guarded his little trunk of cash — something over 150,000 francs. One day rebel leaders came to his home, informed him that they had come to help him divide his wealth.

At first, pressure was brought to bear on respected leaders in the community. Such was the experience of the legal representative of the Congo Church, a Mukedi man. In addition to being a school director he also knew how to operate the mission shortwave transmitter left behind by the missionaries. He was given the choice of operating the transmitter for the rebels, or of being killed.

Church Under Trial

What about the church? Initially, the pastors of Mukedi called services as usual. For a time they were allowed to continue unmolested. Then one day came the suggestion that while it was all right to meet for services, they should do so quickly, so that people could get back to their work.

After a time word came that the church bell and drum were not to be sounded since they "distracted" people not interested in the services.

Then, predictably, the pastors themselves were summoned to rebel headquarters. At headquarters they were told that they would from now on say only what they were instructed to say. Their subject was to be "revolution" and this only. After all, the Israelites were the original "rebels," did they not oppose their evil rulers? And—it was added—people would be in the audience to check all future sermons.

While returning from rebel headquarters, the Mukedi pastors were set upon by a hostile band of partisans, severely beaten, tied hand and foot, and thrown as trussed animals into a rebel "jail." They were held until their wives came with money and animals to purchase their release.

As Christmas of 1964 approached, the Mukedi pastors and Christians determined to observe Christ's birthday as they had done traditionally—this in direct opposition to orders.

Said they, "We refuse to spend this Christmas as though we'd never been taught about Christ. We will spend Christmas day as we have spent others in the past—in the house of God; and our message will not be revolution and hatred, but love and redemption. If we are to be killed, we will be killed in our chapel, and in the name of the Christ of Chritmas."

Gather they did; on that occasion, there was no reprisal.

Mukedi Chief Rebels

The first month of 1965 brought increasingly heavy-handed emphases on control, informing, and betrayal of opponents of the regime. Love was regarded a sign of weakness and kindness—even toward members of one's family—and had no place in the new order. Animosities flourished within villages, and within clans.

One day, by accident, Nzamba, the Mukedi chief, found a secret blacklist of sixteen names being circulated among rebel leaders. The names included leading personalities of the Mukedi area marked for death; the first name on the list was that of the chief himself.

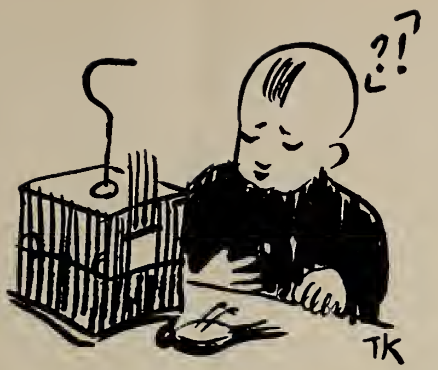
Soon the local rebel headquarters called the chief for "consultation." He sent a girl with a message of refusal. (It is a tribal custom to send messages in times of impending warfare via girls, who are considered immune to reprisal.) He invited the rebel leaders to come meet with him to lay the groundwork for rebellion against the Ambunda leadership of the Kwilu rebellion. Enraged by the chief's impudence, the local rebel leaders killed the girl, and posted her head on a stake along a path where it would be found by Mukedi women returning from their fields.

The gauntlet had been flung down, and Chief Nzamba with his men, attacked the local rebel headquarters. In their wrath they defeated the local rebel group and burned down their post and its surrounding village. This was early in March.

They prepared themselves for reprisals by calling in more able-bodied men loyal to the chief. Toward mid-March the anticipated attack came. The rebel band was finally repulsed in two days. By this time the local Mukedi rebels found themselves struggling between two loyalties. They had declared their allegiance to Mulele, the top rebel leader, but now their own area, their own villages, and their tribal chief were under attack. Which loyalty came first?

Intrigue followed. Delegations crisscrossed the area. Rumors of defection were everywhere. Rebel leaders were quick to recognize this was a crisis within their ranks, and toward the end of March, in the darkness of an early morning, a great crowd of warriors encircled Mukedi village, set fire to houses, and pursued fleeing people.

Pressing the advantage of surprise and panic, they didn't stop until they had burned to the ground the entire circle of villages surrounding the mission, an area inhabited by over 5000 people. The Mukedi hospital and ma-



Where Do We Go If There's No Room in the Shelter?

Even if you could survive
an atomic blast
by going inside a shelter,
what would happen
to those left outside?
Can you imagine a world
without bird or beast
or fowl?
Yet there is no room
in shelters
for animals. . . .

Barbara Chapin

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ternity were burned, the teacher training school sacked and partially burned, the benches stacked and set afire in the chapel burning a large hole through the roof.

Chief Nzamba and his people fled toward Bapende villages to the south where they sought their first temporary shelter and food. Here the chief regrouped his people and made one counterattack during which a number of villages loyal to the rebels were destroyed. This, in the deadly game of tit for tat, brought still another rebel band which burned the outer ring of villages. The Mukedi people could only flee still further south. Chief Nzamba vowed to go to Gungu, to cast himself on the mercy of the military, and to persuade them to help him return and reoccupy his country.

At this point the Kwilu rebellion took a decisive shift. The rebel commander of the Kandala area, a Mupende, had stood on the sidelines watching developments. Seeing now that before the attacks of the predominantly Ambunda groups the Bapende were being driven further and further south, he stepped in, intercepted the fleeing chief Nzamba, and persuaded him not to make good on this threat to go in search of soldiers, but rather to cast his lot with him. Not being sure of his reception by the army, Nzamba decided to side with this rebel commander against Mulele and the Ambunda. With this decision the rebellion within a rebellion was full blown.

This, then is the confused picture: Thousands of Bapende people who were living in the Mukedi area have been forced to flee with total loss of homes, fields, and personal belongings. Their traditional tribal area has, for now, been occupied by Ambunda rebel forces among whom, it is persistently rumored, is to be found Mulele himself.

In general, the population hopes somehow, perhaps by securing the intervention of the central government, to rid themselves of the whole movement so that they can reoccupy their tribal area. But they are blocked in any further flight to the south and rebel-free territory by the Mupende rebel commander of the Kandala area. While still maintaining his rebel antigovernment stance, he has also swung against the Ambunda rebel leadership and seeks to hold the support of the fleeing Bapende from the north in order to strengthen his own position and to bolster his own prestige.

Thus, while the Mukedi refugees are finding some food and shelter, they are also being prevented from going all the way to the Kwilu River, the present boundary between rebel and government-held territory to the west. The few who have managed to slip by rebel guards placed at strategic points along the river have done so only through bluff or bribe, and always at great personal risk. It seems clear that if the central government succeeds in clearing the east bank of the Kwilu River to any extent in this area, a mass migration of refugees out of the rebel-held territory will follow.

In Kandala area, a military garrison is just off the station. The people are temporarily in hiding in the surrounding brush and forest. It can only be a matter of time till they will be persuaded to reoccupy their villages, urgent in view of the impending numbers of people that will be coming across the river as the rebels are pushed back.

Mukedi missionaries had watched with aching hearts the steady inroads being made by a leftist political party during 1959-64. They could see battles being waged in the minds and hearts of many of their Congolese coworkers as they were deluged by clever insinuation, agitation, and careful mixture of truth and lies. With a fellow tribesman as president, the busy propoganda teams sent by the party were always assured of a careful and sympathetic hearing in the Mukedi area.

First came the evacuation of July 1960, and then, the evacuation of January 1964, under the protection of the loaded 12-guage shotgun of Chief Nzamba. Then came swiftly the successive steps of rebel rule, warfare, thousands of refugees, and two razed mission stations.

During our brief visit to Kandala station, we had ample occasion to talk with many who had witnessed at firsthand the fruit of the rebellion.

Said a village elder, "Our very earth is sick."

A toothless old villager, pumping the hands of a missionary, said, "Thank you, thank you, God. None of us believed that we'd ever see the face of a missionary again."

Andre, the young spirited teacher who had worked at Kandala station until the week of the rebel attack, slowly shook his head and repeated the phrase, "We've had enough of it; we've had enough of it."

Alexander, whom I had remembered as a smiling, outgoing young Christian, worked in the state dispensary at Idiofa and lived through the rebel siege of February 1964. Eyes darkened with memories and responsibilities far beyond his years, he urged on us passionately the necessity for continuing the struggle to save Mukedi station and the witness of the gospel among his people.

The Mukedi teacher, Evariste, who had been among the more outspoken critics of mission policy and personnel, admitted quietly, "At first we thought the promised rebellion was a good and just cause. By the time we found out it wasn't, it was too late."

There is the bitterly repeated comment heard now and again: "The sooner we hear of the death of the rebel leaders, the better."

Volumes of prayer have ascended for Christ's church in rebel-controlled Kwilu. We have prayed that the church and its leaders might be spared and strengthened.

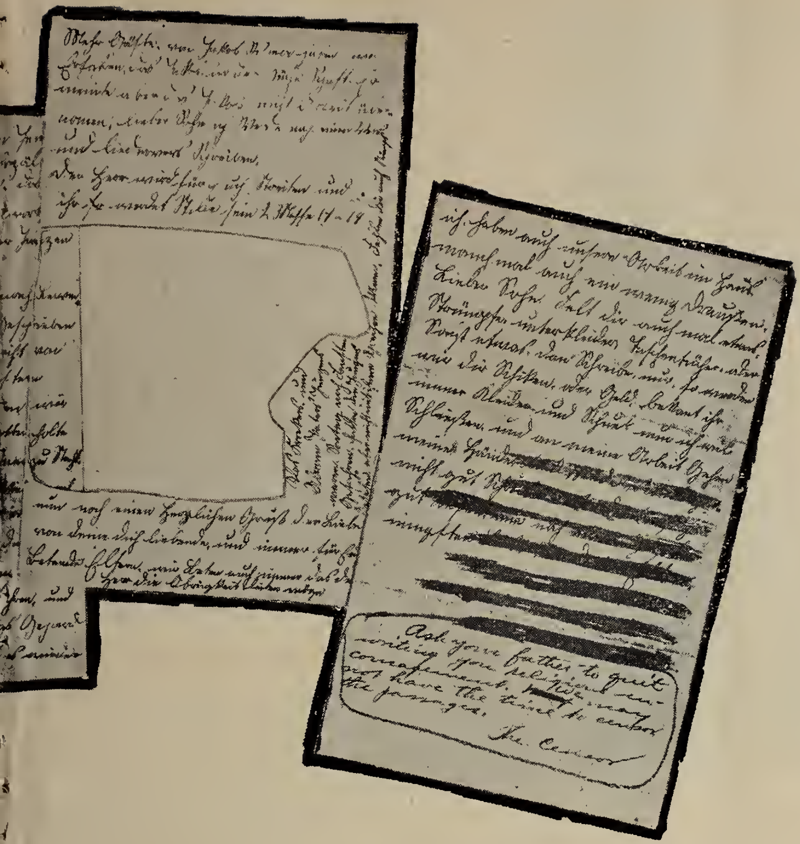
It is said that the Word of God had a way of cropping up in unexpected ways and places during the past months. On occasion, village people with no formal education could be heard quoting verses of encouragement or rebuke.

Where does all this leave us? We have suffered tremendous material losses. These are hard to accept since destruction has been wanton, unjustifiable. It is also true that our counsel in the past has at times been deliberately spurned and misquoted.

But if all indications can be believed, we have before us the spectacle of a people fighting to pull back from an abyss; a people struggling to salvage their country, their way of life, and their faith.

We may soon be confronted with opportunities to engage in the following ministries in the Kwilu: material aid to the uprooted and homeless; reconciliation among a people torn by hatred and bloodshed; guidance to a people seeking to reassemble the fragments of a disrupted life; spiritual rehabilitation for those swept from their moorings; consolation and strength for the church.

May we respond to these opportunities in the name of Him who said, "It is more blessed to give than to receive," and "Be not overcome with evil, but overcome evil with good."



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Ask your father to quit writing you religious encouragement. I may not have the time to censor the passages.
The Censor

The Cost of Conviction

Our stand brought more punishment, but I feel it had a lot to do with the recognition CO's received in World War II

Lois Franz Bartel

War news shattered the security of the peaceful country. The United States was now directly involved; President Wilson had declared war. The date was Apr. 6, 1917. Rumors circulated that Congress would soon consent to conscription, sending husbands, fathers, and sons to help in the world struggle.

The news was received soberly by the American people. The small community of Inman, Kansas, was no exception; here, however, more problems existed.

A major belief of the Mennonites living here was Christian pacifism. No man has the right to take another man's life, they held. To maintain this belief, the Mennonites had immigrated from Germany and Russia less than fifty years earlier.

The Selective Service Act became law May 18, 1917 in spite of a reluctant Congress. Eligible men, between the ages of twenty-one and thirty, explored possible courses of action.

One such man was Peter T. Neufeld. He was planning marriage June 20, and teaching school. Others looked to him for leadership.

Three months after his marriage, the groom received notice to report, signaling an abrupt change in his life. Saying farewell to his bride, his family, and his downcast students, Neufeld left for Camp Funston, Sept. 20, 1917. Ten others from Inman boarded the same train.

Enroute he couldn't help but wonder what lay ahead of him. He knew he would not be able to accept the orders thousands would accept without question.

He was proud to be an American—he didn't feel disloyal. He had been old enough to vote President Wilson back into office scarcely a month before he declared war.

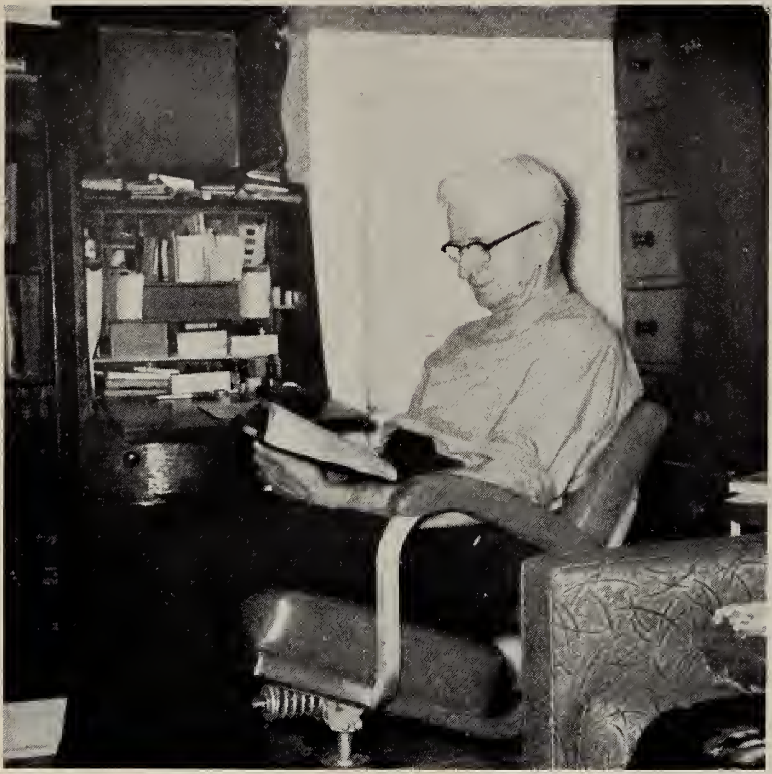
Wilson's campaign slogan had been, "He kept us out of war." Now national leaders were saying that this was the war to end all wars. In Wilson's words, "The world must be made safe for democracy." Neufeld still didn't feel killing was warranted; he knew he could not participate.

CO's not welcome sight.

Neufeld and some fifty like-minded men were not the most welcome people at Camp Funston. All-out war was new even to veteran army personnel. Running the camps was a new experience, and no man knew the demands ahead.

The government had had no time to make arrangements for freedoms guaranteed by the Bill of Rights. Now, endeavoring military leaders were confronted by men who claimed they would take no part in war. Didn't they have enough problems?

Temporary arrangements were made for the conscientious objectors. Since they refused to drill, they were put to work hauling clothes, ice, bread, and meat. Then they were put on sanitation work, which, translated, meant hauling garbage from the kitchens.



Peter T. Neufeld: "This is a conscientious objector who has done no military duty whatsoever and who refused to wear the uniform."

Cooks thought them strange.

"Where are your uniforms?" they asked.

"What did you do to get that detail?"

Soon another conflict arose. The men circulated a petition to be excused from sanitation work on Sunday. The petition was not granted, and the men didn't report for Sunday duty. Lower officers gave orders to beat the men into obedience. Bewildered, all but one returned to work.

They were confident an understanding would be worked out with the Federal Government. It finally came, directly from the president, who declared that non-combatant service would be accepted from sincere pacifists.

Cooperation would mean compromise.

The president's order caused additional conflict, however. Conscientious objectors felt they must be entirely separated from the army. Some felt they must have nothing to do with the army; to cooperate would mean to compromise. The army answered by lining the improperly clothed men on the north end of the barracks, during the day, in cold weather. They were also taken on hikes with military police (riding motorcycles) who chased the CO's around until they were sufficiently tired. Other "punishment" was tried.

Church leaders back home sought a better understanding of their beliefs in Washington, D. C. They felt sure that their country would give the promised religious freedom. The brutal treatment did not come from high authorities, it was learned. The orders had come from lower officers who simply didn't understand the CO's motives. The torture stopped.

Efforts made to convert CO's

A new approach was launched; efforts were made to "convert" the Co's. At another camp, "revivals" were held.

"God calls men to serve humanity. Why shouldn't they?" Neufeld and his companions heard a chaplain preach. His closing prayer included, "God help me never to forgive a German."

Then the "invitation" went out: "Is there any red-blooded volunteer here for army duty?" He was greeted with no response.

The CO's background was no help; they were Germans. The fact that they were Americans, of German and Russian background, was overlooked. The obvious fact was that they spoke German, and that we were at war with Germany.

Some parents wrote their sons in German. Parents were encouraged to use English, but many spoke only German, complicating the work of the censors, who checked incoming and outgoing mail. Army personnel of German background did not advertise the fact, and it was hard to find censors for these letters. At times the CO's also suggested (for the benefit of the censor) that it would be appropriate to write on yellow paper since the men were often called "yellow."

"Religious encouragement" censored

Religious encouragement was most often cut from Neufeld's letters. On one letter a censor used utmost care to cut a stanza from a hymn so as not to disturb the writing in the margin. At the bottom of another letter the censor wrote, "Ask your father to quit writing you religious encouragement. We may not have the time to censor the passage. The Censor."

As a group, the CO's maintained their beliefs. Their superiors thought perhaps they would weaken if separated; at least the army would know whether each was making his own decisions.

One goal was to get the CO's to sign the payroll; until then they had refused. Since they could not agree to the goals of the army, they felt they couldn't accept pay. They were separated and told that the others had signed. But all the men stood firm. Even alone, no one signed.

Finally the men refused all work. As Neufeld explained, "It appeared as though we were just being stubborn. We could have done some of the work we were asked to do, but one thing would lead to another, and soon, we feared, there would be no distinction between us and the army. A principle was involved. To participate in any work would mean we were agreeing with the army. Our stand brought more punishment, but I feel it had a lot to do with the recognition CO's received in World War II, when the government made the stand legal and provided alternative service."

Suddenly, one night, with destination undisclosed, the CO's were loaded on a train. They traveled through the night—eastward. "A train seems to travel very fast when going the wrong direction," Neufeld recalls.

The train had three carloads of CO's, and three carloads of soldiers. Some towns met troop trains and treated the men. The train stopped at Topeka. People cheered, and some boarded with ice cream, but the treaters never reached the CO's cars. They were told that the cars held German prisoners of war.

Co's integrity questioned

Finally the passengers learned they were at Camp Dodge in Iowa to meet a Board of Inquiry. Three questions were asked of each individual: What church are you from? When were you baptized? Would you accept farm work in France? The latter two were to determine whether he had joined the church to escape military service, and to see if he was afraid.

A decision, one of three, was handed down to each man:

1. You are insincere. Get into the army. (Three who received this directive were uneducated and couldn't express themselves, a fact which contributed, perhaps, to their fate.)
2. We will have another interview with you. (These spent the rest of the war in camp.)
3. You will be assigned to reconstruction or farm work.

Neufeld received the third directive and was fortunate to be assigned to a farm in Kansas; most were kept in Iowa, away from home. The Kansas assignment made it possible to be reunited with his wife during the last of his fifteen months under Selective Service.

His discharge came in December of 1918, a month after the armistice. His discharge papers read, "This is a conscientious objector who has done no military duty whatsoever, and who refused to wear the uniform."

Two months later Neufeld was voted into the ministry and began a new life with his wife and, later, his family and congregation.

Time has a unique way of dealing with experiences such as Neufeld's. Ironically, the letter censors' ink was not as durable as his parents' ink. Over the years the ink which crossed out the "religious encouragement" has faded and the original writing has gradually shown through.

Until his death, Neufeld vividly recalled his experiences. Listening to him, I knew that he never regretted his choice to hold to his convictions. Rather, I sensed that his experiences helped prepare him for a lifetime of God's service.

But You, Oh, America

A Paraphrase of Isaiah 30:8-18 by Gordon Dyck

THE LORD SAID to me, "Go, write this message in America's newspapers and advertise it in her magazines, that it will be down in black and white as a witness forever. For they are a rebellious people—sons who lie when they call themselves a Christian nation—sons who don't want to hear the instructions of their Father in Heaven, people who say to their political forecasters, 'Shut your eyes,' and to their ministers, 'Don't disturb us with the truth, rather speak to us about pleasant things, nice stories where people live happily ever after.'

"They say to their ministers, 'Run along, stick your heads into the sand; we want to hear no more about the Holy, Righteous God of our fathers.'

"Therefore," thus says the Holy Righteous God of your pilgrim fathers, "because you despise this message, and trust in inequality, and perverse selfishness, and rely upon them, this inner moral and spiritual collapse shall be the blind spot in your radar defenses. Through this blind spot shall come such sudden and ruthless destruction that there shall not be left one warm home, not one cup to drink water, nor one piece of plate large enough to hold food."

Thus says the Lord, the Holy One of your pilgrim fathers, "In bringing home all your world-scattered air bases and atomic submarines, and in peacemaking you shall be saved; in quietness and in trust shall be your strength.

"But you, Oh, America, are not ready for this. You say, 'No, we will speed away on our jets,' therefore, your security will also speed away on your jets. You say, 'Our hope will ride the swift missiles,' therefore, the missiles of your enemy will also be swift. Millions will hide in your bomb shelters at the sight of one missile, and at the threat of fire your land will be left like a stripped flagpole on the top of a mountain, a sign of utter destruction on a hill.

"Oh, America, you have tried all your own devices and have failed; look to your God in heaven who is waiting to be gracious to you. He still delights to show mercy to you. The Lord is a God of justice; blessed are all those who make their declaration of dependence upon Him."

PET FOODS
MEDICINE
Vionate
GUINEA PIG

The Lambs Pet Shop: "An opportunity to be useful."

Robert Terese and Corinne Owen with two assistants: The God of the impossible was not dead.

People Come First at This Pet Shop

Social Outcasts Succeed and Grow

Kathryn DeLano Crane

It can't be done!

It will never succeed!

Who'll help you finance a store staffed by mentally handicapped persons?

You say they can be trained to do this job? That's your opinion!

You're expecting them to assume responsibility? That's impossible.

When Lambs Pet Shop was yet in its embryo stage "encouragements" like these were thrown at Robert Terese and Mrs. Corinne Owen.

"But," they responded, "is the God of the impossible dead?"

And they ventured forth "without a dime."

Let's take a peek at Lambs Pet Shop now. Its windows abound with puppies, all anticipating a home. Some are sound asleep. Others frolic about them. Each one shows evidence of excellent care extended by formerly rejected young people.

Let's wander through the store. A nautical scene over the fish tanks covers one entire wall and gives the fish a natural background. One teenager keeps constant vigil, checking the equipment and observing that the fish are swimming normally.

Spotless shelves are stocked with every conceivable pet item needed for cats, dogs, monkeys, birds. You name it—they've got it. The show cases glisten. Since Chicago is dusty, this is evidence of frequent polishing.

The choice of attractive dog collars, leashes, and other equipment is limitless. Books on a variety of subjects, including various breeds of dogs, are displayed on the pegboard which covers the walls.

After chatting with several workers, you pass on to the workshop. Here some eight young people at a table stuff cellophane sacks with bean blower equipment. When a bag is rejected by the inspector and has to be restapled, no one grumbles.

The young people take telephone calls. Only when unable to answer specific questions do they request help from the store manager, Ron Pierce. He relieves the directors of considerable responsibility, having come to the shop while still a student at Moody Bible Institute.

Lunch time is at 11:30 and everyone stops to eat. Sandwich bags are opened.

"Oh, Madeline are you eating two rolls again today?"

"Yes," she replies, "but I won't get fat. Anyway I like 'em."

Pat inquires, "What are you drinking today, Edith? Oh, it's Hawaiian punch. How much did it cost?"

Edith indicates the price on the can, two for twenty-nine cents. Pat, curiosity satisfied, gets the can opener, which she offers to her neighbor.

Scott, as he rejoins the group, tosses his bag on the table. The smell of freshly made hamburgers fills the room as he opens it. Lynn perkily announces, "He likes hamburgers. He eats 'em every day."

A beautiful Irish setter, being boarded, is on leash nearby. Instantly Roger who cares for him yells, "Stop feeding Pepper. You know he should only have his regular food. It's not time for him to be fed."

Connie grins but makes no reply.

Suddenly the scene is disrupted by Mr. Johnson's entrance. In his hand is a large box, poked full of breather holes. The cry goes up, "Hello, Mr. Johnson. What do you have today?"

"It's a monkey," he announces.

"Oh, another monkey!" the group choruses.

"Is it a boy or girl monkey?" Pat asks.

"It's a boy," responds Mr. Johnson.

"We can put it in the cage with the other one," says Scott.

Off goes the monkey to its new home. Spuawks and weird sounds rise as the first monkey has to share its domain with another. Scott's quiet tones sooth the frightened animal. Its fears are dispelled and peace reigns once more.

After lunch the second shift starts arriving.

"Hi, Janice," calls Edith, as Janice removes her coat.

Lynn inquires about the weather.

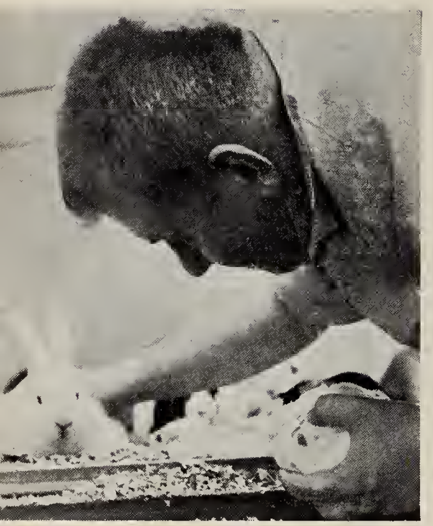
Janice announces, "I didn't wear my raincoat, just a jacket, because its cool."

Alan enters and receives a friendly greeting. He asks, "What are you all doing today?"

Sue responds, "We're filling the bags with these sticks and the rest of this stuff. You can put them in packages of six after Lynn inspects them. I'll show you how."

And so the day goes on.

But why did the directors of this pet shop feel constrained to help young people with lower IQs? Six years ago while teaching in a suburban Chicago school for the retarded they observed that these "special" young people can perform routine duties *with supervision*. But they cannot succeed under normal, competitive situations. Institutional life is not the



answer, even if it were financially possible.

To give these handicapped young people an opportunity to be useful the pet shop was opened with a staff of twelve. They came from Protestant, Catholic, and Jewish homes. This number soon reached a peak of twenty-four. To accommodate this many they work in shifts, one group from nine to one, the second from one to five.

Caring for puppies and other small animals, scrubbing floors, dusting, or packaging foods and similar commodities are jobs well within the reach of these whose IQs are forty to sixty points below normal. From social outcasts this group now operates the pet shop with a minimum of supervision.

One blustery, snowy morning last year the directors' confidence in their young people was severely tested. Impassable roads delayed them for three hours. Dashing through the door they found the floors scrubbed, the animals cared for. The broad smiles told the directors that these young people had succeeded, and knew it.

Terese and Mrs. Owen contemplated the personal problems involved before launching into this highly disputed project. After much prayer they became aware that the Lord was calling them. Their call is based on 1 Thessalonians 5:14: "Comfort the feebleminded."

But their faith was to be sorely tested. How would rent be paid? Where could pet and garden supplies be obtained? Even on consignment, could they sell sufficient merchandise to meet the bills?

With inner fears, and wobbly knees, they contacted parents of mentally handicapped young people. Ringing doorbells they finally located ten parents willing to contribute $50 each. To those who had spent enormous sums on specialists, without their children being benefited, this amount seemed small.

A meeting of the parents was called, the constitution drawn up and bylaws accepted. The state charter as a nonprofit organization was obtained, and this group became the corporate body. The name, The Lambs, was chosen from John 21:15: "Feed my lambs."

"Gossiping" about the project diffused the news among friends and neighbors. An unoccupied store with a good location on State Street was discovered. Persuasive appeals produced six months' rent from the leasee. The store needed repairs. Pegboard for wall covering was furnished by a large corporation. A neighborhood plumber provided heating and plumbing equipment gratis.

Show cases and counters were supplied. The shop's decoration was the contribution of a large department store. Ceramic equipment, valued at $1500 was donated, besides the services of two talented instructors. The pet shop was in business!

Has the Lord continued to show His faithfulness in the directors' quest to help the unwanted? When part-time employment was sought in a large department store its personnel manager was dubious. Previous experience showed such persons unqualified. But today seven of the shop's staff are working part-time. Their services are in constant demand. This experience broadens the horizon of these young people. However, they will never be completely independent of the protective care of The Lambs.

All has not been glory. Disheartening experiences came too. These young people were unable to cope with group problems. They wept. Belligerence was manifested. Temper tantrums were frequent. The chore of feeding pets every day was a slow learning process. Today these duties are routine. They work happily with one another. Only the love of Christ could change lives.

At the end of the first year four young people had shown exceptional progress in taking initiative and accepting responsibility. They received their personal key to the store. They now open each morning on time. Two more keys have been awarded since.

What else has the Lord done? From not having a dime—the bank account has grown, till now they have a substantial balance of $20,000.

But the latest miracle is the fulfilling of a dream Terese and Mrs. Owen had from the beginning. A "home" in the country, where these young people can live when parents' care has ceased. A store, space for kennels, boarding of animals, breeding, an aviary, and the like were needed.

This has just become reality. A huge farm with two large houses, plus a barn, and a fifteen acre lake, is available near Libertyville. Here a store will be established. Mentally handicapped young people can live here and work. The God of the impossible is *not dead!* He has again proved himself faithful!

Liberties Union Finds Death Penalty Barbaric

The American Civil Liberties Union has been debating capital punishment. Up until April, the country's leading civil rights organization had taken no stand on the death penalty. The group was organized in 1920 and has a membership of 75,000, including many people in the legal profession.

In June, the union published in its monthly journal its official position on capital punishment. The group finds the death penalty a denial of due process. Excerpts from the statement are given below.

The American Civil Liberties Union believes that capital punishment is so inconsistent with the underlying values of a democratic system that the imposition of the death penalty for any crime is a denial of civil liberties. We believe that past decisions to the contrary are in error, and we will seek the repeal of existing laws imposing the death penalty, and will seek reversal of convictions carrying a sentence of death.

The disproportionately large number of executions of members of the Negro race indicates that this penalty is often imposed as the result of racial bias. Certainly no statute could require that the death penalty be imposed upon a Negro, but not upon a white person, because such provision would be a denial of equal protection of the law. A law which permits such a result is also an unconstitutional denial of equal protection of the law.

There is also evidence of a compelling nature that the death penalty is more likely to be imposed upon one who is poor, regardless of his race, than upon one who has significant financial resources. For example, a rich man accused of a crime may avoid the death penalty by employing legal counsel and compensating him fully for the excessive time necessary to pursue the multiple remedies available to those under penalty of death. A poor man, while given the right to counsel, has only that counsel which is volunteered, or which is either compelled or compensated by the state. While such publicly provided counsel is almost always dedicated, it is an avoidance of reality to believe that such counsel can give the kind, range, and detail of service which can come from those compensated at the usual rate paid the most competent lawyers of our time. To make punishment of the irrevocable and final nature of death depend upon the availability of funds is clearly a denial of equal protection to the man whose funds are inadequate or nonexistent.

The fact that capital punishment has been acceptable in the past is no reason for its continuation. The rack and the screw; drawing and quartering; flogging—all have been used and subsequently rejected as maturing and sensitizing notions of the essential commands of human decency demonstrated the barbarity of the practices.

To ask today the question whether the imposition of the death penalty is cruel is to answer it. Anglo-American law, and indeed, much of human experience, has been devoted to postponement of death. So committed is the society to the maintenance of life that it does not permit the life of a hopeless invalid to be taken in order to end the greatest of pain. If society's respect for life denies men the right to take life in order to prevent or end pain, or because one is tired of life, surely the state should not be permitted to take a life so as to punish for past behavior.

Contemporary discomfort with the death penalty is further revealed by the reversal of verdicts of guilty for technical errors which to laymen and lawyers both would be insubstantial were it not for the fact that to permit the judgment to stand would result in the ending of a life.

Because the poor man and the member of the minority group are the most likely to be the victims of a death penalty, the punishment is, as to the rest of the society, not only cruel, but also unusual. It is, for most members of a society, a punishment that the society for reasons of conscience refuses to inflict.

We believe, therefore, that contemporary notions of the significance of human life make imposition of the death penalty cruel and unusual punishment prohibited by the Constitution of the United States.

The irreversibility of the death penalty means that error discovered after the penalty has been imposed cannot be corrected. Thus one who suffers the death penalty, and subsequently is found to have been improperly convicted, has been denied due process of law.

It can be argued that the death penalty is in and of itself a denial of due process. Life is the *sine qua non* of the right to due process. A dead man cannot be given due process. A dead man has no rights. The right to have rights—the right to due process—depends upon the existence of life. The state should not be permitted to deprive the citizen of all rights—including the right to have rights—by taking his life for any reason.

In addition, the operational facts surrounding the imposition of the death penalty reveal fundamental unfairness to the interests of one accused of a capital crime. For example, jury panels in capital cases are selected partly on the basis of a belief in the death penalty. A juror opposed to the death penalty may be struck from the jury panel, so that the state is protected from a jury biased against the death penalty, but the defendant is not protected against a jury biased in favor of the death penalty. Such bias on the side of the state in taking a human life is fundamentally unfair.

Also, crimes carrying the death

penalty vary from jurisdiction to jurisdiction, so that a defendant may stand in peril of losing his life for acts which if committed in another jurisdiction would only send him to jail. This peril by reason of geography subjects the defendant in a capital punishment jurisdiction to a danger whose unfairness is clear.

THREE OVERSEAS DELEGATES COLOMBIA & TAIWAN AT ESTES

Three Christians and leaders from overseas churches will have a part in the General Conference program at Estes Park, Colo., in July.

Luis Correa will represent the Mennonite churches of Colombia. He understands and speaks English so that he can participate at the conference without the use of an interpreter. He has completed one year of service as pastor of the Cachipay Church in Colombia. Upon his return to Colombia he will take over the pastoral responsibilities of the Bogota Church during Howard Habeggers' furlough.

He was born in La Florida, Colombia—a town of 500 people, in the heart of the Andes Mountains. It is located four miles from Cachipay.

He attended the Colegio Americano, the Cachipay mission school, when it was first begun. Mary Becker, now Mrs. Hector Valencia, was his teacher. While at the school he felt God's call to enter Christian service. After a time of spiritual struggle, he yielded to the call at a retreat of the Colombian Mennonite churches. He consecrated his life for Christian service. After attending the Mennonite Biblical Seminary in Montevideo, Uruguay, for two years, he returned to serve the Cachipay Church, of which he is a member. He also has services in two small towns nearby. He is a fine young pastor who is devoting his full time and energies in leading the congregation in Cachipay.

Elda Palta de Aragon, an active Christian leader of the Bogota Church, will also represent the Colombian churches, and especially the Colombian women at the conference.

Paul Lin will come as a representative of the churches of Taiwan. He is chaplain of the Mennonite Christian Hospital in Hwalien and pastor of the Po-Ai Church, a small fellowship of believers with twenty-four members but an average attendance of thirty or forty for Sunday morning and evening services. About seventy children attend Sunday school.

In 1948 when the hospital was a part of Mennonite Central Committee work in Taiwan Lin began his service. He served as interpreter, preached for the outpatient clinic, and went on mobile clinic trips as interpreter and evangelist. During this time he married one of the nurses.

In response to the Lord's call to the ministry, he began studies at the Taiwan Theological Seminary in Taipei. Following his graduation in 1959, he was called to serve the Ta-Tung Church in Taipei, a congregation which he had helped to start. In 1964 he returned to Hwalien to become chaplain and pastor of the Po-Ai Church.

Pastor Lin will remain in the States for two years of study. His wife and three children will remain in Taiwan.

FOUR NURSES TO VIETNAM

Rather than initiate a new program for itself in Vietnam, Church World Service is cooperating with the Mennonite Central Committee in order to expand relief and medical services to refugees.

On this basis CWS assigned four nurses to Vietnam for a minimum of two months. They will work at the Evangelical Hospital and Clinic at Nhatrang and the Seventh-Day Adventist Hospital in Saigon.

Flying from the U. S. on June 17 were Barbara Stallwood of Baltimore, Md., from the nursing staff of Johns Hopkins Hospital; Helen Devitt, New York, recent graduate of Cornell University-New York Hospital School of Nursing; Elizabeth Dickason, New York, lecturer in nursing science, Queens College; and Barbara Carlson, New York, special duty nurse at St. Luke's Hospital.

All four of the nurses spent time at the Mennonite Central Committee headquarters in Akron, Pa., for orientation before leaving for Vietnam. The sending of the nurses to Vietnam is made possible by the One Great Hour of Sharing, Share Our Substance, and similar efforts of the National Council of Churches.

Three of the nurses are able to speak French. All of them are members of Inter-Varsity Christian Fellowship.

Why are they using their vacation time, summer break, or even taking a leave of absence from their present employment, to go to Vietnam? They indicated a willingness to face danger and hardship in order to offer nursing skills seriously needed by the civilian population. In the words of one: "The opportunity to practice my belief that God cares for each individual is one I welcome."

Devitt, Stallwood, Dickason, and Carlson to Vietnam: "To practice that God cares."

RUSSIAN BAPTISTS IN KANSAS

Russian Baptists visited Kansas Mennonites for the first time last week. Exchanges of visits between the Baptists of the Soviet Union and the Mennonites of North America have been going on since 1956.

Five delegates from the Russian Baptist Church attended the meeting of the Baptist World Alliance in Miami Beach during the last week in June. On July 1 and 2, these five were able to visit Kansas for informal visits and one public meeting.

The public meeting was held at the Alexanderwohl Church, Goessel, Kan., on July 1.

Members of the Russian delegation included Ivan Motorin, Michael Zhidkov, Mrs. Klaudia Pillipuk, and Leonid Tkachenko, all of Moscow; and Anatole Kirukhansev, Leningrad. The group was accompanied by Adolf Klaupiks, Washington, D. C., executive secretary of the Baptist World Alliance, who served as translator.

Also with the group was William T. Snyder, and Edgar Metzler.

Vietnam -- Some Find It Hot

The debate about Vietnam goes on. United States lawmakers are questioning the wisdom of the American war in southeast Asia, though most of them hold their peace. They do not want to undercut world confidence in the president. But they know where present policy is leading, and if the war grows hotter, they will talk.

But for many other people, the war is already hot enough. Members of the editorial board of a religious journal recently signed a statement, saying that government policy in Vietnam "has the opposite effect of what is intended.

"We may be destroying our chance to cooperate with the Soviet Union for peace in Asia, and we are likely to drive the North Vietnamese into the hands of the Asians," says *Christianity and Crisis.* Reinhold Niebuhr, professor emeritus of Union Theological Seminary, and John C. Bennett, Union president are among the signers.

Isn't the aggression in Vietnam to be compared to Munich where democratic forces backed down before Hitler? But Europe and Asia are not the same. "The most basic presupposition seems to be that we are opposing aggression in southeast Asia because of what happened when we failed to stand up to aggression at Munich," the editors answer, "but significant differences between national socialism and communism, and between Europe and Asia make this hypothesis false."

The difference is that communism is flexible, and nazism was rigid. "Communism," says *Christianity and Crisis,* "is capable of change and of evolution in a favorable direction. We can live with it as it develops in different ways from country to country. National socialism, on the other hand, was primarily a military threat, which is only secondarily the case with communism."

Christians in other parts of the world also found the war too hot. In Japan a group of churchmen disagreed with the United States position as reflected in the "White Paper on Vietnam."

The Emergency Meeting of Christians for peace in Vietnam included many prominent leaders of the United Church of Christ in Japen.

The United States says that the Vietcong is a case of "a communist government intentionally embarking upon the conquest of a sovereign neighboring state." According to American interpretation the Vietcong is perpetrating "savage terrorism and armed attacks instructed and controlled by the communist government of Hanoi."

The Japanese leaders disagree. "The war basically is a movement that is deeply rooted in the [desire of] the Vietnam people for the liberation of their country," they say. "Even if the path Vietnam chooses to tread is not in the interests of America, or in accordance with the American idea of freedom, it is solely a matter for the Vietnamese themselves to decide."

In rather strong language the Japanese attack American action. "No country has the right to interfere in the affairs of another country, send an army there, and kill and injure its people."

And they add, "The bombing of North Vietnam cannot be justified by international law. It is morally unjustified."

The Japanese plan to send a delegation to the United States to present their concern to the United Nations, church leaders, and President Johnson.

But not all church leaders are blaming Johnson. The Reformed Church in America recently sent him a letter praising his "realistic approach to the practical issues in the problem of Vietnam."

This group also adopted a resolution in a meeting at Buck Hill Falls, Pa., urging the government to "continue its persistent efforts to negotiate a cease-fire and a settlement of the war which will attempt to achieve the independence, freedom, and self-determination of the people of South Vietnam."

HOW TO STUDY THE BIBLE? PROBE FINDS LOW EXPECTATION

How can the teaching ministry of the church penetrate the knotty concerns of real life in the mid-twentieth century? Forty Mennonites grappled with many facets of that question during a Christian education seminar at Goshen College, June 14-18.

Called together by the education and publication arms of both General Conference and (Old) Mennonites, the forty discussed an all-inclusive educational ministry for the church.

Starting point for the five-day consultation was the objective for Christian education which grew out of a similar seminar at North Newton, Kan., in 1963. The objective says, among other things, that the church should equip "all persons" for fulfilling "the call to discipleship in the world."

But how does the church use the teaching-learning programs it already has? To be relevant they must help people in decision-making, and provide for encounter and witness.

The church in the days ahead must deal with real-life questions in the light of the gospel. It must deal with such things as: ecumenical church, Christian heritage, approach to the Bible, "new morality," science and religion, race, insurance, political in-

Ross Bender, Daniel Hertzler, Paul R. Shelly at Christian Education Seminar: "Bible Study . . . who cares?"

volvement, business ethics, extremism, entertainment, poverty and affluence, and automation.

In winding up the seminar, Dean Ross Bender of the Associated Mennonite Biblical Seminaries asked, "Why is there so little expectation on the part of so many of us when we approach Bible study? Our major unresolved question may well be, 'How should we come to the Bible? How can we become effective in mining biblical ore?' "

Bender called for increased experimentation by local churches made up of persons who know both *to whom* and *for what* they are committed. "Our situation does not call for pessimism; our expectation threshold may be too low. We are consciously developing a sense of direction. We must now find ways to incarnate the vision we have here attempted to articulate."

The four-man committee responsible for planning the seminar was Ross Bender, Goshen, Ind.; Willard Claassen, North Newton, Kan.; Paul Lederach, Scottdale, Pa.; and Paul Shelly, Bluffton, Ohio. Lederach was seminar moderator. J. J. Enz, Elkhart, Ind., as worship leader guided the group in incisive Bible study based on the first five books of the Old Testament.

BOGOTA SHOWS GROWTH

The first anniversary of the Mennonite Church in Bogota, was celebrated on May 23. Over 200 people attended.

A feature of the program was music by a twenty-voice choir from the Cachipay mission school. David Suderman, on leave from Bethel College to serve as national director of the choirs of the Student Association of Colombia, directed the choir.

One year ago twenty-seven members were received into the church which now has thirty-one, the majority being between the ages of eighteen and thirty-five. Seven candidates are preparing for baptism and will be received into the church in a few months.

Howard J. Habegger, the pastor of the Bogota Church, reports: "Besides a regular Sunday afternoon worship service (we are still using the Presbyterian Church) we conduct monthly church-in-the-house meetings in the homes of eight different members. These meetings provide opportunity to study the Bible informally, discuss personal and spiritual problems, pray together, and make valuable contacts with nominal Catholics and unchurched individuals."

Myriam Ramirez is the president of the young people's society which meets monthly. Miss Ramirez spent two years in the United States.

The Colombia Mennonite mission work also includes churches at Cachipay, La Mesa, Anolaima, and a new work at Ibague. A young people's retreat is an annual event of importance in the work.

Mission and voluntary service personnel also serve at the elementary schools at Cachipay and La Mesa. The Glendon Klaassens are on the faculty at the Normal Training School at Ibague besides doing evangelistic work. The Gerald Stuckys direct the Colegio Americana at Cachipay, where Janet Soldner serves as nurse. Vernelle Yoder teaches at the La Mesa School and assists in the work of the church.

POTATOES GROW IN CRETE

Two Paxmen, in response to an invitation from Greek Orthodox Bishop Ireneos, have been developing an agricultural project on the western tip of the island of Crete.

Roger Beck, Archbold, Ohio, and Bill Nice, Souderton, Pa., transferred to Crete in February of this year from the Mennonite Service Unit at Aridea, Greece. So 600 children will have a nutritional diet of vegetables and meat in the Bishop's boarding schools in the Diocese of Kissamos and Selinon, the initial concern of this venture is the production of food.

"Few of the local people can understand how we can come here and expect to grow productive crops," says Beck. "The scientific revolution has not yet made a very big impact on this part of the world. The way to do things here in Crete is to do them as your father, grandfather, and his grandfather did them."

They have harvested lettuce and spinach and have expectations of a record-breaking potato crop, an encouraging prospect because potatoes make up the greater part of the people's diet.

In addition to the garden crops, work has begun on two poultry buildings—one for meat and one for eggs. It is hoped that poultry will eventually become the chief source of meat for the Bishop's boarding students.

Following considerable discussion with the Bishop, the Paxmen received his consent to seed alfalfa and corn between the widely-spaced olive trees for livestock fodder. "We are not sure ourselves if the alfalfa will be productive in this environment," say the Paxmen, "and, since corn is not grown in this area, the Cretans regard it as a worthless crop. . . . We believe a sizable crop will be harvested."

ITALIANS ARGUE WAR SERVICE POPE EXTOLS GOOD SOLDIER

Conscientious objection has become almost a national issue in Italy during the past several months. Peace News of April 16 tells how this happened.

On February 12 a news release from a gathering of retired Italian Army chaplains included statements that conscientious objection is an insult to the nation, an expression of cowardice, and does not relate to the Christian commandment of love. This release was printed in a daily, *La Nazione,* published in Florence.

A number of Italian papers took up the theme and argued it warmly from both sides. Some Catholic priests joined in the discussion likewise taking positions for and against the rights of conscientious objection. One of these priests was Lorenzo Milani from a little remote village near Florence where he had been confined some years earlier for his outspoken discussion of certain political and religious matters.

Milani wrote, soon after the cowardice charge was made against conscientious objectors, a long letter to 300 priests, bishops, and the press. In his letter he supported the right of the claims of conscience and went so far as to criticize the Italian church for certain support it had given to various military actions both at home and abroad.

His letter was first published in the communist magazine, *Rinascita,* and suit was filed against it by the ex-chaplains. Suit at the same time was brought against a group of intellectuals who had gone on record supporting the statement that "conscientious objection is not cowardice."

The whole matter has brought forth still more reaction in favor of the rights of conscientious objectors and some twenty well-known personalities, including some senators, writers, and judges, issued a statement sympathetic to the priest and appealed to the government to legalize the position of the conscientious objector and allow alternative service.

Cardinal Florit, the Archbishop of

Florence, is quoted in the *New York Times* of April 24 saying, "From the theological and moral standpoint, the church's teaching has not yet laid down anything definite concerning conscientious objection. The individual citizen," he said, "cannot be a competent judge because of the practical impossibility of appraising the multiple aspects relating to the morality or injustice of the orders received."

It was also in Florence about a year ago that a Catholic priest, Ernesto Balducci, received an eight-month prison sentence "for inciting to the 'crime of military desertion and disobedience' by publicly defending a Catholic conscientious objector."

Pope Paul addressed a group of 200 officers and men of the Belgian armed forces who had come to Rome on a pilgrimage and according to an April 22 report in the *St. Paul (Minn.) Pinur Press,* told them that, "A good Christian can be a good soldier and [he] urged the faithful not to shirk military duty on the grounds of conscientious objection."

One of the most complete discussions on the Catholic church and conscientious objection is to be found in *Commonweal,* a publication from New York put out by Catholic laymen. In the March 5 issue appeared an article on, "The Council and the Bomb." The author points out the unsuccessful efforts of certain liberal priests to get the Vatican Council to do any conclusive discussion on the immorality of nuclear war and thus reach a point that the Christian could refuse to use the weapons of such a war. So far the questions of war and of conscientious objection remain unresolved in the Catholic church and the author feels "have been neglected to the point of scandal in the recent teaching and history of the church from the submersion of the Catholic conscience in Hitler's war effort to its unquestioning role in allied atrocities at Dresden and Hiroshima."

WORDS AND DEEDS

Kansas in 1964 contributed the third largest amount of any state to CROP, an international food sharing program. The amount was $166,456. Since the beginning of the program in 1947, Kansas has contributed in native grains and cash more than $3,350,000 to become the leading state in the nation.

O'Ray Graber, Oklahoma City, helped gain support for a bill to amend the Oklahoma State Loyalty Oath, required of all government employees including teachers in the public school. The oath is a promise to defend the United States by arms. It does not provide for the conscientious objector position. The amendment would have provided the alternative of performing work of national importance under civilian direction or the 1-W position. Though introduced into the senate, the bill was not passed before adjournment.

Mennonites in Indonesia are building new churches in sixteen different towns, financed in most cases by each local congregation. A young church in Boeloengtjangkring had to tear down its half-built church because of Mohammedan opposition. They may now build outside the village, but their funds are depleted. Dutch Mennonites are extending aid.

In Geneva, Nebraska, a fellowship group has been meeting regularly on Sundays since March 14. About fifty or more are attending, mostly former members of the Shickley (Neb.) Church, who live in the Geneva area. Members of the Bethesda Church, Henderson, Neb. (about thirty miles north) are assisting.

The Islam-in-Africa project is a cooperative program in Ghana directed by R. S. Kuitse, a Dutch Mennonite and former missionary to India. He lectures on Islam and Christianity and is attempting to initiate dialogue between the two groups. "Such a dialogue," he says, "usually reveals that one faith is foreign to the other. We are only at the beginning of a long road."

Protestants, more than any other religious group, oppose change in the United States immigration laws. Sixty-five percent oppose the broader program proposed by the President although most major Protestant, Roman Catholic, and Jewish agencies support it, according to a poll made by the *Washington Post.*

The Christian Church (also known as the Disciples of Christ) is planning to combine its missionary efforts with the program of the United Church of Christ (the union of the former Evangelical and Reformed Churches and the Congregational Church). The Christian Church has 224 missionaries and the United Church 450.

The Pleasant View Church, Aurora, Neb., has withdrawn from the General Conference Mennonite Church. It was also a member of the Central District Conference. The church had 144 members in 1964. Pastor of the church is LeRoy Stucky.

EIGHT MONTHS IN JAIL was the sentence given to Ashton B. Jones, a sixty-eight year old Quaker minister. His offense? He "disrupted worship services" in a 1963 attempt to integrate with two young Negroes in Atlanta's First Baptist Church. Though sentenced to eighteen months, he was released after a plea from the pastor of the First Church, Roy McClain. He said that while his church had "no segregation policy on the books, functionally we did, and that was wrong."

An American branch of the German-based Commission for the Publication of Anabaptist Sources has been organized. The group hopes to publish Anabaptist texts in English. Mennonite members of the group are Cornelius Krahn, North Newton, Kan.; Irvin B. Horst, Harrisonburg, Va.; and C. J. Dyck, Elkhart, Ind.

John C. Bennett, president of Union Theological Seminary, says, "We must learn to live with China as a human community." He also said we should "recognize what a stake God must have in these 700 million people. It is hard to think in these terms because we tend to see them only as creating problems for us." Noting that we and the Chinese are hardened against each other, he said that "We cannot do much directly about their outlook, but we can do something about our own."

W. J. Fraser, moderator of the Free Church of Scotland, says that his group refuses "to be stampeded into an ecumenicity that is so poverty-stricken in its credal statement and so all embracing that it stretches out one hand to conservative Protestants and the other to the Church of Rome."

The Russian Orthodox Church has closed its theological seminary at Lutsk, near Lwow. No explanation for the action was given. The church now has only three seminaries. They are located at Moscow, Leningrad, and Odessa. In 1959 the church had eight such schools.

In Ecuador the Church of the Brethren and the United Andean Mission have invited a number of independent congregations to join in forming a new united church.

The Convocation of Religion for Peace scheduled for June 27 in San Francisco featured prayers for peace by leaders of the Christian, Buddhist, Hindu, Jewish, and Muslim faiths.

The New York Academy of Medicine has written to President Johnson urging that the Federal Bureau of Investigation gather information on producers of salacious literature and coordinate a fight against smut. The Academy charged that "in the opinion of some psychiatrists, salacious literature may have an especially detrimental effect on disturbed adolescents."

CHURCH RECORD

Conferences

July 10-17 — General Conference, Estes Park, Colo.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Northern

July 11 — Lustre Bible Academy, Frazer, Mont., song festival.

July 18-21 — East Swamp Church, Quakertown, Pa., Bible conference, Gerald B. Stanton, speaker.

NEW ADDRESSES

Bill Dyck, Box 385, Winnipeg, Man. [224]
Elma Epp, Island Lake, Man. [137]
Helen Friesen, 1916 W. Jackson, Muncie, Ind. 47306 [261]
Leland C. Lehman, 900 Valley Rd., Carbondale, Ill. 62901
Elton Martin, 7643 Catalpa, Woodridge, Downers Grove, Ill. 60515
H. T. Neufeld, 1709 Taylor St., Denver City, Tex. 79323 [163]
Mary Ann Penner, Box 603, Rosemary, Alta. [192]
Ralph Reichenbach, 5156 Oakmont Dr., Lyndhurst, Ohio 44124 [35]
Mrs. Gerald C. Yost, 5607 N. 21 Ave., Phoenix, Ariz. 85015 [261]

GIFTS

Bluffton College has received $33,244 as its share of contributions made by the business community through the Ohio Foundation of Independent Colleges. During fourteen years, the school has received $297,880. Thirty-four Ohio schools participate in the solicitation of corporations.

MINISTERS

E. A. Albrecht, Bloomfield, Mont., has been called to the pastorate of the Eden Church, Inola, Okla., to begin in Aug. Currently pastor of the Bethlehem Church, Bloomfield, he will succeed Abe Krause who will become assistant pastor of the Bethesda Church, Henderson, Neb.

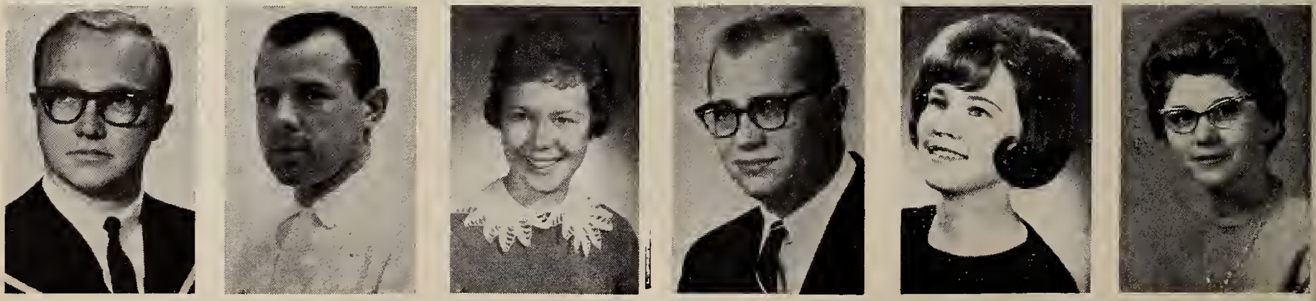
PUBLISHED

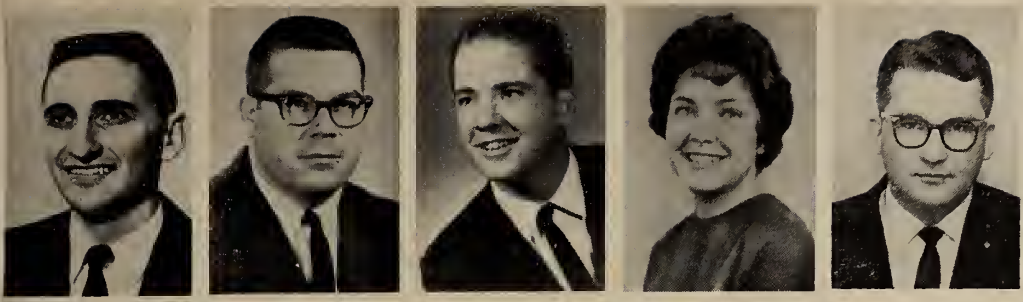
A Guide for Church Building has been published by the Committee on Church Architecture of the Conference of Mennonites in Canada (600 Shaftsbury Blvd., Winnipeg 29). The collection of duplicated papers contains a statement on the philosophy of worship and suggestions on how to plan a church building.

Challenges for Growth in Oklahoma is a twenty-page booklet picturing the work of the General Conference in Oklahoma among the Indian Americans, a work begun in 1880. Pictures of church buildings, congregations, and current workers are included. Board of Missions, Box 347, Newton, Kansas.

Must Walls Divide? by Vincent Harding (Friendship Press, 65 cents) is a discussion book for youth that deals with the racial situation in the United States. Harding reviews the split personality in the life of our nation, originally produced by the institution

William DeFehr, Jake Friesen, Bernadine Froese, Bruce and Kathleen Harder, Janice Kempf (Workers).





Gerald Nofsinger, Donferd Nussbaum, William Pankratz, Mary Unrau, Bernard Wiebe (Workers).

of slavery and perpetuated by segregation via the church and state.

MARRIAGES

Robert Frey, Lockport Church, Archbold, and *Joyce Oyer,* Meadows Church, Cornell, Ill., on June 19.

Marlyn G. Friesen, Bethesda Church, Henderson, Neb., and *Maureen Hofer,* Hutterthal Church, Freeman, S. D. on June 16.

Larry Nelson, Assembly of God Church, Wichita, Kan., and *Carolyn Jane Kaufman,* First Church, Pretty Prairie, Kan., on June 15.

Peter Dyck and *Joyce Miller,* both of Hague (Sask.) Church, on June 20.

Peter Hildebrandt, Meadow Lake, Sask., and *Tena Dyck,* Hague (Sask.) Church, on June 13.

Royce Reed Jantz, West Zion Church, Moundridge, Kan., and *Sandra Sue Wedel,* Elyria, Kan., on May 22.

Walter Wiebe, Abbotsford, B. C., and *Elsie Rempel,* Hague (Sask.) Church, on June 5.

DEATHS

Virgil M. Schroeder, Faith Church, Newton, Kan., was born Feb. 4, 1927, and died May 30. He is survived by his wife and three children.

Albert H. Bachman, Bethel Community Church, Bell, Calif., was born Dec. 9, 1884, in Putnam, Ill., and died May 20. He is survived by his wife, three sons, and two daughters.

Dietrich F. Klassen, Bethel Community Church, Bell, Calif., was born Nov. 16, 1892, in Russia, and died Mar. 28. He is survived by his wife, and two daughters. (This death was incorrectly reported in our June 15 issue.)

Katherina Stucky, First Church, Pretty Prairie, Kan., was born Dec. 25, 1873 in Russia, and died June 13. She is survived by four daughters.

A. A. Wiens, former director of the material aid center in Yarrow, B. C., died on June 10, after a brief illness. He was a member of the Clearbrook (B. C.) Mennonite Brethren Church.

Kenneth Buller, Faith Church, Minneapolis, Minn., was born Nov. 20, 1938 and died June 18. He served for two and one-half years in the Pax unit in Peru. He is survived by his wife, his parents, and one brother.

Aganetha Letkeman, (Mrs. F. F.), Hague (Sask.) Church, died June 4, at the age of 66. She is survived by her husband, five sons, and three daughters.

WORK

Lab and x-ray technicians. The Mennonite Central Committee is looking for a lab technician to join the volunteers at the Klamath-Trinity Hospital, Hoopla (Calif.) Indian Reserve. California law requires that in order to operate legally each hospital must have a licensed lab technician. For the past five years the administrator of the sixteen-bed hospital has been on twenty-four hour a day X-ray call. This has interfered with his administrative duties.

BAPTISMS

Carlock (Ill.) Church, on June 20: Steven Beyer, Paul Ernst, Billy Hoffman, Stephen Larson, Keith McClure, Denise Otto, Larry Uphoff.

Faith Church, Newton, Kan., on June 6: Leona Goering, Jim Guhr, Randy Janzen, Larry Schmidt, Kenneth Schroeder, Steven Unruh.

Meadows (Ill.) Church, on June 13: Don Augspurger, David Bertsche, Sherri Bertsche, Roger Clemons, Joel Oyer, Mark Schrag, Jayne Smith, Tony Streid.

Eden Church, Inola, Okla., on June 6: Curtis Jantz, Paul D. Kroeker, Peter Michael Kroker, Ronda Penner, Dennis Stutsman, Stephen Unrau.

Gospel Church, Mountain Lake, Minn., on June 6: David Buller, Elizabeth Loewen, Dale Nickel, Harry Pankratz, Lucille Rahn.

Grace Church, Regina, Sask., on June 13: Edwin Heinrichs, Mrs. Anne Martens, Barry Wedel.

Hague (Sask.) Church, on June 7: Marilyn Neufeld.

Inman (Kan.) Church, on June 20: Steven Buller, Dale Franz, Sharron Klassen, Kenton Krehbiel, Larry Ratzlaff, Carol Reimer.

West Zion, Moundridge, Kan., on June 20: Bruce Galle, June Galle, Ronald Huxman, Joyce Meyer, Kandyce Regier, Beth Rupp, Carla Marie Rupp, Larry Rupp, Dwayne Schmidt, Roger Thomas, Kathy Unruh, Margaret Unruh.

WORKERS

John D. Ainslie, Gainesville, Fla., has accepted the position of director of research and education on the psychiatric staff of Kings View Hospital, Reedley, Calif. Since 1958, he has been on the faculty of the department of psychiatry in the College of Medicine at the University of Florida, Gainesville, serving as associate professor. Prior to that he was senior neuropsychiatrist at the V.A. mental hygiene clinic in Miami.

William DeFehr, Toronto, Ont., will join the Mennonite Central Committee staff at Akron, Pa., in early August as assistant secretary of personnel services. He is a member of the Toronto Mennonite Brethren Church.

Jake Friesen, Akron, Pa., who for the past two years has been the assistant director of voluntary service, will become director of a new MCC project in the Mississippi Delta. In early September he will go to Gulfport, Miss., for orientation and then proceed to the Delta. The program and exact location of the volunteer unit will be determined later. Their main objective will be to be a Christian presence in the midst of conflict and to work in cooperation with Christian groups already there.

John R. Friesen, Winkler, Man., has been named speaker for *Frohe Botschaft,* a radio broadcast sponsored by the Mennonite Radio Mission, Altona, Man.

Bernadine Froese and *Mary Helen*

Unrau, Eden Church, Inola, Okla., spent June in Oraibi, Ariz., as volunteer teachers in summer Bible school.

John Gaeddert's assignment in Congo for the Mennonite Central Committee as reported in our June 29 issue should have been given as director of MCC's program and peace section representative.

Bruce and Kathleen Harder, Minneapolis, Minn., will begin Mennonite Central Committee assignments in August at the central offices as assistant director of voluntary service, and in the Information Services' layout department, respectively. He is a member of the Bethel Church, Mountain Lake, Minn., and she is a member of the First Church in Butterfield, Minn.

Roy W. Harnish, Hagerstown, Md., has been elected president of the Association of Mennonite Social Workers. The group held its annual meeting on the Bluffton College campus in April. Harnish is a member of the Brook Lane Hospital staff.

Janice Kempf, Pandora, Ohio, has been appointed instructor in home economics at Bluffton College. She is a 1963 graduate of Bluffton College and has been teaching home economics in the Bath Public Schools near Lima, Ohio.

Gerald Nofsinger, Elkhart, Ind., will begin service in September as an assistant director of voluntary service with the Mennonite Central Committee, Akron, Pa. He graduated from Mennonite Biblical Seminary, Elkhart, Ind., this spring. He is a member of the Calvary Church, Washington, Ill.

Donferd Nussbaum, Bluffton, Ohio, has accepted the position of accountant-controller with the Menno Travel Service office in Akron, Pa., beginning June 28. Since 1961 he has served as an instructor in Business Administration at Bluffton College.

William A. Pankratz, Eden Church, Inola, Okla., has been employed by the Presbyterian Hospital, Denver, Colo., as an accountant doing 1-W service.

Bernhard Wiebe, Gretna, Man., has been appointed director of the Mennonite Radio Mission, Altona, Man., beginning July 19. He is also pastor of the Halbstadt Bergthal Church.

LETTERS

WALKING COMMITTEE ON AWE

DEAR EDITOR: Thirteen years ago . . . the writer ventured to say that if we could have one gasless Sunday a month in our Mennonite churches and contribute what we saved in money to the church we could meet our budget readily. . . . I wonder if enough other delegates to the General Conference at Estes Park in July agree to have a walking committee on reverence for life or an awe and wonder committee appointed for one gasless Sunday a month (to start with) when all walk to church within walking distance, let's say . . . then spending the rest of the day on foot pondering the handiwork of God. . . . I make this recommendation with thirty-one years of experience as director of Larkland. *Ralph W. Berky, Bally, Pa.*

ORDERLY WAY TO UNION

DEAR BROTHER SHELLY: Thanks for starting the ball rolling. I second William Snyder's motion, (June 22, p. 416)that at Estes Park we direct our conference president to appoint a committee of five "to give undivided attention to this growing concern" of union with other Mennonite and other MCC affiliated conferences.

"Let everything be done . . . in order" (1 Cor. 14:40). This is an orderly way. *Walter H. Dyck, Arvada, Colo.*

HINDRANCE TO EVANGELISM

TO THE EDITOR: The student volunteers in the early twentieth century had as their slogan, "Christianizing the World in this Generation." Although I was not a member of this organization, my sympathy and support were with them.

When I think back to what's happened since that time it is discouraging. Instead of Christianizing the world we are at a place now where all life on this planet can be destroyed. What is the cause? Can we give any advice to the new generation? Will they want any advice from us?

Advice and example have come to us from unexpected people and places. But too few of us are heeding this advice. Lanza Del Vasto, a French Catholic layman says (Liberation, Oct., 1963 what we can do when we are faced with conflict: (1) remain neutral; (2) return blow for blow; (3) take to our heels, and (4) to surrender.

Then he goes on and says there is a fifth alternative which excluded the previous four. He says, "What then are we to do, if we do not want to remain neutral, or fight, or run away, or give up? Well, we have only to read the manual. This manual can be found everywhere. It is the little book that is called the Gospel. Then he gives some quotations of Jesus like turning the other cheek. Then this French layman quotes further, "Since you are all Christians, I assume that you all do these things."

Gandhi and his followers freed India without killing their enemies, while the people of India were suffering. Martin Luther King is freeing his people without violence.

We have been trying to refrain from giving blow for blow, but it seems to me our greatest failing is that we are *taking to our heels.* We are afraid we will get hurt. We do not want to get involved. Gandhi and Martin Luther King like Jesus got involved in problems of their day. This is always dangerous. Jesus and Gandhi were killed. King may still meet the same fate.

I heard the opening speaker of the Kansas student volunteer convention in 1914. I cannot recall the speaker's name but I remember the text he used. He said his text was the first verse of the chapter of the "Gospel of the Devil." It read as follows: "Look out for number one." He did not advocate following this text. He evidently became aware even at that time that many people adopted the popular name "Christian," and walked in the opposite direction. They thought they had a ticket to heaven, and now could do what they pleased, and everything would be O.K. Is this what has brought us to our present dilemma? Is this what has prevented us from Christianizing the world in our time? *Sam Regier, North Newton, Kan.*

Sequoya: Cherokee Saint

He knew that the Cherokee must master the strange art of writing; today, scholars gasp at the immensity of the task Sequoya set himself.

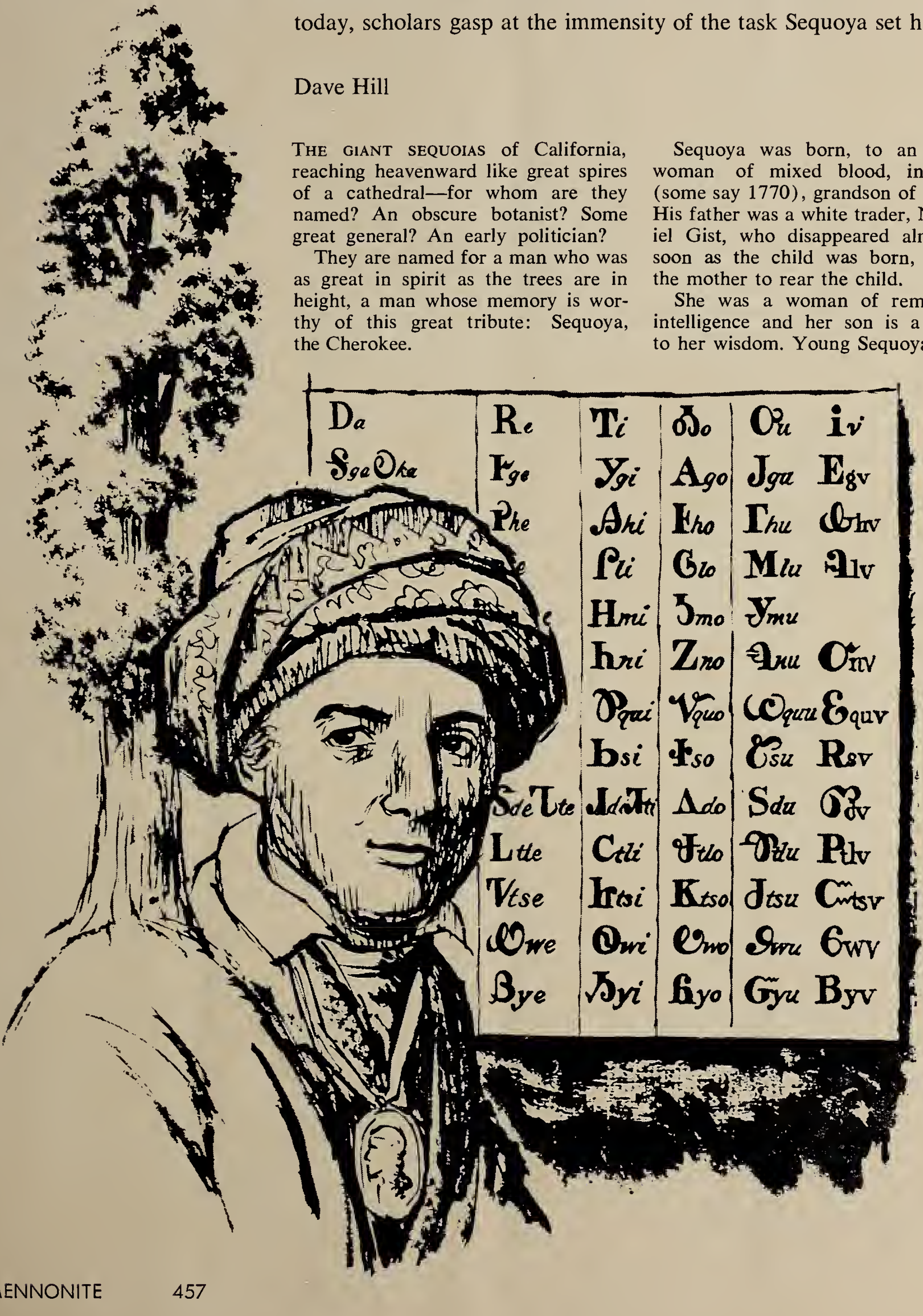
Dave Hill

THE GIANT SEQUOIAS of California, reaching heavenward like great spires of a cathedral—for whom are they named? An obscure botanist? Some great general? An early politician?

They are named for a man who was as great in spirit as the trees are in height, a man whose memory is worthy of this great tribute: Sequoya, the Cherokee.

Sequoya was born, to an Indian woman of mixed blood, in 1760 (some say 1770), grandson of a chief. His father was a white trader, Nathaniel Gist, who disappeared almost as soon as the child was born, leaving the mother to rear the child.

She was a woman of remarkable intelligence and her son is a tribute to her wisdom. Young Sequoya found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better company with her than among the rude young braves, especially after an injury to his leg left him a cripple for life.

Rejected by his fellowmen as a weakling and a cripple, Sequoya brooded and thought deeply. The white man's oppression of his people was foremost in his mind, and night and day he dreamed of ways to better his people's lot.

Reaching manhood, Sequoya journeyed from his birthplace of Tuskegee, Tennessee, and visited the white man's world. While he was there, he beheld the wonders of the silversmith's art. Here was a way, a tool, something he could take back to his people! But how? He could not write. He spoke only Cherokee, a language that had no written form. There was only one way—he would memorize everything.

This was a great task, memorizing the shape of each tool, the many steps of silverworking, the fine details of an intricate art. But he did it so well that when he returned to his people, he was able to set up shop as a master silversmith.

Soon the tribesmen came to marvel at the skill of Sequoya, the cripple. He was now a craftsman, respected and honored. With the recognition of his skill, came the recognition of his wisdom. The tribesmen came to him for counsel. Soon he was listened to with respect when he spoke at the tribal councils. Sequoya came to feel more and more that the welfare of the Cherokees was his personal responsibility.

He was a silversmith, yes. And he was a respected member of the tribe, yes. But, what of his people? There must be a way for them to learn, to know, to become a mighty people, equal to the whites.

The power of the "talking leaves"

Then came the memory of something Sequoya had seen among the whites—the "talking leaves." The white man had a thing called writing. He made marks on paper so that all men might know what he had said. This was how the white man got his knowledge, by writing it down so that each generation might know all that the many generations before had known.

Sequoya realized that this was the only path to peace and power. Not the futile arrow, but the enduring pen would lead his people to wisdom and peace. The Cherokee must master this strange art called writing; then he could meet the white man as an equal.

Sequoya began to speak of his mighty dream at the council. The idea was almost beyond the power of most of the chiefs to grasp. Sequoya wished that the Cherokees would learn this writing, that they might set up a government among themselves and become a nation of law, a nation that could sit as an equal at the councils of the white man.

The chiefs first scoffed at him. But, as Sequoya spoke again and again with all the fervor of a saint, they began to see the wisdom of his dream. And, finally they consented. At the age of forty-nine, Sequoya laid aside his tools, renounced his own life, and entered on a pilgrimage of wisdom.

To make an alphabet where none had been before! Today, scholars gasp at the immensity of the task Sequoya set himself. Our own alphabet is the culmination of *thirty centuries,* a long, slow growth. But to make a language—an alphabet—almost overnight? Little wonder that men touched their heads and wagged their tongues!

For three years Sequoya worked alone—laughed at, friendless. His people thought him bewitched because of the strange carvings he made on bark, day after lonesome day. Yet he labored on, sustained by an inner vision.

Burned three years' work

After three years, he had an alphabet of sorts. He had thousands of symbols, one for every word in the Cherokee tongue. Too late, he realized his error. This was a picture alphabet, too clumsy to be of use! He would have to start over!

Sadly he burned the work of three

Ode to a Spider

Tiny spider spinning bright
Webs of woven silver light
In the niches of the night,
Why then do you spin so?

God has given you the tool
Needing neither square nor rule
For your lovely latticed jewel,
That is why you spin so.

Man who marvels at his might
Glorified in his own sight
Kills you with a cruel delight,
Why then does he kill so?

God has given him the tool
Mind with which this world to rule
Justly—but man is a fool,
That is why he kills so.

Laurel Preheim

years. His hair was shot with gray now, yet the fire in his soul burned.

In the years that followed, he listened to people as they talked. He broke the words down into sounds, the sounds into syllables. Slowly, painfully, he evolved an alphabet. After nine years of constant work, his work was done. He had an alphabet of eighty-five characters that would write any word in the language. In twelve years he had done what had cost other peoples centuries and centuries!

But the people would have no part of it. It was foolish, they said, the mad scheming of a bedeviled man. At last, two cocky young braves asked to be taught this strange art, wishing to prove that it would not work.

But it *did* work. The braves found that they could read and write. Sequoya had mastered the white man's art!

The desire to learn swept through the tribes. Soon it was like a religious fervor. Indians poured in from every direction, thirsting to learn this new art.

Life for the Cherokees took on new meaning. Everything else was put aside as people sought to master this new art. In a few months, thousands of Cherokees could read and write!

Bible translated

Parts of the Bible were translated into Cherokee in 1824 and, soon after, in 1828, the *Cherokee Phoenix*, the first Indian newspaper, was published.

The tribal Congress, spurred by these advances, had passed laws forbidding drinking, and encouraging agriculture. Cargoes of tobacco and grain were shipped down the Mississippi, and cottons and woolens were manufactured on a large scale. Herds of cattle grazed peacefully on Cherokee land. The Cherokees were happy, prosperous, growing. As a final tribute, the president asked that a tribal representative be sent to Washington. Sequoya was chosen unanimously and was received in Washington with the honor and respect due a great man.

Tragedy struck when gold was discovered in Cherokee country. Treaties were forgotten as white men, filled with greed and lust, swept into the peaceful land. Cattle were stolen, and peaceful Cherokees were slaughtered when they tried to protect their land. Soldiers were sent in, driving thirteen thousand Cherokees from their homes and forcing them across the Mississippi into the barren prairies of Oklahoma.

Desperately Sequoya fought to salvage some tatters of his dream, but all was swept away by the white man's greed.

Sequoya was past seventy now, but in the harsh loneliness of the reservation, he formed new dreams. He had united the Cherokees; why not unite all Indians? Sequoya dreamed of uniting all his people into one great nation, bound by a single language. At seventy, his spirit was young and hopeful, as the first robin of spring.

A bond to make men brothers

One summer day in 1842, he laid down his garden tools and bagan the task. If he could just talk to all the tribes! He could make them understand! They would listen, they would see the wisdom! A language that every Indian could write, a bond that would make all men brothers!

Taking a young brave with him, Sequoya set out on the journey he was never to finish. Everywhere Indians greeted him with love and respect, doing their best to help him in his gigantic work. On he plodded, across the blistering plains and through the snow-swept Sierras. The old man, carried by the strength of an inner vision, set a pace that the young brave could not match. Somewhere on the trail his strength gave out.

Sequoya buried his young companion in a simple grave and set out alone, pursuing his last dream. There was a story that had been handed down since his childhood, the story of a lost band of Cherokees who had disappeared into the wilds of Mexico, long years before.

Sensing that he was on his last trail, the magnificent old man pushed on, harder and harder, determined to reunite these lost ones with their people.

Beside a dying campfire, high in the Mexican Sierras, he listened to the cry of coyotes and the soft songs of the night birds. Reluctantly, unwillingly, the fire of his spirit flickered out and lost itself in the perfect wonder of the stars.

Time and the winds have covered the little shell that was his earthly remains. But Sequoya lives, reaching heavenward in the mighty spires of the forest that bear his name.

His most significant memorial, however, is the learning and culture of the Cherokee people.

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Note: Supplemental reading for Sunday school lessons of *July 11 and **July 18.

COVER

Long's Peak (here seen from Chasm Lake) will be part of the landscape when the General Conference assembles for its three-yearly meeting at the Estes Park YMCA beginning this Saturday, July 10.

CONTRIBUTORS

James Bertsche, B.P. 1, Tshikapa via Leopoldville, Congo, reports on his visit to Kwilu province in Congo sixteen months after the events described in "January Terror" in our issue of March 10, 1964.

Barbara Chapin, 1 Christopher Street, New York, N. Y. 10014, is peace literature consultant for the American Friends Service Committee. Her verse appeared in Peace Education News and Feature Service.

Lois Franz Bartel, Lind, Wash., also wrote "Pioneer of Soil and Spirit" which appeared in our last week's issue.

Gordon Dyck, 1729 Frances, Elkhart, Ind., is conference minister for the Central District.

Kathryn Delano Crane lives at 1139 South Harvey Ave., Oak Park, Ill. 60304. The Lambs Pet Shop about which she writes is located at 913 North State St., Chicago.

Laurel Preheim, Marion, S. D., graduated this spring from Freeman Academy.

CREDITS

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THE MENNONITE

722 Main, Box 347, Newton, Kan. 67114.

Editor: Maynard Shelly. Editorial assistant: Laraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 347, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 40 Massachusetts Ave., Lexington, Mass.; Robert D. Suderman, North Newton, Kan.

MENE, MENE, TEKEL, UPHARSIN

These words have been written over the United States.

And they have been written over Canada, and all of the countries of Northern Europe, too. Although we never felt healthier, western civilization is dying. At least, it is slipping from first place, which by usual standards of judgment, is a fate worse than death.

For all of the things we know and are have been weighed in the balance and found wanting. All those things which we thought were always the right way—our alphabet and language, our farm tools, our giving in marriage and being given in marriage—will be regarded differently hereafter by the other peoples in the world. We may keep them, but the rest of the world may not be so interested in imitating them.

For our kingdom is being divided and given to another. Another nation (or set of nations) will lead the world in the centuries to come. And which nation will that be? Our scholar who dares to speak like Daniel is C. Northcote Parkinson. A historian who has studied Asia, he says it will be China.

It's been exhilarating to live in the center of civilization. It's been great to belong to the richest and the noblest of races (at least, according to our school textbooks). It's been nice to have been able to win all our wars and lead the world. But China? Whoever paid any attention to it?

When I had about outgrown the one-room schoolhouse I asked my teacher, "Why don't we ever study anything about China?"

She explained that China had contributed so little to us that it was not worth our time to get involved with its complicated history. It was an answer she in turn received from one of her teachers.

What does it feel like to belong to a dying civilization?

It can be frightening. For many folks, the nation or the tribe is a link with immortality. Though the person dies, others continue to live to carry on his traditions and his work. But when the end comes for the tribe—as it did for the Mohicans—it is a sobering experience. No one is left who cares for our ways.

Could this happen here? It probably will. It has happened to other people at other places.

It is reasonable to assume that the leadership of the world will not always be in one place. The white people have dominated the scene for a long time, but in a world where mountains can appear and where the sea becomes dry land even in one generation, we would not expect other things to be constant. The white people are neither the most numerous nor even the strongest. They have not been without error.

We would expect leadership to come from a land that has an ancient culture and has had depth of life. China surely fits the pattern. For many centuries it has been passive, but now it shows signs of moving out of its shell.

Does this mean that communism will triumph and Christianity will disappear?

No. Communism is not China, and Christianity is neither the United States, Canada, nor Europe. Jesus Christ is eternal. We have believed this, but have not always practiced it. For example, one argument against United States withdrawal from Vietnam is that our missionaries could not continue to work there. If Christianity is so closely tied up with American military might, then we need concern—not, of course, for Christianity, but for our ways of thinking about it.

As for communism in China, it will certainly not endure in Asia any longer than the notion of the divine right of kings has endured in Europe and America.

This is prophecy. It may be wrong, but it will take a few more decades to know for sure. By that time it will either be too late or no one will care.

The Christian is concerned about his world, but he is not tied to the world. In one sense, we are spectators of what God is doing in the world. If for a time He has exalted one nation, we can have no quarrel if later He chooses another for leadership.

During July and August *The Mennonite* will be published every other week. Our next issue will be July 20.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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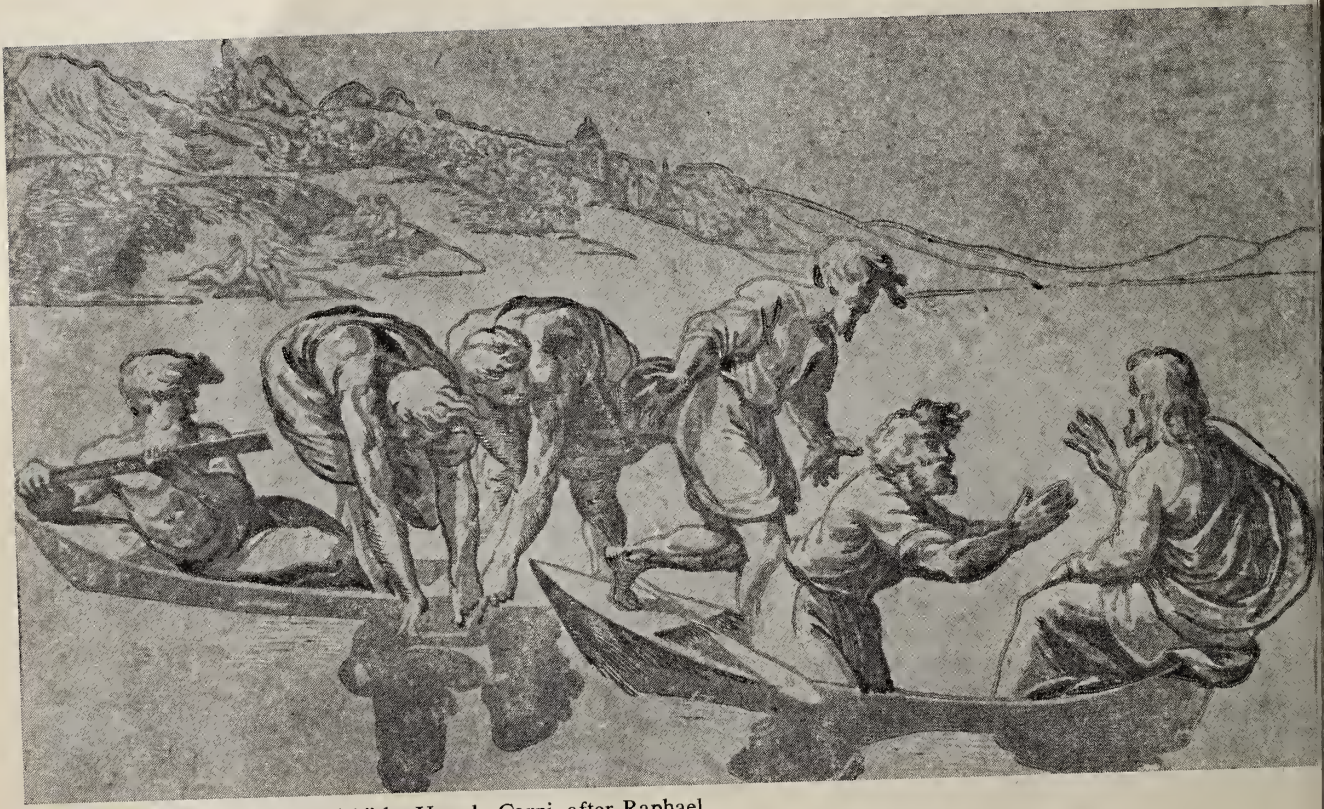

"The Miraculous Draught of Fish" by Ugo da Carpi, after Raphael.

When any church begins to tackle seriously the main job for which it exists, it will immediately come to know its need of partners from elsewhere.

John V. Taylor

"Go," said Jesus, "and make disciples of all nations." To whom were these words spoken? To the Apostles, yes. But we believe they are a charge laid upon every member of the apostolic church. These words are our authorization, our credentials for world mission and evangelism.

Yet we cannot pretend that we stand today where those first disciples stood. From that upper room they looked out upon a world totally ignorant of Christ. If they did not carry the gospel to the nations, no one else would. They alone were the church.

But today the church is in most parts of the world. What then? Is our generation exempt from that worldwide responsibility which once rested on every Christian? Is the task of evangelism today a matter of "You in your small corner and I in mine"? Or are we still bound, one and all, by that original mandate?

These questions can be answered in several ways. Certain missionaries and their supporters still manage to think and talk and act as though Christ's mission rests in their hands alone. I have seen an article, for example, in which the writer said: "Here we have ninety members. My nearest partner in the gospel is two hundred miles away."

At the other extreme are those who would restrict the foreign worker to technical and specialist tasks. Evangelism and pastoral care can be effectively carried on only by the indigenous Christians, they say.

Someone in Rhodesia once said to me, "Mission work, as distinct from church work, means schools and hospitals."

Church's real work is forgotten.

Each of these attitudes falls far short of that fellowship in the gospel which alone is adequate to meet the opportunities and challenges of this moment. The true pattern, surely, is that of the fishermen who, under the blessing and guidance of Jesus, found it was too much for them to haul in so great a catch of fish. Nets were tearing, the edge of the boat was borne down almost below the waves. So, we read, "They beckoned to their partners in the other boat to come and help them."

The reason we have failed to realize how much we need each other is that we have forgotten what the church's real work is. Simon Peter and Andrew didn't call their partners for a pleasant sail around the lake, nor even to help them paint their boat or patch up their nets. They needed them for one reason only—to help them haul in the fish. They didn't call them over as experts or specialists, but simply as partners, because the job was too big for them to cope with on their own.

I haven't a shadow of doubt. When any church anywhere in the world begins to tackle seriously the main job for which it exists—to bring its own neighborhood, its own nation, its own society to the saving grace and lordship of Christ—it will immediately come to know its need of partners from elsewhere.

However faithful and enthusiastic our mission to our own people may be, we are too stale, too much taken for granted, too burdened with our own history, to be able to break through with newness and surprise. And the very essence of the gospel is surprise. We must call in the partners the Lord has given us.

International team needed

I called on the minister of a London church in a depressed area. I knew that in his parish there were about equal numbers of British, Arab, Pakistani, and Caribbean residents. He and his two assistants were making very little headway. We walked around the dingy streets, and I talked about the possibilities of a team ministry.

I suggested we might appeal to the churches in Pakistan and the West Indies. We should ask each to contribute a missionary. I said I felt pretty certain that before long, when neighboring churches saw his mixed team of workers in action, they would want to share in it, and he might have to be ready to break down the parish boundaries, and the denominational boundaries, and release the vitality of this new joint witness into a wider sphere.

A week later he wrote me a short

letter saying, "I have had great searchings of heart since your visit, and feel that God has done much to increase my vision and my faith as to what He will do through us, as we fully obey His word. Indeed, this experience has been something very much akin to a second conversion."

That is what can happen to an almost defeated man when he catches only a glimpse of what the church's mission might be in this age of interdependence.

Group evangelism in Nigeria

In Northern Nigeria, for example, a mixed team centered on the city of Bida. They worked among the Nupe people in a multitude of little walled villages all around. The team leader is the senior pastor of the district, himself a Nupe. Under his discipline the team prepares itself, with a daily morning worship in his little chapel. It is he who takes in hand the language study of the foreign members and, whenever he is at home from his pastoral visitations in the district, he calls them together for discussions of the work. His regular team includes a younger Nupe clergyman, two evangelists, and several leaders of women's groups, two English women trained in adult education, and a married agricultural extension worker.

In the first three months of every year they go out to a chosen area for a dry season campaign, taking with them as many others of the regular church leaders as can leave their homes. From their headquarters in one of the larger centers, they cycle out each morning to some tiny village where they begin to drum and dance. (Dancing is something the four missionaries have had to learn with their language study.)

In a short time almost all the villagers have crowded around to watch and to join in. Then they begin to sing—Christian songs adapted from traditional Nupe lyrics, interspersed with little bouts of preaching.

After an hour of this, the group breaks up and chatters with the bystanders—answering questions, joining in the laughter, showing concern for local news, sympathizing with any in sickness or misfortune.

Then they move on to repeat the whole performance in a second village before the midday meal. After a rest they go to a third place, returning in the evening to their headquarters, to discuss the day's work over supper and to show a filmstrip, perhaps, or a little play after dark.

When the three months are over, it is time for sowing, and everyone wants to get back to his farm. But before they leave the district, a deputation of village headmen always comes saying, "You cannot leave us now. You have brought us good words; everyone is talking about it. We want to hear more."

This is an opportunity for the permanent members of the mixed team, especially the foreigners who have no other responsibility to tie them down. And so through the next months a steady follow-up, with Bible teaching and literacy classes, supplemented with informal aid such as help with sick children, and advice on simple hygiene, and farm improvement goes on.

Year by year new congregations are coming into being and a request has been made for another foreigner, an ordained man to help train those chosen as ministers of these congregations, a man who will also become a good linguist, with skill to operate a small printing press to produce immediately whatever literature this rapidly growing church may need.

Sentimental shepherds not needed

Africa has many similar areas. Elsewhere too, primary evangelism is being carried on in such terms as these. But the crowded cities of the world, especially the centers of new urbanization, call for the proclamation of Christ in highly skilled and tough-minded ways. City people, who have been bewildered and broken by urban life, are for the most part bitterly unattractive; those who are not broken, have a hard and happy self-sufficiency. They too are Christ's lost sheep, but a sentimental shepherd will not last long in this concrete wilderness.

One such place is Port Harcourt in Eastern Nigeria. Its dynamic energy and its frightening problems are symbolic of a hundred other new cities. In five years its population has swollen from 40,000 to well over a quarter of a million. Like a magnet it draws tens of thousands of village boys in search of the jobs which will never exist. A typical factory this year had 150 jobs to offer, and the management received 30,000 written applications.

The old town has a close cluster of different kinds of churches, but they are symbols of the past; their hard pressed staffs cannot cope with the human tides that have engulfed them, and they are tempted to clamber onto their own little rocks of safety. But thank God they haven't done that. Three years ago the Anglicans and Methodists called to their aid two women from Britain to start a social welfare service with a Nigerian girl trained as colleague. One of these soon entered the government social service locally, where she has remained a staunch ally; she was replaced on the church team by another missionary. Clubs were opened for girl delinquents; a marriage guidance council was established; prison visiting was begun; a remand home and a small social center were built.

One multiracial, interdenominational congregation restored and reopened a derelict seamen's club in the port area. But this was only scratching the surface.

New courage at Port Harcourt

Last year, under the leadership of the Nigerian bishop in Port Harcourt, a local planning committee of the churches was formed, and a great comprehensive scheme of new centers and new initiatives was worked out. Again they beckoned to their partners, and at their invitation an expert in industrial evangelism went out from Britain to help them with the detailed plans.

Today an entirely new courage is abroad among the committed Christians of Port Harcourt. They are preparing to locate more of their own best men in new posts in the city, and they are looking beyond Nigeria for a port chaplain, an industrial chaplain, a trades union worker, two health visitors, a probation officer, a psychiatric social worker, and an adult education officer—every one of them not just a skilled professional but, in the deepest sense, a committed evangelist. These folk and their Nigerian colleagues will need housing and some community center or clinic to work from. It is a vast program, a massive appeal. But this is only one city of many, many more Port Harcourts on every continent.

Do we shirk from the task because it is so great? Because it is no longer simple? Because it demands a skillful, protracted effort at understanding and identification far beyond our strength and our ability to love? It is a good thing to be frightened by the things Jesus asks us to do, if we are driven back to our need of Him and of one another. The miracle of the great catch of fish is still there for us.

Japan's New Generation

Evangelism anywhere requires an understanding of people and Japan has a lot of people including teen-agers

Sandra Liechty

I CAN'T HELP but be disturbed by news articles and pamphlets put out by church denominations. They have pictures of hungry or desolate-looking people being served by Christians doing their "deed for the day."

Of course, we do need this kind of ministry. But many times these present an incomplete picture.

Take Japan, for instance. Even though the living standard here is far below that of the United States, it is nevertheless the highest in all of Asia. Missionaries in this country don't do any more relief work or give more "hand-outs" than do churches to the needy in America.

So what do we do in a country like Japan?

Oftentimes it is hard for us to immediately see the fruits of our work, let alone give visual proof to the people in home churches. Too often we feel pressured to give statistics of an increase in church members, or of new church buildings. This in itself can cause us perhaps to push too hard in these areas and neglect others.

I remember the article in *The Mennonite* of last fall, "Pillars or People." William Klassen pointed out how often we think of buildings rather than people.

Yes, the most important emphasis of our work centers in people. And since Japan is one of the most heavily populated countries in the world in relation to its small size, we have many people to give our attention to.

In order to really help a country we must first understand it. I think this applies especially to home churches who are supporting mission work in foreign lands. In an article published in *Student World,* Kazuyo

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> I am unhappy when I reflect on the sitiuation of Japanese youth. What is their future? Is there any hope? We need patience and love to help youth achieve personal fulfillment, and to accomplish their destiny as persons in community. We need understanding leaders, parents, and educators.

Kishimoto gave me some understanding of Japan.

If you want to understand a country, observe its youth. They are particularly sensitive to economic, social, and political developments.

The present teen-agers of Japan have had no personal experience with World War II. And since the war Japan has undergone many drastic changes. Today's youth see life differently than their parents do.

Those now in their twenties and thirties lived through the war. They experienced defeat.

They felt the impact of the fall of the emperor system with its related value structure. Highest allegiance was due the Emperor. He was the head of a family to which all Japanese belonged. He demanded absolute obedience. Failure to give it brought disgrace and death.

The schools emphasized the infallibility of the Emperor. They left no room for intellectual doubt or willful disobedience. Parents regarded their children as entrusted to them by the Emperor, and felt it their responsibility to teach them to obey him.

The parents taught their children that war was justified. It was a holy war, they said, and the United States and their allies are demons. Even on the brink of defeat, the Japanese believed that a miracle would occur in the form of a "divine wind," and Japan would triumph.

When, at the end of the war, the Emperor announced that he was no longer to be regarded as a deity, the older generation was both relieved and confused. For the teen-agers living then the announcement was much more traumatic: they felt they had been betrayed, that they had been deceived by those in whom they had put their total faith and confidence.

One teacher says he can never forget that on August 15, 1945, he assured his pupils that Japan was certain to win. Yet within a few hours, the class heard the Emperor's voice on the radio announcing unconditional surrender. The teacher was no longer able to stand before his class; he had lost the confidence of his students.

These young people who lived through the war longed for the reconstruction of a peace-loving, democratic Japan. Hiroshima forged their determination. They resolved that Hiroshima should never happen again. Their idealism weakened as Japan moved rapidly ahead with an economy stimulated by the Korean War.

Today, except for a small minority (teachers, and laborers whose economic situation continues to be unstable), young adults have settled into a mood of normalcy and complacency.

In contrast, today's teen-agers know nothing of the pre-war constitution and its value system. They have always lived in a situation where, at least in a technical sense, the values of freedom, life, liberty, and happiness are taught. Yet they also encounter evidences of pre-war traditional values.

One place is the home. Even though parents treat their children with genuine affection, they try to control them in the old ways, which prevent real personality development. Even though the parents may want to show respect to the individual personality of their children, they cannot because they themselves have never been shown this respect. They do not know when controls and discipline should be applied, and so, may often attempt no discipline at all.

So two extremes are found: rigid control, and utmost freedom. The concept of "home" has little positive emotional content for Japanese youth.

Says Kishimoto, "I am unhappy when I reflect on the situation of Japanese youth. What is their future? Is there any hope? We need patience and love to help youth achieve personal fulfillment, and to accomplish their destiny as persons in community. We need understanding leaders, parents, and educators."

And what about missionaries in Japan? We must evangelize these people through our daily actions and deeds. The kind of work we do in Japan is much the same as that which conscientious Christians should be doing in America. We witness to our fellowman and persuade him to enter the Kingdom of God. It would be easier to give a hungry soul a bowl of soup and tell him of the love of Christ than to confront a confident student or businessman about the real meaning of life.

Do Christians back home do this? This is the call of Japanese missionaries! Those to whom we speak are educated, self-supporting people, who feel they have everything they need from life and don't want to become burdened with religion.

"It is too difficult," they say.

"We don't feel any need for religion."

Since we are all sinners and come short of the glory of God we make many mistakes. We stray in our own lives and perhaps are a stumbling block to the growth of other young Christians. Perhaps this is one reason why progress in Japan is so very slow. Only until the Christians of Japan can present a sincere and convincing witness of love will others be won to Christ. So we work day by day, opportunity by opportunity, witnessing in both formal and informal conversations, and in our concern for each and every individual. How can we expect the Japanese to believe in Christian love if we ourselves do not love first?

We need prayer support. We need to have a deep concern and interest shown us by home churches. We need financial support. But perhaps most of all we need people — dedicated Christians who are willing to sacrifice and serve.

Jeremiah Appears in Chicago

FIRST IT WAS Selma, Alabama. Now it is Chicago.

Earlier this year the plea was for voting rights in the South. Now it is for school integration in—of all places —the North.

And in both places the pleas have been carried by people marching in the streets. These marches include clergy, teachers, social workers, university professors, housewives, laborers, civil rights workers, students, the unemployed, Catholics, Protestants, Jews, white, and Negro. The main concern, of course, is for the rights of the Negro.

In Chicago, Mennonites have been involved in the leadership of the civil rights movement. Ed Riddick, a member of the Woodlawn Church, along with Curtis Burrell, Woodlawn's summer pastor, were among the 500 arrested and jailed during the June demonstrations.

The marches are an expression of protest and concern over the lack of aggressive action for better education for Chicago's Negroes. Focus of the protest is school superintendent Benjamin Willis and the school board. Willis is blamed for inaction on school integration. At the moment he enjoys the support of Mayor Richard Daley, the city council, and the city's power structure.

About Daley, Curtis Burrell says, "Chicago's Mayor Daley is called the last of the big city bosses. Mr. Daley controls the political machinery not only in the city, but also in the state, and even the Illinois representatives in Washington. It is said that nothing happens in Chicago without the consent of the Mayor. This means that the ghetto conditions of the Negro can't remain without the consent of the mayor."

In spite of the Mayor's power, Burrell says, "There is one force the mayor can't stop; that is the cry for justice."

Chicago is one of America's major cities. It has the nation's busiest airports, bus terminals, railroads, and trucking centers. Chicago, says, Burrell, is busy making money. "In its 'busy-ness,' the city has calculatingly neglected one-fourth of its citizenry."

Racial tensions find three sore spots in Chicago—jobs, housing, and education. At the moment the focus is on education. The rehiring of Willis as school superintendent is the reason for the special attention. Civil rights leaders see Willis as the responsible symbol for Negro education deficiency and for de facto school segregation — the maintenance of all-Negro schools in all-Negro communities. Other educators have recommended integration of schools and transfer of children, not only to achieve a better racial balance, but to provide better education.

Resistance to efforts in Chicago follows patterns commonly found in the South. Like the defenders of southern segregation, Daley says Chicago has no ghettoes and that the Negro is content.

Says Peter Ediger, interim pastor of the Woodlawn Church, "The recent attempts on the part of the city power structure and the press to smear the protest movement as communist inspired is another evidence of the fact that there is not as much difference between the North and the South as we in the North have sometimes believed."

An index of the racial crisis in Chicago is that while Negroes make up 25.8 percent of Chicago's population, they are 48 percent of the elementary school population and 34 percent of the high school population. According to *Time* (Mar. 15, 1963), Negroes represent 65 percent of jail inmates, 42 percent of the unemployed, 90 percent of those receiving aid to dependent children, and 50 percent of the school dropouts.

Burrell finds the civil rights demonstrators who stopped traffic at Chicago's State and Madison streets standing in the tradition of Jeremiah. In preaching to ancient Judah, he "stood in the gate of the temple, blocking their religious traffic. He denounced their cold and indifferent religion and demanded that they show themselves truly religious by fighting the cause of the strangers, the children without fathers, and the mothers without husbands."

God still identifies himself with the poor and the powerless who are still oppressed by the rich. And as in old Israel, so in North America today the prophetic voice is being heard.

But unlike the days of Jeremiah, the cry for justice is coming from "outside the religious institutions and does not claim to be religious," says Burrell. "Yet, all that religion should be is here—except the word 'God.' Our religious institutions have the word 'God' and are without the content of true religion."

This is a judgment of the genuineness of the church. It is possible, says Burrell, that "signs of church are appearing in a movement which the 'religious' have a problem in understanding in no other terms than 'anarchaic.' "

But Burrell sees hope for the church as well as for the Negro in the involvement of the church in the Jeremiah-like protests in Chicago. "It is a prophetic dramatization and an act of redemption to Chicago, the country, and especially the church when this group of social misfits sits and lies prostrate in the middle of State and Madison—'the nation's busiest intersection' — and lifts up a joint cry, 'Hold everything — something is wrong.'

"Like Jeremiah who stood in the gate of the temple and stopped the traffic, we sit in the midst of the busiest intersection in the country, momentarily calling the city to stop and look at itself honestly.

"Like Jeremiah who had a burning

message in his heart and could not help but shout, we too have to shout our message."

The civil rights demonstrations continue daily in Chicago. Besides Riddick and Burrell, other members of the Woodlawn Church and its staff who have participated include: Leota Johnson, Marie Regier, Charlene Goering, Mary Jo Goering, Deanna Schmidt, Judy Gribler, Madeline Mierau, Mary Smith, Neill and Edith Von Gunten, Ingrid Neufeld, and Peter Ediger.

MEDICAL UNIT FOR PLEIKU

Pleiku, 250 miles northeast of Saigon in central Vietnam, is the likely location of a new Mennonite Central Committee medical unit. Director Paul Longacre's exploratory trip to this area in early June confirmed the urgent need for medical services here.

The town of Pleiku has a population of 20,000 most of whom are Vietnamese. The remaining 140,000 people in Pleiku Province are primarily Montagnard tribes people.

The town has an old 150-bed hospital. It is not used to capacity now, however, because there is no resident doctor. The hospital's new facilities for surgery stand idle.

Because there would be a great deal of red tape involved in placing a doctor in the existing community facilities, the MCC is hoping to build a small cement-block clinic in Pleiku on property which a local church is planning to develop. In addition to a meeting house and parsonage, the church wishes to build a guest house where the tribes people can stay overnight when they come into town to market and to transact other business.

Longacre feels that this close identification with the local church would be ideal. The medical unit would add another dimension to its witness. And the MCC doctor could possibly make informal arrangements locally to help out at the community hospital.

The Christian and Missionary Alliance has three missionary couples and one nurse in Pleiku. The nurse operates a small clinic which specializes in leprosy. The MCC clinic would not duplicate any of the Alliance's medical work.

Security is a problem, reports Longacre. Pleiku is encircled by the Vietcong. "Any night the Vietcong could come and overrun the town," he writes. "Both times I was there I breathed a prayer of thanks when morning came. There are no American military people living in Pleiku and the Vietnamese forces in town are reported to be understaffed.

"Right now," he went on, "I could not really recommend placing staff persons there, but by August the situation should have changed. Either the town will be taken or security improved. We should go ahead and plan for the team and begin on the groundwork."

Danang is being considered as an alternative location if Pleiku falls or becomes too insecure.

RIGHT-TO-WORK TESTIMONY OBJECT TO UNION MEMBERSHIP

Spokesmen for four religious groups who object on religious grounds to belonging to unions or paying dues to a union as a condition of employment, testified on June 8 before the House Special Labor Subcommittee, a committee of the U.S. Congress.

The four witnesses were Guy F. Hershberger of the Mennonite Church, Frederick N. Walker for the Plymouth Brethren, W. Melvin Adams for the Seventh Day Adventists, and James DeForest Murch for the National Association of Evangelicals.

The hearings were conducted in response to President Johnson's request for repeal of section 14 (b) of the Taft-Hartley Act permits states to enact laws banning union-management agreements that make union membership a condition of keeping a job. These are the so-called right-to-work laws.

Hershberger's statement took a position neither for nor against the right-to-work laws but spoke to the question of recognition of conscience:

"Many Mennonites, as well as others, have conscientious scruples against membership in organizations, whether of management or labor, which would make them responsible for coercive procedures (such as strikes and boycotts) . . . We believe the question before us to be one of religious liberty . . . It is our belief that any organization serving the general public, to the extent the labor organizations do, should recognize the conscience of the religious objector."

George Meany, president of the AFL-CIO, believes that unions and employers "should accommodate themselves to genuine individual religious scruples." However, Meany feels that exemptions should not be legislated, but should be worked out directly by the religious groups, unions, and employers.

If no adequate legislative solution will be forthcoming, then representatives of the Mennonite Church and other groups will have to work with the labor unions in an effort to find an answer to the problem which will provide for freedom of conscience.

WORDS AND DEEDS

Missionary travel during the summer months will cost the Board of Missions between $30,000 and $40,000. Bills received recently for three families amounted to $2617.60, $1262.40, and $2659.46. Special contributions are solicited.

Thirty-six Indian youths participated in a retreat at Camp Mennoscah, Murdock, Kan., from June 28 to July 3. Lawrence Hart, Clinton, Okla., directed the program.

The *Vancouver Motettenchor* under the direction of John Wiebe has recorded a number of songs from the new hymnbook, *Gesangbuch der Mennoniten.* The record is available from Faith and Life Bookstores.

A swimming pool was dedicated in Gulfport, Miss., on July 18, as a part of the community center program there. A building for the newly-organized Fellowship Chapel is also being renovated by volunteers.

Mennonite churches in Colorado are working on flood cleanup in LaJunta and Pueblo. Ivan Martin is chairman of the Mennonite Disaster Service section in charge of the work.

Rachel Henderlite, Richmond, Va., has been ordained as the first woman minister in the Southern Presbyterian Church after a twelve-year effort to bring women into the ministry of the church. She is fifty-nine and serves the Presbyterian Board of Christian Education.

John Huss was excommunicated from the church in Feb. 1411. He was tried and convicted of heresy by the Council of Constance and burned at the stake on July 6, 1415. Otto Feger, head archivist of the Constance Library in Germany is asking Roman Catholic leaders to reexamine the trial of one of the forerunners of the Reformation because "it is no longer tolerable" that he "should continue to bear the stigma of his condemnation by the Council of Constance which may have been wrong."

The Central District

REPORTER

Vol. IX, No. 7 July, 1965

HAPPENINGS

SUMMERFIELD DEDICATES WING

On the afternoon of June 6, First Church, Summerfield, gathered, along with visitors and community friends, for the dedication of their newly completed educational wing.

The pastor, Harold Thiessen led the service. Others participating were the Summerfield mayor, who brought civic greetings; Gordon Dyck, the conference minister, who spoke, and A. S. Bechtel, retired former pastor of the congregation.

The addition attached to the rear of the church is made of cement block construction. It provides wash rooms, and one large fellowship hall, which also can be partitioned for Sunday school purposes.

MEMORIAL PIANO

Many friends of Jean Krehbiel, who was killed in the Palm Sunday tornado, contributed to a memorial fund. The Pleasant Oaks church recently dedicated a new piano for the sanctuary, "In Remembrance of the Faith that we saw in Jean Krehbiel."

PARENTS VISIT DOMINICAN

Recently, the parents of two 1-W men gave a report at the Boynton Church, Hopedale, Ill. of their trip to visit their sons who are serving in the Dominican Republic. They are the Victor Sommers of Pekin; and the Allan Springers. Their sons are Bruce Sommer and Jay Springer. In the recent crisis Jay was evacuated by MCC to San Juan, Puerto Rico; but Bruce, at the time of this writing, still remains because he is working in a more remote area.

TWO YEAR HONEYMOON

Neill Von Gunten and Edith Dennison of Berne, Ind., began a two-year voluntary service assignment at Woodlawn Church, Chicago, Ill., on June 12. Neill, son of the Edward Von Guntens, and member of the First Church, Berne, will work with maintenance and repair at Woodlawn. Neill and Edith were married on May 15.

Neill is a graduate of Adams Central High School and of International Business College, Fort Wayne, Ind. Edith is also a graduate of Adams Central High School and of Fort Wayne Commercial College.

Continued on page A-2

Fifteen Pastors Move This Summer Involving Eleven District Churches

This summer, as usual, there are pastoral changes. Eleven of our district churches will be saying farewell to, or welcoming their pastor, or both. Three pastors have recently announced their resignations. *Rudolph Martens* is leaving the Comins (Mich.) Church, and has accepted a call to the Eicher Immanuel Church, Wayland, Iowa. He will also enroll as a part-time student at the University of Iowa, in Iowa City, while Mrs. Martins plans to practice medicine part-time.

Robert Coon has resigned at Flanagan, Ill. He will serve the First Church of Christian, Moundridge, Kan.

Ben Esch has announced his desire to retire this fall or winter and thus terminate his long pastorate at Tiskilwa, Ill. They plan to make their home in Washington, Ill.

In another seven churches the pastors have previously announced their resignations, or their service was only on an interim basis. *Lotus Troyer* is leaving the Meadows (Ill.) Church for the Oak Grove Church, Smithville, Ohio. *Harvey Nunemaker* is retiring from the ministry at Boynton and plans to move to Elkhart, Ind. *Samuel Ummel* will drive from Morton to serve the Boynton Church as interim pastor. *Myron Krehbiel* completes his term this summer at the Pleasant Oaks Church, Middlebury, Ind. At Woodlawn Church, Chicago, *Peter Ediger* completes his one year interim term and leaves our district for the Arvada (Colo.) Church. *Delton Franz* returns to Woodlawn from his year of study at Union Seminary in New York.

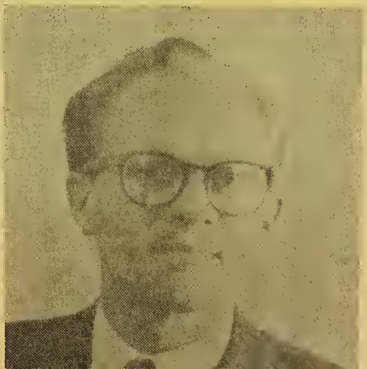
Henry Funk, who was a student at the seminary, terminates his one year at Nappanee to return to his church at Waldheim, Sask. *Leonard Metzker,* who comes from the First Church, Allentown, Pa., begins at Nappanee in July. *Omer Nisley,* who has been part-time interim pastor at the Eicher Church, Wayland, is going into business full time when *Rudolph Martins* arrives. *S. F. Pannabecker,* who has been part-time pastoral coordinator at the Hively Ave. Church, Elkhart, finishes his one year of service, and on July 1, *William Klassen* took his place for a three month term during the summer.

Also this summer, June 27, *Glenn Esh* bagan his pastorate at the Columbus (Ohio) Church.

Two Chicago churches of our district have arranged for summer pastorates. *Ivan Friesen,* Henderson, Neb., a student at the Seminary, is spending the summer at First Church. *Curtis Burrell,* St. Louis, Mo., a student at Goshen Seminary, is summer assistant at Woodlawn Church.

Robert Coon

Rudolph Martens



HAPPENINGS—Cont. from A-1

RALLY MONTH

May was rally month for the Congerville Sunday school. During this month every effort was made to increase Sunday school attendance and then hold it up.

PASTOR STEPS DOWN

On Mother's Day, during the child consecration service, the pastor of First Church, Berne, Ind., Gordon Neuenschwander, turned the service over to assistant pastor A. J. Neuenschwander, and stood with his wife. They presented their youngest child, Johnathan Lee, for consecration.

RACERS MOVE SERVICE

A note from the bulletin of the Zion Church, Donnellson, Iowa — "The Mennonite Seminary Quartet originally scheduled for our church on Friday, June 4, has been changed to the Wayland Church, because of the car races here at the Fair Grounds that evening."

BIBLE SCHOOLS ACROSS DISTRICT

If your church did not have a vacation church school this summer it was in the minority. Nearly every church of our district reported plans for this important Christian education arm of our churches. The Donnellson, Iowa, community reports using Mennonite materials, as some other communities also do.

SERVES AT YOUTH FARM

Richard Wayne Bucher, son of the Victor J. Buchers, Columbus Grove, Ohio, began a two-year voluntary service assignment at Mennonite Youth Farm, Rosthern, Sask., on May 24. He will assist with the farm and dairy work. He is a graduate of Bluffton High School, and a member of the Grace Church, Pandora, Ohio.

A LOT OF HELP

The Mennonite Hospital has arranged with at least thirty-five high school girls from our district churches to spend two weeks giving volunteer service this summer. This district voluntary service project was begun last summer, and has been expanded this year.

READING CLUB AT NAPPANEE

Some members of First Church, Nappanee, Ind., have formed a reading

Continued on A-6

FOR DISTRICT WOMEN

Doing the will of God from the heart

Knowledge we ask not—knowledge
  Thou hast lent,
But, Lord, the will—there lies our
  bitter need,
Give us to build above the deep intent
The deed, the deed. —*Drinkwater*

CDWMA COUNCIL MEETS

One hundred percent attendance of the executive council members of CDWMA, and both the president and the vice-president of last year, meeting with us meant real inspiration as your Council met at Markham May 22 to plan and share together for the new year. A very warm thank-you to each of our retiring council members, Mrs. Eldon Graber, president; Mrs. James Rowe, unable to complete her term as vice-president; and Mrs. Earl Salzman, district advisor, for their dedicated efforts for our CDWMA! Their fine work leaves a real challenge as we strive to move forward united in purpose and effort.

COORDINATING EDITOR APPOINTED

Eager to keep in touch with each other, the council is pleased to announce that beginning with the September issue of *The Reporter,* we will have a coordinating editor of this page for WMA. Mrs. L. L. Ramseyer has accepted this position with Mrs. Paul Wenger as her assistant. Let's grow together as we seek to find for ourselves what is best for the cause of Christ, and the upbuilding of His Kingdom. Look here for inspiration, information, and stimulation for our local societies. As you have items of interest for our district women through *The Reporter,* address them to: Mrs. L. L. Ramseyer, 210 Grove Street, Bluffton, Ohio 45817. Such items should be in her hands by the tenth of the month preceding publication.

PLANNING-SHARING SESSIONS FOR LOCAL WMA OFFICERS

Sharing of ideas at conference seemed so helpful we would like to continue this by holding five area meetings; two in Ohio, one for Indiana and Michigan, one in Illinois, one for Iowa and Missouri, with officers of local societies this fall. Do we assume correctly that here in Central District most societies begin their society year in January? If early election of officers does not conflict with your constitution, would you consider holding your election so that your *new* officers could attend the planning—sharing meeting (to be held possibly in October) in your area? Watch for further information.

COME APART FOR FELLOWSHIP AND INSPIRATION!

A Woman's Place in Christian Service is to be the theme of this year's Central District women's retreat. All women—homemakers, career women, and those who combine the two—are encouraged to begin *now* making plans to attend this two-day retreat on Sept. 17 and 18 at Camp Friedenswald.

The discussion leaders will be Mrs. Irvin Kennel, who is Chief Juvenile Probation Officer for the Department of Youth and Family Service in Normal, Ill., and Mrs. Harry Martens, church worker and kindergarten teacher from Elkhart, Ind. Besides devotional and sharing times, there will be time for personal devotions, informal fellowship, and singing.

Registration will begin on Friday at 4:00 P.M. and the retreat ends with Saturday evening supper, so all can be home for Sunday responsibilities.

TOO OLD TO ATTEND RETREAT?

Not if you are fifty or over, for that is the qualifying age for our Fellowship camp at Friedenswald. The dates are Sept. 6-12.

This is not a strenuous period of racing, canoeing, cycling, swimming, or hiking. Although all this can be enjoyed during fellowship retreat, it is up to you to choose what you want to do. You can relax, read, write, walk, swim, pitch horse-shoes, do nature walks, crafts, sleep, and do all these things at your leisure. You can find many shady places where you can go to meditate with God in nature, or visit with your friends you meet from other churches, have Bible study classes, read, sleep, and never have to cook a meal for a whole week. It sounds good doesn't it? It can be yours at our own church Camp Friedenswald, peaceful woods, for just $21.00 a person, and this includes registration fee, retreat fee, insurance, and a basic crafts fee. Where else can you get so much for so little?

Have you ever been to our church camp? Why don't you, Grandma and Grandpa, come and see where your grandchildren have those good times they tell us about? Plan early to set these dates aside, and talk it over with a group from your church or community, and drive down. It's no dress up affair, just casual wear. Bring your own sheets, towels, personal items, swim suit (even if it's not the latest style), insect repellent, Bible, hobby items, and flashlight.

If you think you can't keep from working for a whole week, I'm sure our camp director can *think up* a little busy work for you. You'd be surprised how much wood a seventy year old retreater chopped one year.

Be sure to come this year. The joy we'd have knowing you would last our whole life through.

YOUTH PAGE

EDITOR'S CORNER

SIMPLICITY

Life is complicated. We bump into its complexities every day. In school we are pressured to run here, rush there, or have two papers finished by 10:00 next Friday. We have a lecture in the morning, a meeting in the afternoon, a concert in the evening, and a few minutes in between to talk to someone without really saying anything at all. Life is complicated and too often superfluous.

Summer is a time for simplicity. First we should realize how time-conscious we are. We live by rather inflexible schedules. Does an organized schedule really "save time"? Time is not rigid—it is as long or as short as you make it. Throwing off routine schedules which minutely divide and slice time is a beginning to simplicity.

Simplicity involves creativity—creativity in action, in recreation, and in thinking. How much of your time is used in prepared entertainment such as movies, television, or spectator sports? Imagination does not decrease with age and original recreation is limitless. Walking, talking to people, skills, sports, anything which *you* do can be creative.

Simplicity is a child-like way of looking at life. It is smelling, tasting, feeling, seeing, and expressing honestly. It is sensing the small, insignificant things—like silver poplar leaves flipping in the wind, a chugging tractor, a church bell, the smell of barbecued chicken, warm tea going down, or a curly puppy. In seeing what we usually overlook, we can find a complete, vivid feeling of being alive.

Simplicity is also important in our Christian lives. God is not something to tack onto our summer to ease our guilt complexes. Through simplicity, creativity, and feeling we can learn more of the nature of God. By slowing down we may find real meaning in life. *Gayle Gerber.*

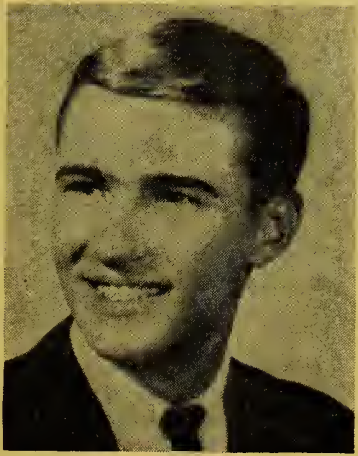
Editor of the Youth Page is Gayle Gerber. Correspondence should be addressed to her at Bluffton College, Bluffton, Ohio.

JOE SPRUNGER—NEW DISTRICT YOUTH VICE-PRESIDENT

Did you say you wanted to be an elementary education major or study chemistry?" the newly elected YPU vice-president of the Central District Conference was asked.

"Well, I don't know. I think maybe I'll go into pediatrics."

Joe Sprunger



Joe Sprunger, son of Mr. and Mrs. Max Sprunger, is a member of the First Church, Berne, Ind. He was elected student council president, and was a choir member at Berne-French High School. He has been a camper at Friedenswald for seven years.

This year, as a Bluffton College freshman, Joe worked as assistant lunch coordinator in the college dining hall. He sang in the "Choraliers," a freshman choir, assisted with the May Day festivities, and discussed with a Student Christian Association freshman seminar group.

This summer Joe will be working as a carpenter for a contractor. He will be learning the responsibilities of the president while serving as vice-president this year.

C·E·E·P CORNER

"Then whose shall those things be?" (Luke 12:20)

BEFORE YOU LEAVE WE WOULD URGE

This is the time of year when much traveling is done. Many of you will be taking to the highways en route for vacations, or attendance at conferences, retreats, reunions. We hope you have a safe and enjoyable trip in both directions. At the same time there are daily and sobering reminders that travel has its hazards.

We would accordingly urge that you make certain that all your affairs are in order and your intentions clearly spelled out, so that in any eventuality, there would be no question or miscarriage in that respect. This should be especially pertinent to parents of underage children whose lot, both personal and material, might otherwise be subject to a court's decision, according to provisions of the laws of the state.

For some this may mean having a will drawn up for the first time; for others it might call for the revision of an existing will to bring it up to date. We would hope that in so doing all would prayerfully consider God's cause in and through the church, and make provision for some benefit to accrue to that cause, as their circumstances might warrant and as God's Spirit would direct.

CONSIDERATION

A forum for the sharing of Christian insight and concern among the lay men and women of the Central District. While certain individuals are invited to respond to each month's "consideration," any reader is encouraged to send his comment on next month's "consideration" which appears at the bottom of this page. Responses in 200 words or less should be sent to the editor, 1729 Frances Ave., Elkhart, Ind.

Questions for "consideration" are also welcome. The ideas expressed in this column do not necessarily reflect the position of the Central District Reporter, because we stand for the free discussion of anyone's sincere Christian concern.

Consider . . . "A most important job but nothing to do"—this is how someone had defined the office of deacon in our churches. What does your church expect of the deacon? What do you understand to be the role of the deacon in the life of your church? Do you have any suggestions for clarifying the deacon's responsibility?

A most important job but with nothing to do"—these words portray one estimate of the office of deacon. Yet Christ has a "planned economy" for the health and progress of His Church.

In the early days of the Church, when the work load increased, seven men were chosen to assist in the work. They were particularly responsible for the administration of the benevolent supply of the church. God asks that deacons, possessing eternal life, be proven men, and demonstrate a life controlled by the Holy Spirit.

The responsibility of deacons has been expanded. Today deacons are to assist in the spiritual ministry of the local church. They are to promote those things which are for the edification of the membership, and for the proclamation of the gospel of Christ. They are to encourage Christians to grow in spiritual stature, and to gain victory over sin, give comfort and consolation, seek to maintain peace and good order, admonish the indifferent, and seek to restore the fallen. They are to be men of prayer, humbly serving in intercession for others.

Deacons do have an important task, with the opportunity to be among Christ's workmen who will have no need to be ashamed before Him at His coming. *Noel D. Sprunger, First Church, Berne, Ind.*

There is perhaps some truth to the statement made that the office of deacon is "A most important job but nothing to do." If this situation does exist however, I feel it is due to a lack of understanding concerning the nature and potential of the deacon's responsibilities.

In considering what is expected of a deacon I turned to the constitution adopted by our church which defines the duties of a deacon to include the following: "to assist the pastor in communion and baptismal services, to pass on membership applicants, and to arrange for the worship services in the absence of the pastor." While these are necessary responsibilities and not to be taken lightly, there is a greater potential. Some areas in which the deacon should be active include those of spiritual leadership, visitation, church discipline, revival and local outreach—areas which are often left largely, or entirely, to the pastor. It is rather difficult to fit such responsibilities into the framework of a formal definition of duties. The scope of the deacon's office, therefore, may be as narrow as the individual conviction, concern, and initiative with which he meets the needs of his church and congregation.

Perhaps the responsibilities of the deacon need to be clarified. However, this is not, in itself, an answer. Rather an understanding and acceptance, by deacon and congregation alike, of the concerns already inherent to the office would seem to be a more essential step. *Harold Graber, Calvary Church, Washington, Ill.*

The position of deacon was established in the early church for the express purpose of helping those who had material needs. Mennonites have had pride in being industrious and caring for themselves. Therefore, the fundamental reason for having deacons does not exist in most Mennonite churches.

However, as the Mennonite church expands into large urban areas, it must be ready to meet the physical, as well as spiritual needs, of those whom it proposes to reach. If the church is to be a living and vital arm of Christ in the urban world, we will have to critically examine the role of the deacon, and determine just what areas of physical needs the church should meet.

I do not see the problem as that of handing out food and clothing. The role of the deacon might well be that of assisting in finding work for an unemployed father, location of housing for a family, assistance in locating community resources which are available, or even directly providing for material needs.

The possibilities are vast. If in the churches in the large cities we refuse to accept this responsibility we will continue to exist merely as a closed group of self-sufficient people who have migrated from the rural areas. *Ronald Smucker, Columbus (Ohio) Church.*

The deacon of years ago and the deacon of today are very different. Years ago the deacon was: first, responsible for the discipline of the church; second, helping the poor of the congregation; and third, being able to preach should the preacher be absent. The deacon's behavior and example were above reproach. 1 Timothy 3 very aptly describes the merits of a preacher, and also a deacon.

CONSIDERATION FOR OCTOBER

Please send responses to the editor by Sept. 15.

This fall leaders of the Mennonite churches that work under MCC will meet for a study conference to formulate some guidelines for the relationship and witness of the Mennonite Church to our government. Readers of *The Reporter* are invited to make their contribution to this study by responding to this question: "Can the church ask President Johnson to formulate national policy from Jesus' Sermon on the Mount?"

The deacon of today has a limited responsibility. First, he does not correct any one that happens to fall into sin. Second, the poor are reluctant to accept help because of pride. And third, the church has become very particular about the responsibility of preaching, due to educational and theological demands. *Gilbert Springer, Tiskilwa (Ill.) Church.*

A most important job but with nothing to do" . . . I can not agree with this statement. A deacon must be a man of vision with a desire and talent for the leadership and guidance of our church body. Perhaps a deacon without vision would be as a ship without a sail. The individual filling this post can only be as effective as he is willing to follow the will of God.

The church should demand of a deacon, that he be an example of Christian living, and practices a real prayer life, and have a real sense of dedication for this work. Paul writes in 1 Timothy 3:9 (NEB). "They must be men who combine a clear conscience with a firm hold on the deep truths of our faith." It is my contention that a congregation should be very sure of the spiritual maturity of the individual called for the role of deacon.

A deacon is a spiritual leader having qualities and abilities to teach and discuss the truths of the Spirit. He is conscious of the needs of the people in the area he serves; and further, he spends much time in prayer concerning these needs.

The calling of a deacon should not be done in merely a "filling an office" attitude by a church body, but rather with the seriousness that is used in the calling of a pastor. Again I refer to the writing of Paul in 1 Tim. 3, where he states that a deacon should have those qualities of a pastor. In Paul's instructions to the churches he did not view the selection of church leaders as lightly as they are generally viewed in our churches today. Qualifications of one to be considered for the deacon's position would be, a person who has a sense of dedication and a willingness to serve our Lord, one who desires to help others reach a higher level of Christian living, and one who has understanding of the problems and needs of others.

One way in which the deacon's position may be more effective would be that he serve for a longer term of office. I am in favor of a longer term or even a life time appointment. *Duane Zehr, Community Church, Markham, Ill.*

At a recent meeting of public library trustees in this area of Indiana the executive secretary of the State Library Board gave a quite blunt answer to the question of trustee responsibility. We have to reevaluate, he said in effect, the duties of a library trustee. He can no longer serve adequately and effectively as long as he serves on the basis that it is simply a position of honor to be appointed to a library board. To be honest, it is "real hard dirty work."

Have we, as a Mennonite Church, chosen our deacons with the similar vague thinking—it's a position of honor and dignity, but not much else? Have we neglected to emphasize that it's a task that requires real hard work and time-consuming efforts, if we are to fulfill the role as the name really implies?

The deacons of the early church perhaps were as responsible for the growth and formulation of policies as the preachers. Have we somewhere along the line missed the boat?

It's easy for you to talk, you may remind me, an outsider looking on, but since there is such a wide divergence of opinion and practice of a deacon's duties and responsibilities among our various churches, perhaps the General Conference might find it worthwhile to consider this phase of our church life. It might be well to reevaluate, and state our Conference thinking in the role of the deacon in our individual churches.
Elden R. Schrock, First Church, Nappanee, Ind.

According to our church constitution, our deacons are really assistant pastors. It states that they should assist at communion, pass upon all applications for admission, and grant letters of dismissal, assist in the spiritual welfare and needs of the church, seek out and bring the unchurched of the community to be believers, and contact new residents to the community.

This I believe is really a full-time job, and a difficult one for anyone. For it to be carried out with enthusiasm, I think that qualified retired men should be called upon to fill this position. They have the time, should have the knowledge and tact to handle all needs and problems that arise. They could tend to be a steadying influence on young pastors.

It is extremely difficult for a person supporting a growing family to have the time required and needed to handle this position as it should be.

I would like very much for deacons to perform as their constitution states, but it means getting a special kind of individual, with time available, to perform all these duties. *Tom Tahara, Pleasant Oaks Church, Middlebury. Ind.*

BLUFFTON ANNOUNCES

Gifts presented to the L. L. Ramseyers, retiring president of Bluffton College, at the appreciation banquet on May 8, by alumni and friends included a personal purse of $1500.

Knowing of his vital interest in the academic program they also gathered approximately $5000 to expand the language laboratory in the enlarged Musselman Library. An appropriate plaque is to be placed designating the facility as the "Ramseyer Language Laboratory."

Oliver D. Diller, chairman of the Bluffton College Board of Trustees, has also reported that the Board is granting Ramseyer a six-month leave of absence to be taken at his convenience.

Degrees were conferred on 121 seniors at the Bluffton College commencement exercises on Monday, June 7. Four had completed their work as of January 28. Seventy were June graduates, and forty-four will complete their college careers in August. Bachelor of Arts degrees were granted to twenty-three, Bachelor of Science degrees to thirty-seven, and Bachelor of Science in Education degrees to sixty-one students.

James M. Read, president of Wilmington College delivered the commencement address on the topic "Can Education Be Higher and Christian?" He dedicated his remarks concerning the mission of colleges dedicated to the principles of the historic peace churches to L. L. Ramseyer, who was also, in a sense, graduating as president of Bluffton College on this occasion, stating that Ramseyer was a pillar of strength in this kind of institution.

Inauguration of Robert Kreider as the new president of Bluffton will take place on October 15, the day before the annual homecoming game and celebration, it was recently decided by the Board of Trustees.

Henry Poettcker has been appointed acting dean at Bluffton for 1965-6 while he is on sabbatical leave from his position as president of Canadian Mennonite Bible College at Winnipeg, Man.

The Bluffton College Alumni Association elected Martin Stahl, superintendent of schools at Shawnee, Ohio, as their president at the Bluffton alumni banquet on June 5.

Elbert Dubenion, halfback selected as the most valuable player of the Buffalo Bills winner of the American Football League championship last year, spoke at the Bluffton College men's varsity B breakfast on June 5. He is an alumnus of Bluffton.

The retirement of Russell A. Lantz from full-time teaching at Bluffton at the end of this academic year was recognized by the annual choir program on Sunday, June 6.

The appointment of Carole Dirks Hilty as director of publicity at Bluffton beginning Aug. 1, has been announced by Robert Kreider, president-elect of Bluffton College.

Leland Miller, a Bluffton graduate in 1960, has been appointed to teach mathematics at Bluffton College next year.

HAPPENINGS—Cont. from A-2

club. They have purchased six books; all will be read, and then donated to the church library. The books they are reading are: *Call to Commitment* by Elizabeth O'Conner; *A Ship Called Hope*, by William Walsh; *Prayer and Conversing with God*, by Rosalind Rinker; *The Gospel According to Peanuts*, by Robert L. Shark; *You Can Witness with Confidence*, by Rosalind Rinker; and *Peace Shall Destroy Many*, by Rudy Wiebe.

BLUFFTON CARAVANS TO COLUMBUS

On June 2 several carloads from First Church, Bluffton drove to the Columbus (Ohio) Church for the installation of Glenn Esh, the new pastor there. They brought basket lunches which they enjoyed together with the Columbus Church in the fellowship meal. This service was held in the church building recently purchased.

CELEBRATES 50 YEARS AS PASTOR

On May 9, the Eighth Street Church, Goshen, honored one of their members, A. E. Kreider, by commemorating the fiftieth anniversary of his ordination.

ARIZONA MISSIONARY COMMISSIONED

Harold Nussbaum was commissioned at the Sunday morning service of the First Church, Berne, Ind., on June 20. Andrew R. Shelly, executive secretary of the General Conference Board of Missions, spoke.

Nussbaum is returning to Oraibi, Ariz., this summer. He is principal and teacher at the Hopi Indian Mission School, and assists in the work of the Oraibi Church. He began as a short-term worker in 1959 and continued for a five-year term. During his year of furlough he visited churches, and spent a semester in graduate studies at the Arizona State College, Flagstaff, Ariz.

"NEEDLE WORK LADY" RECEIVES LARGE ORDER

Recently Edna Byler visited the Kidron, Ohio, community. She operates a store in Akron, Pa., in which she sells small needle and craft work made overseas by persons who are able to supplement an inadequate income by supplying her store. She returned with an order of over $1000.

NEA DIRECTOR AT BERNE

May 30, the executive director of the National Association of Evangelicals, Arthur M. Climenhaga, brought the message at First Church, Berne, Ind.

YF HEARS HOWARD HABEGGER AGAIN

Thanks to their pastor, Leonard Wiebe, the Youth Fellowship of the Maplewood Church, Fort Wayne, heard the speech given by Howard Habegger at the Normal Conference Youth Banquet—"The Survival of the Christian Teen-ager in America Today." Wiebe brought it home in his tape recorder.

MISSION BOARD PURCHASED CHICAGO PARSONAGE

The General Conference Board of Missions recently purchased the Chicago house owned by Mrs. John T. Neufeld. Adjoining the Grace Church, it will serve as the parsonage. Grant Noll is the pastor of the church.

The house was the home of the late A. F. Wiens and family, who began the Chicago Mission, known as the Mennonite Bible Mission. The mission became the Grace Church of Chicago, accepted by the General Conference Home Mission Board in 1939. The John T. Neufelds succeeded her parents, and served until 1959.

EDITORIAL

Those children over there will likely be dead in two months"—that's what he said. I was not being conducted through the incurable pediatrics ward at General Hospital. No, I was enjoying a picnic in the beautiful mountains of Haiti. I took a bite of my third roasted hot dog.

"Just plain milk would be medicine for those kids," he said as he pointed to the two little boys who were motionlessly watching us eat. I nibbled a crisp chip and cut the red and yellow pickled egg.

"When these kids don't get enough protein, their blood breaks down and its fluid collects in the feet till they look like they are walking on shiny balloons," he said. I speared a slice of carrot and radish in the tossed salad and tilted my plate to slide the last of the pork and beans onto my fork.

"Even though they look like two year-olds, they are probably at least four," he said. I stripped the paper off my chocolate frosted cup cake, as I turned it in my hand.

We should really have moved that picnic. The setting was bothersome—not so much for our appetites, because we had just finished a vigorous game of American soft ball, but rather to something else deeper inside.

As we left that picnic in Haiti, we gave those two little boys each a half a hot dog, while many others watched with green eyes. Now they will likely be dead within two months and one day. Picnics are more enjoyable in the community park here at home.

"Give us this day our daily bread . . . but forgive us our . . . picnics."
Gordon Dyck.

Concerning Vietnam

TO THE PRESIDENT:

Following are a few excerpts from a letter sent to Lyndon B. Johnson by the Mennonite Central Committee on June 2.

The executive committee of the Mennonite Central Committee met in Chicago on May 21, and decided to write you of our deep concern over the enlarging war in Vietnam with its consequent toll of suffering. As you face this complex problem be assured of our prayers for the guidance and strength of God upon you.

For ten years the MCC . . . has been engaged in programs of medical care, relief feeding, and family-child assistance in Vietnam. One of our relief workers has been a captive of the Vietcong for three years. . . . In the next few months additional personnel will be sent to Vietnam to work in feeding stations, distribution of cloth, meat, and other relief needs, and in mobile health care. . . .Our workers would agree wholeheartedly with your words in Baltimore on April 17, "Neither independence nor human dignity will ever be won through arms alone. It also requires the works of peace."

In the same speech you said that "Now there must be much more massive effort to improve the life of man in that conflict-torn corner of the world." That is one of the reasons we went to Vietnam and why we are increasing our help there. We urge you to proceed as soon as possible with the announced intentions of economic development programs for the people of that area under international auspices. We agree with you that "We can not wait for peace to begin the job."

We share with you the conviction that "The guns and the bombs, the rockets and the warships, are all symbols of human failure."

We support you in pressing for a negotiated settlement. . . .We are deeply convinced that an expanded war would not be in the interests of the American people in their relationship to the people of Asia, and we also believe that a cessation of bombing in North Vietnam should be an urgent objective of our government. . . . Let us move in the direction of peace by an escalation of compassion rather than an escalation of conflict. . . .

TO WASHINGTON

More than fifty people from all over the U.S.A. representing many religious groups, gathered in Washington, D.C., May 4-6 to address themselves to the problem of Vietnam. There was especially good representation from the Methodist Church, Church of the Brethren, Mennonites, and Society of Friends.

The Mennonites participating in the visitation included: Guy Hershberger, Goshen, Ind.; John E. Lapp, Lansdale, Pa.; Wilbert Shenk, Akron, Pa.; J. Harold Sherk, Washington, D.C.; and Verne Preheim, associate executive secretary of the Board of Christian Service, Newton, Kan.

They met with Kevan Delaney of the State Department, Vice-President Humphrey, Senators Gruening, of Alaska; and Dirksen of Illinois, Congressman Morgan, of Pa., and Norvill Jones, a staff consultant for the Senate Foreign Relations Committee.

TO NORTH VIETNAM

The peace section of the Mennonite Central Committee recently received contributions totalling $100 from Vietnam concern groups at Mennonite Biblical Seminary, Elkhart, and Goshen College Biblical Seminary, Goshen, Ind., for relief in N. Vietnam.

The MCC Overseas Services department is investigating possible channels— including the International Red Cross, the World Council of Churches and MCC (Canada)—for forwarding the funds to the designated area.

Part of the contribution from the Mennonite Biblical Seminary group consisted of money saved on meals by seventeen students and faculty members who participated in a two-day fast May 1 and 2.

The purpose of the fast was to symbolize the group's regret concerning the United States' policy in Vietnam, their willingness to suffer—in a small way, at least—with the Vietnamese people, their recognition of, and repentance for, the church's frequent failure to act as a worldwide reconciling community, and their readiness to share some of their material abundance with the Vietnamese.

FROM SOUTH VIETNAM

The following condensed letter from John Bohn is taken from the church news of the Grace Church, Pandora, Ohio. Bohn is presently on an agricultural advisory team in Vietnam in the interdenominational International Voluntary Services Program.

Thank you sincerely for this generous (white gift) contribution, and now that I have been in the work for several months it is more obvious how it may best be used. Since the first of the year I have been working with the development of a training center for the mountain tribal people of Kontum Province, (Vietnam). In many respects, the plight of the tribal people here is similar to that of the American Indians. They were the original inhabitants of what is present-day Vietnam. The various tribes have different ethnic backgrounds, most being Malayan and Polynesian. As the Vietnamese settled this area, the more primitive people were crowded into the highlands, and having almost no contact with the more advanced technology of the Vietnamese they retained their more primitive methods and until very recent years were almost entirely illiterate. Because of this marked contrast between peoples, the mountain tribal people were considered inferior and denied many of the privileges accorded the rest of the population. The Vietnamese government has become increasingly aware of this error and various programs have been launched to educate and train the people. . . .

"Instruction at present—includes land selection; fruit trees, vegetable, and field crop production; plant pro-

John Bohn

tection; animal husbandry; fish ponds; and the use of forests. . . .Here in the highlands they practice what is called a 'slash and burn' type of agriculture. A jungle area is cut and burned and their rice is planted amid the remaining stumps. Planting at this location is continued for perhaps seven years, until the yields become low, and then a new area is cleared.

"The money which was sent is being used in the educational program. We lack even the simplest teaching aids such as charts and pictures, and for those who can read we would like to establish a reading room where bulletins and pamphlets and other material can be read. Thank you again for this gift . . .

"Kontum is also the center of linguistic research for the Wycliffe translators who are working with the mountain tribes. I have found a very meaningful fellowship with them."

VITAL STATISTICS

BIRTHS

"For of such is the kingdom of heaven."

First, Berne, Ind.: To Mr. and Mrs. Steven S. Sprunger, Carl Duane, May 30; To Mr. and Mrs. Charles Nagel, Timothy Eric, April 27.

Topeka, Ind.: To Mr. and Mrs. Richard Artley, Richard Charles, Apr. 26; To Mr. and Mrs. Bruce Oesch, Laura May, Apr. 5; To Mr. and Mrs. Larry Hartzler, Darrell Jay, Apr. 9.

Carlock, Ill.: To Mr. and Mrs. Lowell Hoffman, Jane Renae, May 31.

First, Bluffton, Ohio: To Mr. and Mrs. Paul Hicks, Timothy Paul, May 13.

Zion, Donnellson, Iowa: To Mr. and Mrs. Gary Krehbill, Lisa Kay, Apr. 8.

First, Wadsworth, Ohio: To Mr. and Mrs. Keith Beery, Kelly Ann, Apr. 8.

Grace, Pandora, Ohio: To Mr. and Mrs. Gordon Lugibihl, Bruce Kendall, May 5.

First, Sugarcreek, Ohio: To Mr. and Mrs. Claude Blauchs, Michele and Michael, one-year-old-twins; To Mr. and Mrs. Paul Snyder, a son, May 1.

Maplewood, Fort Wayne, Ind.: To Mr. and Mrs. Rich Hersha, Jeffry Mark, Apr. 25; To Mr. and Mrs. Michael Lehman, Bruce Allen, Apr. 21; To Mr. and Mrs. Kermit Miller, Greg Stephan, four months.

North, Danvers, Ill.: To Mr. and Mrs. Orlyn Miller, Darren Dwight, Apr. 19; To Mr. and Mrs. James Armstrong, Randy Lee, Apr. 8.

Calvary, Washington, Ill.: To Mr. and Mrs. Ronald Bell, Robin Lynn, May 16; To Mr. and Mrs. Donald Meyer, Kris, May 31.

Pulaski, Iowa: To Mr. and Mrs. J. Ogden Augspurger, Christian Jay, May 10.

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DEATHS

"May the faithful departed, by the mercy of God, rest in peace."

Apostolic, Trenton, Ohio: Lena Schul, *May 3, Silver Street, Goshen, Ind.;* Ida Swinehart, May 18.

NEW MEMBERS

"You are . . . fellow citizens with the saints."

First, Berne, Ind.: Barbara Baumgartner, Sara Biberstein, Kaye Frank, Marilyn Houser, Carolyn Sautzenheiser, Janice Lehman, Rose Lehman, Sharon Lehman, Jean Liechty, Karen Liechty, Sarah Liechty, Ann Moser, Connie Neuenschwander, Patti Neuenschwander, Nancy Sprunger, Twyla Sprunger, Nancy Stucky, Michael Culp, Bryan Flueckiger, James Flueckiger, Russell Flueckiger, Thomas Gerber, Glen Lehman, John Liechty, Joseph Moore, Daniel Nagel, Steven Stauffer, William Steiner.

Hope, Columbiana, Ohio: Mr. and Mrs. G. Edward Zimmerman.

Carlock, Ill.: Denise Otto, Paul Ernst, Billy Hoffman, Larry Uphoff, Keith McClure, Stephan Larson, Steven Beyer.

Silver Street, Goshen, Ind.: Rosemary Slisz, Brenda and Bonnie Mierau.

First, Bluffton, Ohio: Alan Amstutz, Kenneth Amstutz, Susan Baumgartner, Kay Burkholder, Mary Bixel, Beth Dailey, Richard Emmert, Ronald Benroth, Bonnie Hamman, Emilie Hamman, James Heiks, Tony Houts, Janice Luginbihl, Debra McKibben, Marilyn Niswander, Raelene Habegger, Mona Reichenbach, Daniel Steiner, Louise Weaver, Judy Lehman, John Lehman, Mr. and Mrs. Gordon Palmer, Mr. and Mrs. Willis Stemen, Mr. and Mrs. Joe Urich.

First, Wadsworth, Ohio: Henry Beheydt.

Grace, Pandora, Ohio: Janice Sue Brenneman.

Bethel, Pekin, Ill.: Will Ahten, Martha Ahten, August Lescher.

Zion, Donnellson, Iowa: Rosalie Krebill, Annette Krehbiel, Hayes Leisenring, Stanley Koller, Mary Spohnheimer, Donna Wodley, Virginia Jabour.

WEDDINGS

"That theirs may be a love that has no ending."

Apostolic, Trenton, Ohio: Vera Mae Stretcher and Danny Conarroe, May 8. Becky Shafer and Warren Fordyce, May 22.

First, Bluffton, Ohio: Laura Diller and Cordell Thomas, Apr. 17; Carol DeVier and John Soldan, May 1; Edna Ramseyer and Edmund G. Kaufman, June 10.

Congerville, Ill.: Maureen Kay Cawley and Edward Hoffman, May 29.

First, Berne, Ind.: Neil Von Gunten and Edith Dennison, May 15; Margaret Bixler and Claude Schrock, June 5.

Salem, Dalton, Ohio: Grace Fleuckiger and Wayne King, May 22.

First, Chicago, Ill.: Jack and Sandra Witty, May 15.

WILL REBUILD WIND-BLOWN CAMP NORTHERN DISTRICT AT FREEMAN

A tornado early in June destroyed buildings at the Northern District Conference's camp grounds. The Swan Lake Camp, Viborg, S. D., will carry on its summer program with the use of tents. A number of cabins and the staff house were demolished.

Present plans are to rebuild the camp. A report of this goal was given to the annual meeting of the conference held at Freeman, S. D., June 17 to 20.

In other action the conference gave support to the forming of a new congregation being developed at Geneva, Nebraska. The group was encouraged to organize.

The group will also support the ministers' seminar program planned for Mennonite Biblical Seminary, Elkhart, Ind. It is hoped that all ministers in the conference will be able to attend the short-term course over a period of years. The conference will send five ministers in October.

Paul M. Miller, professor of practical theology, Goshen (Ind.) College Biblical Seminary, gave a lecture series during the conference. Theme of the talks was the lay outreach of the church.

Elected president of the conference was Melcolm Wenger, Lame Deer, Mont. He succeeds Paul Goossen, Carpenter, S. D.

Other officers chosen were: Alvin Kleinsasser, Mountain Lake, Minn., vice-president Elmer Friesen, Henderson, Neb., financial secretary; and Waldo Stoesz, Mountain Lake, Minn., secretary.

CHURCH RECORD

CALENDAR

Conferences

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Eastern

July 18-25—East Swamp Church, Quakertown, Pa., Bible conference, Gerald B. Stanton, speaker.

DEATHS

Gideon Bucher, Ebenezer Church, Bluffton, Ohio, was born May 14, 1874, and died April 27.

Elmer J. Graber, Salem-Zion Church, Marion, S.D., was born July 18, 1907, and died June 16. He is survived by his wife, two sons, and two daughters.

Herman Hiebert, Tabor Church, Newton, Kan., was born Mar. 31, 1921, and died June 18.

Karolina (Zerger) Kaufman, Bethany Church, Kingman, Kan., was born Apr. 24, 1879, and died June 8. She is survived by one son, and eight daughters.

Isaac A. Schmidt, Bethesda Church, Marion, S.D., was born July 2, 1888, and died June 17.

Paul Thiesen, Tabor Church, Newton, Kan., was born Nov. 7, 1909, and died June 27. He is survived by two brothers.

BAPTISMS

Bethany Church, Kingman, Kan.: Shirley Fahrney, Mrs. Ellis Flickner, Kathy Krehbiel, Joe Krehbiel, Kenneth Risley, Le Roy Risley, Letha Schroeder, Steve Voran.

Bethesda Church, Henderson, Neb., on June 6: James Buller, Melvah Doell, Ardell Epp, Florence Epp, Verlene Epp, Alan Friesen, Amanda Friesen, Barbara Friesen, Billy Friesen, Glendon Friesen, Kenneth Friesen, Larry Friesen, Rollyn Friesen, Twila Friesen, Roger Goertzen, James Hieb, Cecil Huebert, Lonnie Huebert, Kenneth Janzen, Ronald Janzen, Burton Kroeker, Dale Kroeker, Glen Kroeker, Kenneth Kroeker, Arlyce Kliewer, Timothy Mierau, Tom Mierau, LaVerna Ott, Maxine Quiring, Candice Ratzlaff, Gary Ratzlaff, Audrun Siebert, Ricky Siebert, Teresa Siebert, Zella Thieszen.

Ebenezer Church, Bluffton, Ohio, on June 13: Barbara Basinger, Deven Bucher, Steve Diller, Tedd Gratz, Kathy Jones, Mrs. Kenneth Luginbill, Beth Niswander, Pauline Spallinger.

First Church, Hillsboro, Kan., on June 6: Beverly Anne Abrahams, Allen Roy Flaming, Deanna Marie Franz, Joyce Ann Funk, Robert Darrel Jantz, Kathleen Ann Woelk.

First Church, Reedley, Calif., on June 6: Paula Dick, Richard Dick, Stanley Flaming, Jean Harder, Connie Krahn, Frances Lichti, Marlin Lichti, Randy Miller, Barbara Penner, Sheryl Schmidt, Walter Schmidt, Maureen Stucky, Ronald Stucky.

Springstein (Man.) Church, on June 6: John Dyck, Kenneth Friesen, Rudi Harder, Siegfried Isaak, Victor Schmidt.

West Swamp Church, Quakertown, Pa., on June 6: Russell Angstadt, Carol Bauman, Barbara Heimbach, Glen High, Kenneth Mindler, Debra Mohr, Arthur Richert, Patricia Rice.

Bethesda, Church, Marion, S.D., on June 27: Donna Becker, Eugene Beckman, Lester Ensz, Mrs. Lester Ensz, Velda Koehn, Larry Schmidt, Dave Schoenwald, Dennis Tieszen, Janice Tieszen, Ray Tieszen.

Maplewood Church, Ft. Wayne, Ind., on June 27: Sondra Lengacher, Pat Miller, Georgia (Jo) Price, Robert Price.

MARRIAGES

Donald Ellis Addy, First Methodist Church, Wichita, Kan., and *Deborah Ruth Dick,* Hebron Church, Buhler, Kan., on June 20.

Laverne Busenitz, Emmaus Church, Whitewater, Kan., and *Marilyn Dalke,* Ebenezer Church, Bluffton, Ohio, on June 11.

Donald Butcher, Church of God, Russels Point, Ohio, and *Louise Mohr,* West Swamp Church, Quakertown, Pa., on June 26.

Jerold Doell, Henderson, Neb., and *Yvonne Epp,* Bethesda Church, Henderson, Neb., in Apr.

Lester W. Funk, First Church, Hillsboro, Kan., and *Donna Schmidt,* Moundridge, Kan., on June 4.

Charles Clinton Hull, Lake City, Kan., and *Diane Voth,* Tabor Church, Newton, Kan., on June 18.

Richard Jantz, First Church, Hillsboro, Kan., and *Carol Plett,* Parkview Church, Hillsboro, Kan., on May 1.

Wayne King, Presbyterian Church, Orroville, Ohio, and *Grace Flueckiger,* Salem Church, Kidron, Ohio, May 22.

Joseph Albert Lenz, Salina, Kan., and *Delores Ann Fahrney,* Bethany Church, Kingman, Kan., on June 4.

Robert Nickel, Lehigh (Kan.) Church, and *Janet Thiesen,* Tabor Church, Newton, Kan., on June 30.

Henry Peters, Eigenheim Church, Waldheim, Sask., and *Nellie Rose Conkin,* Blaine Lake, Sask., on June 18.

Ronald Peterson, New Gottland Lutheran Church, and *Bonnie Flickinger,* First Church, McPherson, Kan., on June 26.

Donald Rechnagel, Freeman, S.D., and *Judith Kae Schrag,* Salem-Zion Church, Marion, S.D., on June 5.

James E. Rechtenbaugh, Methodist Church, Canistota, S. D., and *Myra Jean Beier,* Bethesda Church, Marion, S.D., on June 24.

Jacob L. Rempel, Mennonite Brethren Church, Enid, Okla., and *Judith Koehn,* Saran Church, Orienta, Okla., on Apr. 17.

Gareth Schmidt, Tabor Church, Newton, Kan., and *Carol Woelk,* Goessel (Kan.) Church, on July 5.

Dennis R. Unruh, Pawnee Rock, Kan., and *Kathleen Kay Friesen,* Bethesda Church, Henderson, Neb., on June 6.

William R. Wells, Metamora, Mich., and *Lois Kay Schrag,* Salem-Zion Church, Marion, S.D., on June 12.

Richard Wuertz and *Jeriyln Preheim,* Salem Church, Freeman, S.D., on June 29.

MINISTERS

Arlin Claassen was ordained at the First Church, Beatrice, Neb., on June 26. He was installed as pastor of the First Church, McPherson, Kan., at a special service on July 4. He graduated from Mennonite Biblical Seminary, Elkhart, Ind., this spring.

Robert Coon, Flanagan, Ill., will become the pastor of the First Church of Christian, Moundridge, Kan., on Sept. 1. He has been serving the Flanagan Church since 1961.

Peter J. Ediger, Chicago, has accepted a call to the pastorate of the Arvada (Colo.) Church to begin Aug. 1. For four years he has been secretary for city churches with the Board of Missions. During the last year he has been acting pastor of the Woodlawn (Chicago) Church while its pastor, Delton Franz has been on leave.

Ben Friesen resigned from the pastorate of the New Hopedale Church, Meno, Okla., where he served since 1958. He formerly served the Hopefield Church, Moundridge, Kan., the Greenfield Church, Fort Cobb, Okla. He will begin duties as principal of the Burns, Kan., grade school this fall.

Peter Tschetter was installed as pastor of the New Hutterthal Church, Bridgewater, S.D., on June 6. He has been pastor of the Butterfield Church in Minnesota for the past eight and one half years.

Garman Wedel became the pastor of the Hanston (Kan.) Church on July 1. He formerly served the Emmanuel Church, Moundridge, Kan.

PUBLISHED

Missions Today is the new General Coference Mennonite mission magazine replacing *Missionary News and Notes.* The first issue appeared this month. The magazine will continue to be published monthly but will have a new format and will contain material of interest for everyone. Mrs. Ira Sprunger of Berne, Indiana, is the editor. *Missions Today* is published by the General Conference Women's Missionary Association in cooperation with the Board of Missions. The subscription cost is one dollar a year or $2.50 for three years.

WORKERS

The Roland Browns returned home May 31 after a term of heavy work at the Mennonite Christian Hospital in Hwalien, Taiwan. Besides a full schedule of medical and surgical work, he carried the administrative responsibilities of the hospital. They traveled home via Japan where missionary Paul Boschman and pastor Yamada arranged a meeting with the leading doctors of Kobayashi.

Luis Correa, Colombia, will begin his speaking schedule at Turpin, Okla., and Liberal, Kan., on July 18 and will visit Central Kansas churches from July 19 to 22. He plans to be in Chicago on July 23, and visit churches in Indiana and Ohio, July 25-Aug. 2; in Ontario, Aug. 4-11; and in Pennsylvania, Aug. 12-25. He will return to Colombia to become the pastor of the Bogota Church.

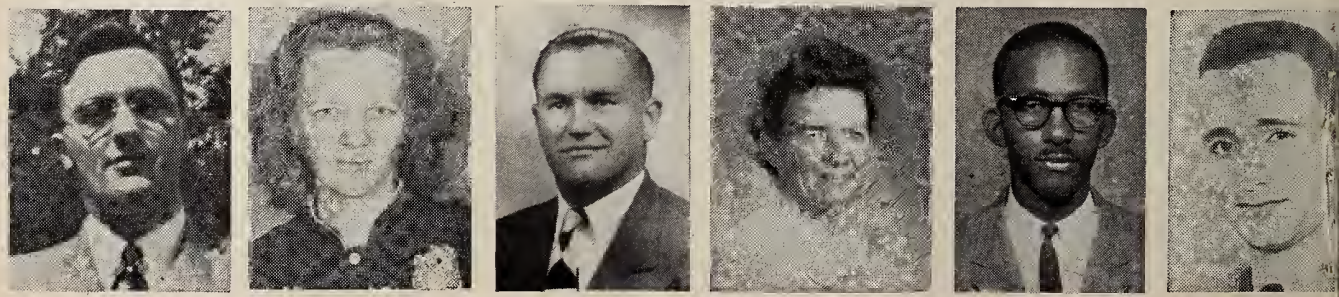
Edgar W. Epp, Prince Albert, Sask., has been serving as superintendent of the Provincial Correctional Institution for Men in Prince Albert since Apr. 1. The institution, which holds adult offenders who have been sentenced to prison for less than two years, operates without firearms or weapons. Trade training and education are part of the institution's treatment program which also includes three minimum security camps where men are helped to take responsibility for their behavior.

Darrell Fast, Henderson, Neb., is a member of the staff of East Harlem Protestant Parish in New York for the summer. Of this ministry he says: "East Harlem Protestant Parish is striving to confront man in the city where he is with the claims of the New Creation in Jesus Christ. This has always been the task of the church and will continue to be, but what makes it revolutionary is the fact that the Protestant Church has been unwilling to do this in the city."

Tina Fehr, Altona, Man., began her furlough from duties as nurse in the Cuauhtemoc Federal Hospital in Mexico at the end of June. She began serving in Mexico under Mennonite Central Committee in 1955 and continued under General Conference Board of Missions appointment since 1958. Her furlough plans include Spanish study at the Spanish Language Institute, San Jose, Costa Rica.

The J. Randall Goerings and Karen Ann Goering, First Church, McPherson, Kan., are at Camp Voloqua, Alberta, doing summer voluntary service.

Henry Goertz, Tabor Church, New-



Peter and Mary Derksen, Ferd Ediger, Tina Fehr, Warren Moore, Robert Ramseyer (Workers).

ton, Kan., attended the interracial workcamp, Waveland, Miss., June 21-July 7.

Eileen Goerzen, Tabor Church, Newton, Kan., is doing summer voluntary service at Pillsbury Citizens' Service Play Corps, Minneapolis, Minn., July 22-Aug. 13.

Diane Hofstetter, Salem Church, Kidron, Ohio, is doing summer voluntary service in Atlanta, Ga.

The Homer Janzens with their family of four children arrived in Canada from India on May 24. He is beginning immediately on medical residency work in Saskatoon, Sask.

Merle Lawler, First Church, McPherson, Kan., is in summer voluntary service in Waveland, Miss.

Paul Lin, Taiwan, will visit Oklahoma churches from July 18 to Aug. 2. After spending Aug. 3 in Newton, Kan., at the central offices, he will speak in central Kansas churches, Aug. 4-9; in Beatrice and Henderson, Neb., Aug. 10 and 11; in South Dakota and North Dakota, Aug. 13-20; in Man., Aug. 22-29; Minneapolis, Chicago, Elkhart and Berne, Ind., and Lima, Ohio, Sept. 1-6. He will then go to Pennsylvania where he will attend Messiah College at Grantham this fall.

Warren Moore, Memphis, Tenn., has accepted a position with the Urban League of Memphis to begin Aug. 1. His responsibility will be to set up a job development program to help unemployed Negro people find jobs. Moore has been serving the General Conference Mennonite Church as race secretary on a half-time basis.

John Pauls was commissioned for India at Morden, Man., on June 13. He studied at LeTourneau College, Longview, Tex. Mrs. Pauls will continue nursing and teaching nurse aides at the Jagdeeshpur Hospital. The Pauls left for the field on June 23.

The Harold Ratzlaffs have just returned from their work at Korba, India, and are now living in North Newton, Kan., where their daughter Mary Ann has been attending Bethel College the past two years. Mrs. Ratzlaff served as the India field treasurer besides being active in literature work and other types of evangelism. The opportunities of the large industrial city of Korba with its reading room gave the Ratzlaffs a large field. They are looking forward to another term in India.

Deanna Schmidt, Grace Hill Church, Whitewater, Kan., is in summer voluntary service at the Woodlawn Church, Chicago, Ill. She is teaching Bible school and helping with recreation.

Donna Sprunger, Salem Church, Kidron, Ohio, is in summer voluntary service at the Institute of Logopedics, Wichita, Kan.

The Norman Bartels are taking a year's leave from the Bethel Church, Hammon, Okla. They will live in Waldheim, Sask., and do itineration.

Mr. and Mrs. Willis Busenitz, Peabody, Kan., will replace the Norman Bartels in the Bethel Church, Hammon, Okla., during the next year.

The Peter Derksens returned to British Colombia from Japan early in July. They have been working at Hyuga.

George Dick, Winton, Calif., with his family will give a year of voluntary service at the Christian Community Center, Gulfport, Miss., while the director, Orlo Kaufman, is on a year's leave of absence. Dick was formerly pastor of the Bethel Church, Winton.

The Walter Dirks family will join the Montana ministry on Aug. 1. They will serve the Busby Indian Church. Formerly he was the pastor of the Bethel (Lustre) Church, Frazer, Mont.

The Ferd Edigers return to Japan on Aug. 12. They will experiment in a witness to some of the city's four million people while working with them at a secular task and supporting themselves.

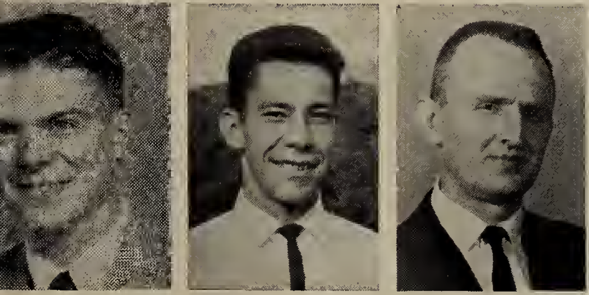
The George Janzens are returning to Japan on Aug. 12. They will replace the Robert Ramseyers in the student ministry at Miyazaki.

The Robert Ramseyers left Japan on June 30. Furlough plans include study at the University of Michigan in the field of anthropology. During their next term they plan to engage in pioneer evangelism in the mountain town of Takachiho which has no organized Christian work.

The Wilmer Sprungers completed their language study in Belgium and planned to arrive in Congo by July 20. They will be stationed at Nyanga where he will teach in a secondary school and Mrs. Sprunger will do medical work.

The Bernard Thiessens will leave on Aug. 12 for Kobe, Japan, where they will work with a small church which resulted from converts made by language students. Kobe is about 600 miles from other centers of General Conference mission work.

The John Zook family has just returned from Congo where Dr. Zook worked in the Tshikapa hospital and Mrs. Zook was a nurse. They will be at home in Portland, Ore.



Wilmer Sprunger
Luis Correa
(Workers);
Peter Ediger
(Ministers)

LETTERS

PROBLEMS OF THE BRINKMAN

TO THE EDITOR: Speaking of standing with Bonhoeffer and others at the brink of Christianity, Martin E Marty says in his May 11 article in *The Mennonite*: "Whoever stands with them at the crossroads is forced to think through all that he has believed. . . . No one can stand at such a place and state clearly all that should be said in a time of great change. . . . No one can speak with complete confidence about all that he stands for."

I respond to this warmly for several reasons. I found evidence of ambiguity and tentativeness in Bonhoeffer's *Letters from Prison*. In places he is enraging, in others completely convincing. More importantly, however, I am sympathetic to Marty's statement because of the very real difficulties one encounters when as a "brinkman" one is asked to give an account of oneself.

Recently my wife and I were visited

by two very kind and charitable deacons from the church we nominally belong to but never attend. They came to ask some clarifying questions, since we had requested suspension of membership, on the grounds that we could no longer give even tacit assent to various articles of this particular church's constitution and, furthermore, that we were vigorously opposed to certain procedures and emphases. We were asked did we or did we not believe in this or that. No simple answers would come. Everything said was tentative, halting, circumscribed with qualifications, and incomplete. Meanwhile we felt ourselves being relegated into certain categories in the fundamentalist scheme of things, which was unsettling, to say the least.

Being in the position of a doubter, a reexaminer, a questioner, a prodder, and a disturber of the peace is socially very awkward when one has at an earlier time been in positions of spiritual responsibility. It is personally amusing to remember the time when one had definite answers to give. This isn't possible anymore. The best one can do is counsel others and oneself to be honest, careful and receptive.

I finish in optimism, nevertheless. Although not really knowing what to think of God or how to speak of Him. There is the strong feeling that He is. I find myself thankful to Him for life, love, faculties and freedom, which is proving redemptive. Eventually, therefore, it may once again be possible to speak clearly and firmly. *Alfred Siemens, Department of Geography, University of British Columbia, Vancouver, B. C.*

THE AMERICAN VACUUMS

Dear Sir: There has been a revolution in the American political scene. Congress has abdicated its functions in at least two spheres: (1) civil rights, and (2) foreign policy.

In the first the American clergy have moved in and at least partially taken over.

In the second the American academic community, with its teach-ins, has moved into a vacuum.

Is this how America's monolithic one-party system is to function in the Goldwater era in which we are now immersed? *Alvin Thiessen, 334 Garfield St., Tacoma, Wash.*

FLOGGING CHURCH MEMBERS

Dear Brother Shelly: This afternoon I received my copy of *The Mennonite* for June 29. As is my custom I glanced through it quickly while I had a spare moment. In doing so, my eye caught the lead news article, "Better Sermons Spurred by Civil Rights," and I took a moment to read it. Since then I have reread it a number of times, and each time I find myself taking very strong exception to some of the points made. I know it was merely a news item; I know it was printed for the general information of our people, and knowing this I am not interested in bawling anyone out, but in spite of these things I still find myself, as I said, taking strong exception to some of the statements.

If today's sermons are better than ten years ago, if more thinking is going into them, I would be more inclined to say "Praise the Lord" instead of saying, "Praise the civil rights movement."

I am deeply disturbed by the statements, "As ministers exercise their right to be outspoken (about civil rights) a new tension is appearing between the pulpit and the pew. . . ." And then "Talk about the modern social struggles forces 'the preacher to be more irritating to his congregation.' " I am not a coward in the pulpit, but as a child of God ministering to other children of God, I have never felt constrained, or seen from the Scriptures where I am to deliberately try to create tension or irritation. My own thinking is simply that if there is ignorance, a lack, or a need, my duty is to work extra hard to make the problems truly understandable and having done so, I have usually found a genuine response from God's people. I resent the implication that they are for the most part wayward, indifferent, and insensitive to needs and problems of right and wrong. I do not agree with all the theology of Dr. Norman Vincent Peale, but I think as ministers and Christians we can learn something from the man for he isn't totally wrong. One thing I think we can learn is that he has a heart for people. Too often today the church has a heart only for issues, for example the civil rights issue. She seems to be so busy trying to atone for past guilt that she is now atoning for it by way of flogging her own members. The church is now so willing to justify every action among non-whites no matter how questionable it may be, but when it goes to her own she has no patience, no sympathy, no tolerance for their genuine weaknesses.

Finally as to the matter of the "religion of assurance having no lasting sustenance," I think this is like most of the article, the statement of a very insensitive man. Maybe I read a different New Testament, but it seems to me that a very large part of New Testament teaching is devoted to giving those who have received Christ as Lord and Saviour, a solid ground of assurance in order that, having that basic need of their souls met, they will be willing and able to be sold out for Christ in His service for others. *David M. Whitermore, Pastor, Grace Mennonite Church, Lansdale, Pa.*

DUTCH SUPPORT FOR KING

The following letter was published in the Dutch Mennonite Weekly *of April 17. E. W. Siccama is the pastor of the Rotterdam Church and V. W. Hilverda is the youth pastor.*

Dr. Martin Luther King, Atlanta, Ga., U.S.A. Dear Brother: The congregation of the Dutch Mennonite Church in Rotterdam (Holland) gathered during the Sunday morning worship service on April 4, is sending you a token of sympathy. We are not able to provide you with an active support for your struggle, but we do want to assure you that we are often with you in our thoughts. We have prayed for you in our church service. May you receive the necessary strength to persist.

Last year Vincent Harding, one of your active supporters also included our congregation in his itinerary to Dutch Mennonite churches. From him we received many firsthand impressions. Also the Dutch television broadcasts devote much attention to the Negro struggle. You are leading the struggle, but you probably will be encouraged to know that people everywhere think about you and pray for you.

Your immediate goal is, of course, the liberation of the Negro population. But you are doing much more and you are doing this for all of us. You are actualizing the truth that the love of Christ is not only a theme for a Sunday sermon. You reveal it as a real power, even a weapon, for both personal and politico-social relationships. With brotherly greetings, In the name of the Dutch Mennonite Congregations in Rotterdam, *E. W. Siccama, J. W. Hilverda.*

So Grandma Bugs You

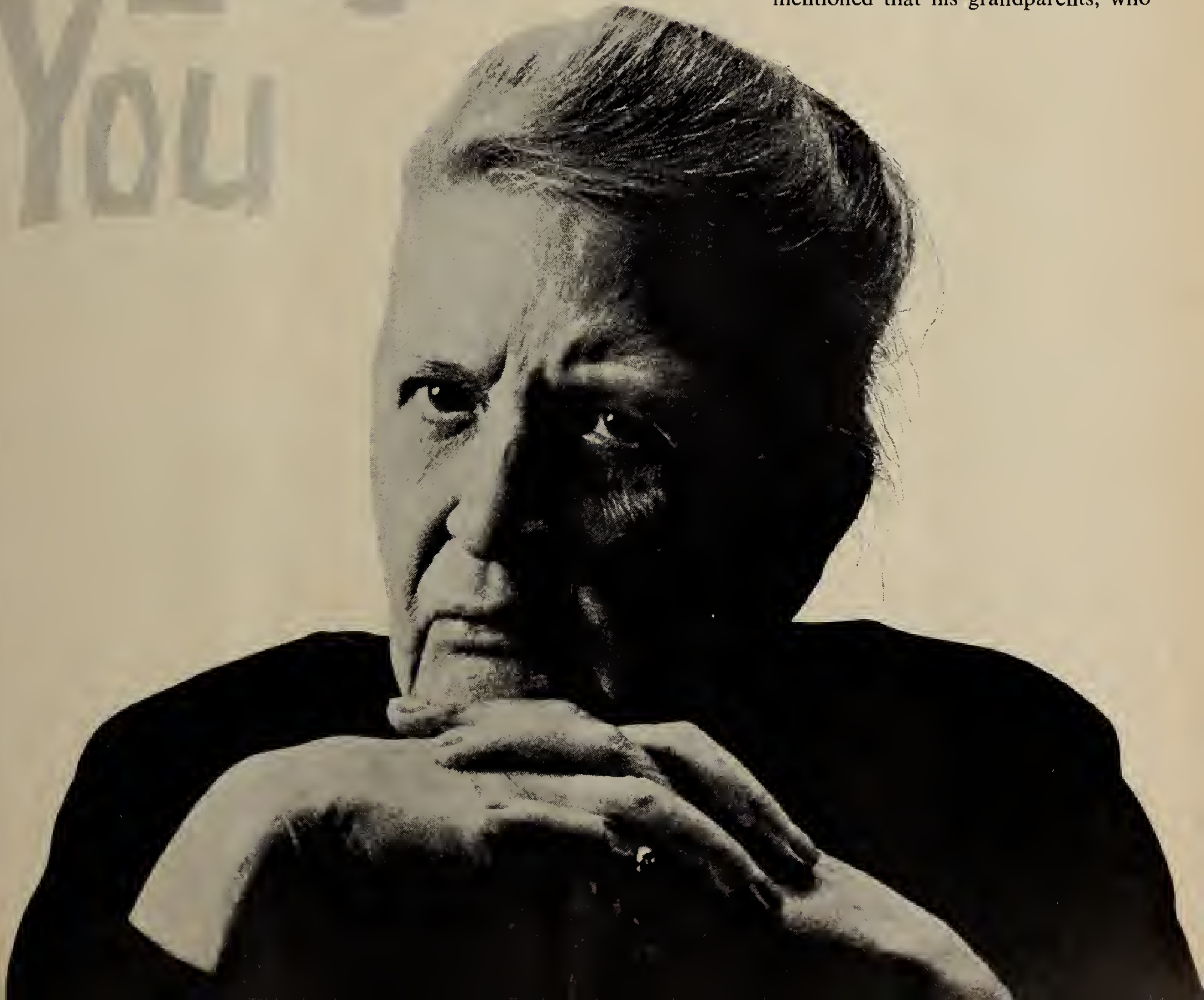
A grandparent in the home requires adjustments for all three generations

Lester A. Kirkendall and
Shirley Newton

Do YOU FEEL like two high school juniors who were overheard in conversation? "I can't stand old people," said one.

The other one agreed, although his answer could have been interpreted as either "Yeh!" or "Yeh?"

Apparently to these young men, "old" had little to do with age in years. "Old" meant adult lack of understanding, or disapproval of the behavior of sixteen-year-olds. This became clear when later the first boy mentioned that his grandparents, who



YOUTH

were past sixty years of age, were coming to live with his family. Was he unhappy? Just the opposite! He seemed quite pleased, because his grandparents weren't "old" like some he knew.

Our feelings toward older people are colored by our pleasant and unpleasant experiences with them. With your Grandpa it has always been good times — picnics, vacation trips — or with Grandma, special treats from the cookie jar. But with the "old lady" down the street (even though she's younger than Grandma and Grandpa) it has been different, especially since an uncaught baseball broke off her best geranium, and your friend's dog trampled her pansies. And even the normal noise young people make she finds intolerable.

Should Grandpa and/or Grandma move into your home, your feelings regarding older people will really get the acid test. Grandma and Grandpa, like the woman down the street will not always feel well, and they, too, may be upset by noise. They certainly won't display unfailingly the patient and understanding disposition to which you are now accustomed.

Having grandparents living in the family doesn't mean trouble necessarily. It does mean, that perhaps, you will need at times to have more patience and understanding than you usually do. Friction between the older and younger members of a family can make life pretty miserable. But suppose there is such friction. What can you do?

What is the problem?

Well, sometime when you are not upset, try to decide what's causing the rub. Are your grandparents or your parents critical and unreasonable, or are you? Is the trouble that your grandparents don't like your friends? Is it that you can't entertain your friends because the parties are too noisy and too long? Are your friends ill at ease around them? Or is it that you sometimes have to stay home with Grandma and Grandpa when they are not well?

Grandparents may be critical of your friends, your actions, your clothes, and you will probably feel like telling them to mind their own business. Perhaps you are just as critical of them but keep it to yourself. Regardless of the cause, you can't help but feel your grandparents are a bother and in the way.

Feeling this way about grandparents doesn't make you happy because you realize it's not a loving attitude. Nevertheless it helps to get this unpleasant thought out in the open and to examine it.

When three generations of one family find themselves rubbing elbows, and not too cordially, there are the viewpoints of three generations to be considered. It can be complicated. First, how do the grandparents, *the older generation,* feel about it? Your grandparents might very well prefer to live some place else and be independent. Some feel that they are invading family privacy, that they are not wanted; they feel apologetic about it and do everything to keep from being a burden. Maybe the reason Grandpa is so difficult is that he is unhappy.

Other grandparents feel that it is the duty of their children and family to take care of them.

Grandparents will come to your home with all sorts of attitudes. Sometimes they will feel as you do, at other times they will disagree completely. These feelings may be the result of years of living with certain ideals and philosophies; other attitudes may be the result of illness, unhappiness over having to depend upon others, or an inability to adjust to aging.

Grandparents (like parents and teen-agers) come in all shapes and sizes, some young in years and some young at heart. In fact some grandparents are so youthful and energetic they hardly seem like grandparents at all. You wonder where they get all their zest and enthusiasm for life.

Parents have problems too.

The *middle generation* viewpoint concerns the parents. Mother and Father may be edgy because you have had a few sharp words with Grandmother. Still they feel responsible for their parents' welfare and care, and want them in their home. Their decision was doubtless made with the awareness that family life wouldn't remain the same. Caring for the older person may leave less time for Mother to bake cookies or sew for the family, or for Dad to play baseball with you in the evening after dinner. Parents may have to give up certain community activities and participate less in school events. The financial picture of the family may be changed.

The third viewpoint concerns *you.* For a teen-ager, growing up is no picnic. You are trying out your adult wings and, like a young fledgling, sometimes you make a successful flight, and other times you hit the ground with a thud. You may sometimes have problems of coordination, and when that happens it isn't pleasant—with arms or feet moving awkwardly and unpredictably. At these times you don't care to be told how *clumsy* or how *stupid* you are, that you are *too young* to understand or that you are *old enough* to know better, or that kids in the "good old days" were *never* such problems.

Yes, the teen years are often mixed-up years, and there are periods of deflated hopes, ideas, and feelings. Right now you are in the trial-and-error process of developing attitudes and a philosophy of life which will guide you during adult years.

And so everyone has problems. You have to make adjustments and so do older people. It's easy for each generation to see its problems, and not those of the other. Someone has said that the only difference between adolescence and old age is that adolescence can be cured. But both youth and old age must be lived with. It takes understanding and give and take on both sides.

Talk with someone

Now having thought all this out, what do you do? You may be able to diagnose the trouble, but unable to devise a cure. Remember the saying, "Two heads are better than one—even if one is a cabbagehead." This is pretty sound advice if you don't take the cabbagehead bit literally.

So, at this point it is probably good to talk with someone. Your parents are the logical persons, but this isn't always possible. Discussions with parents can become emotional outbursts.

This then may be the time you talk with someone else—your minister, the leader of your youth group, an older friend from the church. Or it may be your school counselor, or a close friend who has faced the same problem and learned to live with it.

Someone outside of the family who is not emotionally involved, particularly someone with an understanding of family relations, can usually speak more frankly and see both sides more clearly. For these reasons such a person may be better able to help you. He is less likely merely to sympathize with you, to say that you are right and they are wrong. He may be able to help you see how you can change your behavior so that you can live reasonably happily in a three-generation family.

What might you learn from talking with such a counselor? (And remember, while we are thinking about it, what you learn may apply to aging people outside the family. There are more older persons about than just your grandparents. And too often both the older and younger generations overlook the chance to enjoy and learn from each other.)

But now to think of how the counselor might help with the three-generation problem.

He might help you learn to be more sympathetic and understanding with Grandpa or Grandma. Suppose there is illness. Sharing the responsibility of caring for the ill person with Mom and Dad gives you an opportunity to give sympathetically of yourself. You can develop an understanding of, and consideration for, others. If Grandpa or Grandma is bedridden and requires a great deal of care, you and your brothers and sisters will not get as much attention from Mom and Dad. But maybe you won't notice this if you are busy trying to think of ways you can help Mom in the kitchen, or how you can make the older person's dinner tray attractive.

Entertain Grandma and yourself.

Perhaps you can entertain Grandpa or Grandma, and yourself too, by reading to them some of the stories they or you enjoy. They may especially appreciate your reading a chapter or two from the Bible to them, and discussing its meaning and how the teachings apply to daily living. This can be an enlightening experience for you both.

If you have trouble finding things to talk about with your grandparents, maybe Mom or Dad can clue you in as to their hobbies, special interests, or talents. Show a genuine interest in, and enthusiasm for, their hobbies and their social activities. Praise their accomplishments, and above all don't be guilty of being extra-critical. Don't oppose just to be on the other side.

You will also become more mature with older persons around. Carefree spontaneity is often a part of teen-age enthusiasm. With the added responsibility of grandparents in the home, particularly if there is a health problem, spontaneity may need to be tempered. In order that Mom and Dad can see your brother star in a basketball tournament you may have to give up attending the skating party of your teen-age group. Last minute decisions to attend a ball game or go skating may not always fare so well, though families are usually happy to make adjustments if you cooperate.

You may learn more about the various stages of life and the world in general from being near older persons, within or outside your family.

In spite of all science may accomplish toward lengthening life span, illness or infirmities will come to us all eventually. Aging gracefully is an art. Knowing the problems which older people encounter can help you plan how you will handle the illness, physical changes, and financial problems that will face you in later years.

Have times changed?

One means of passing the culture from one generation to another is by talking and learning firsthand the character and experiences of the older generations. Talking with grandparents, uncles, aunts, or neighbors can be a rewarding experience. You can find out what the "good old days" were like, and contrast them with the way we do things today. Really, have times changed a great deal? or do we just think they have?

Are adolescents any different today from forty or fifty years ago, or do they just get more publicity? Or does the unstable world situation make them behave differently? Some of grandparents' answers may surprise and enlighten you. Approach these conversations with an open mind.

Finally, being understanding and tolerant in working with older persons in the home is a way of repaying your parents for all the care and special attention they have given you. Being cooperative and helpful to other family members will make your parents' life easier, and your home life more pleasant.

With older people living in your home and in your community you have a real opportunity to do some growing. Make the best of it.

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COVER

"You will also become more mature with older persons around." (See, "So Grandma Bugs You.")

CONTRIBUTORS

John V. Taylor, 6 Salisbury Square, London EC 4, England, is general secretary of the Church Missionary Society of the Church of England. His article has been adapted from an address given to the meeting of the Commission on World Mission and Evangelism held in Mexico City, Dec. 1963.

Sandra Liechty, Seifu-So Apartments, Minami Machi 11-1, Miyazaki City, Japan, with her husband Carl, is a short term worker for the General Conference Mennonite Church.

Dr. Lester Kirkendall is professor of family life at Oregon State University.

Paul Erb, Scottdale, Pa., is special field representative for the Mennonite Board of Missions and Charities. He was formerly editor of the Gospel Herald.

CREDITS

Cover, Muriel Thiessen Stackley; 462, Metropolitan Museum of Art; 473, Smith French Kline Laboratories.

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722 Main, Box 347, Newton, Kan. 67114.

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 347, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 991 Fleet Ave., Winnipeg; Robert D. Suderman, North Newton, Kan.

Paul Erb

Bring the books too, especially the parchments" (2 Tim. 4:13, Williams).

In the deep, dank prison cell in Rome Paul had longings. One might have expected him to wish for a softer bed, or for some favorite dish from a Jewish kitchen. He might have wished for a drink from the sparkling fountain of his boyhood Tarsus. And he might have wished for some game to while away his time.

But he didn't. He only wished for a cloak to shield him from the damp chill and then for books! If only he had his books, the weeks in his cell would fly by on wings. With books to occupy his mind and to stir his heart, the tedium of waiting would largely disappear. A few books on the little shelf would well serve as windows into the realms of freedom and light.

But for Paul books were hard to come by and hard to get at. They cost a lot of money, they were cumbersome and awkward to travel with, and they were hard to read under poor light. How a scholar like Paul would have exulted in the abundance and the availability of books which we enjoy today! We can go to libraries and read them there or check them out for longer study. Bookstores and book catalogs flaunt their riches before us. Fliers and ads beg us to do what our soul need implores: buy a book. For none of us that plaintive cry from a dungeon at the edge of the Roman forum: "Bring the books!"

My mind is dull and uninspired. My thoughts run in the old familiar ruts. Trite platitudes and hashed-over formulas hold me in their bondage. I need new ideas, new truth, or at least I must see the old expressed in fresh forms. Where is the master who can lend his mind out to me? Bring me a book!

My soul is hibernating. Shibboleths and dead creedal statements chill me. Words I can say, but my heart is not in them. The things I know I have thought so often and said so many times that they have no power to warm me and to move me. I need someone to stab me wide awake, to stir the embers of my being. Bring me a book!

I am expected to teach and preach to others. Appointments come pressing upon me. Next Sunday treads upon last Sunday's heels. I want to have something to say. I don't want to have it said of my preaching, "The hungry sheep look up but are not fed." I need stimulation, growth, fresh material, effective ways of putting the truth. Bring me a book!

How long is it since I have read a book? How many did I read last year? Hurry! Bring me a book!

Under our summer schedule, our next issue will be August 3.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

80:29 AUGUST 3, 1965

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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Beauty for Peace

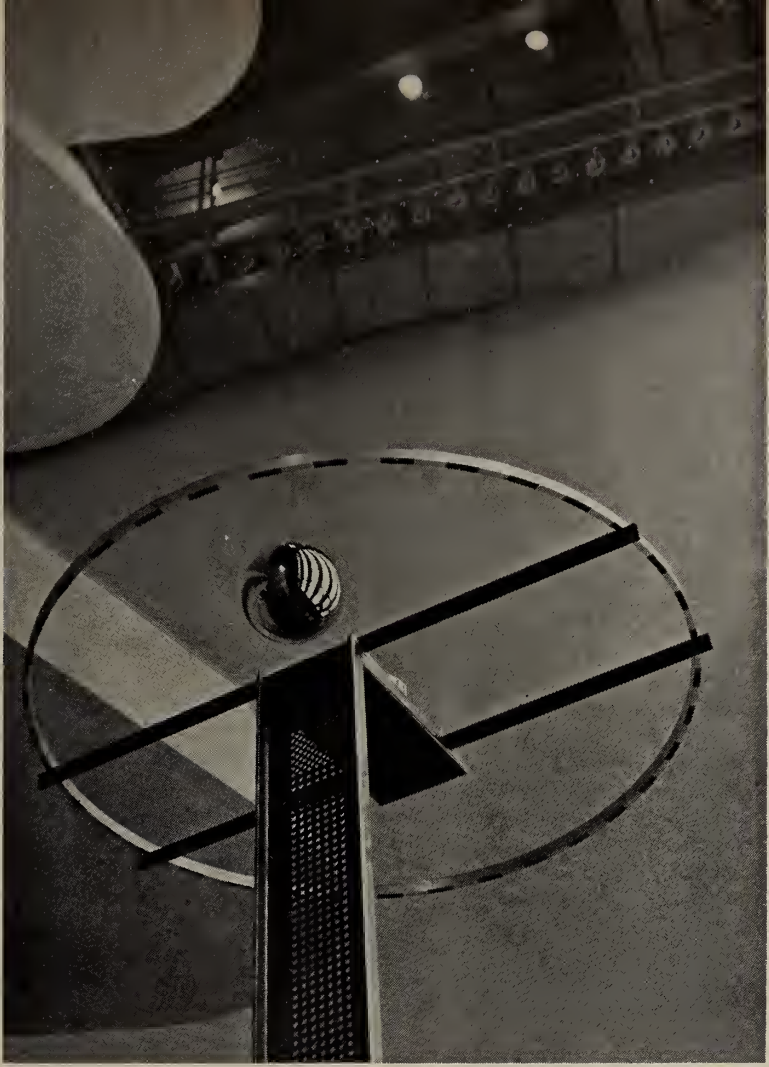
A photo essay about art at the United Nations

Alvin Thiessen

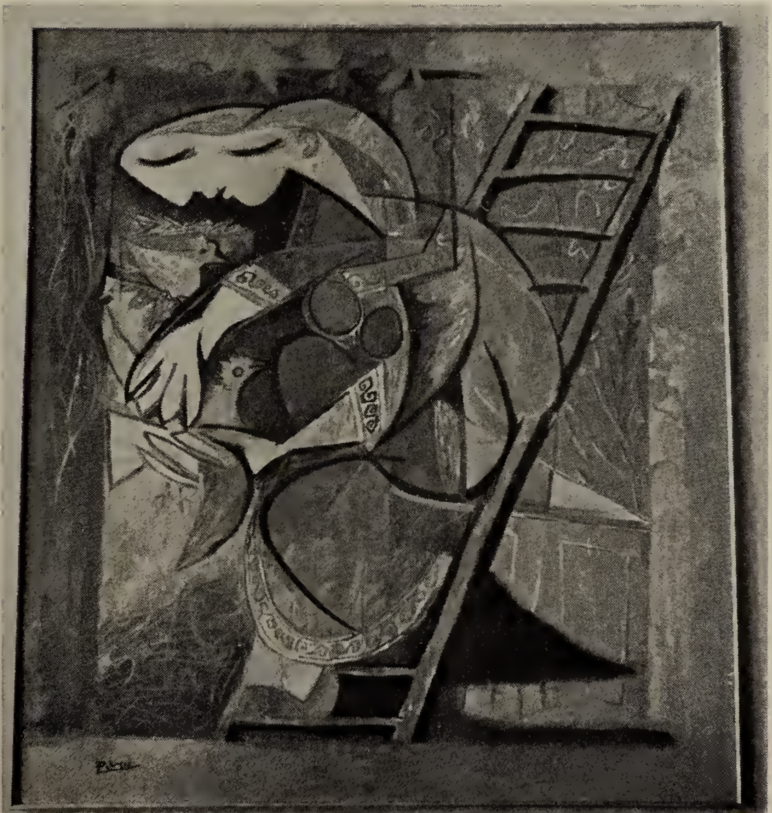
A member of my Sunday school class expressed surprise at seeing so much beauty at the United Nations. Is it not appropriate, I answered, that this symbol of hope should be filled with beauty sent by the peoples of the world, who have twice in this century suffered the scourge of war, and who hope for no repetition of this horror?

Hammarskjold took special interest in the United Nations meditation room (cover). He commissioned the painting by a Swedish friend, Bo Beskow, and he spent many moments alone in the room reserved for prayer and meditation. The room is small, long, narrow, and relatively dark. Here, where only thoughts should speak, one is moved to ponder the infinite depths of the soul. The only illumination comes from a shaft of light from the ceiling, evoking the mysteries of electricity and light. The Swedish iron ore of the altar, upon which the beam of light is directed, was taken from the depths of the earth and is two billion years old. The painting on the front wall, designed for those of all nations and religions, is an example of abstract or non-objective art. The moment you think you recognize something, it seems to become something else, and the mind is carried on into an infinity of space, time, and thought.

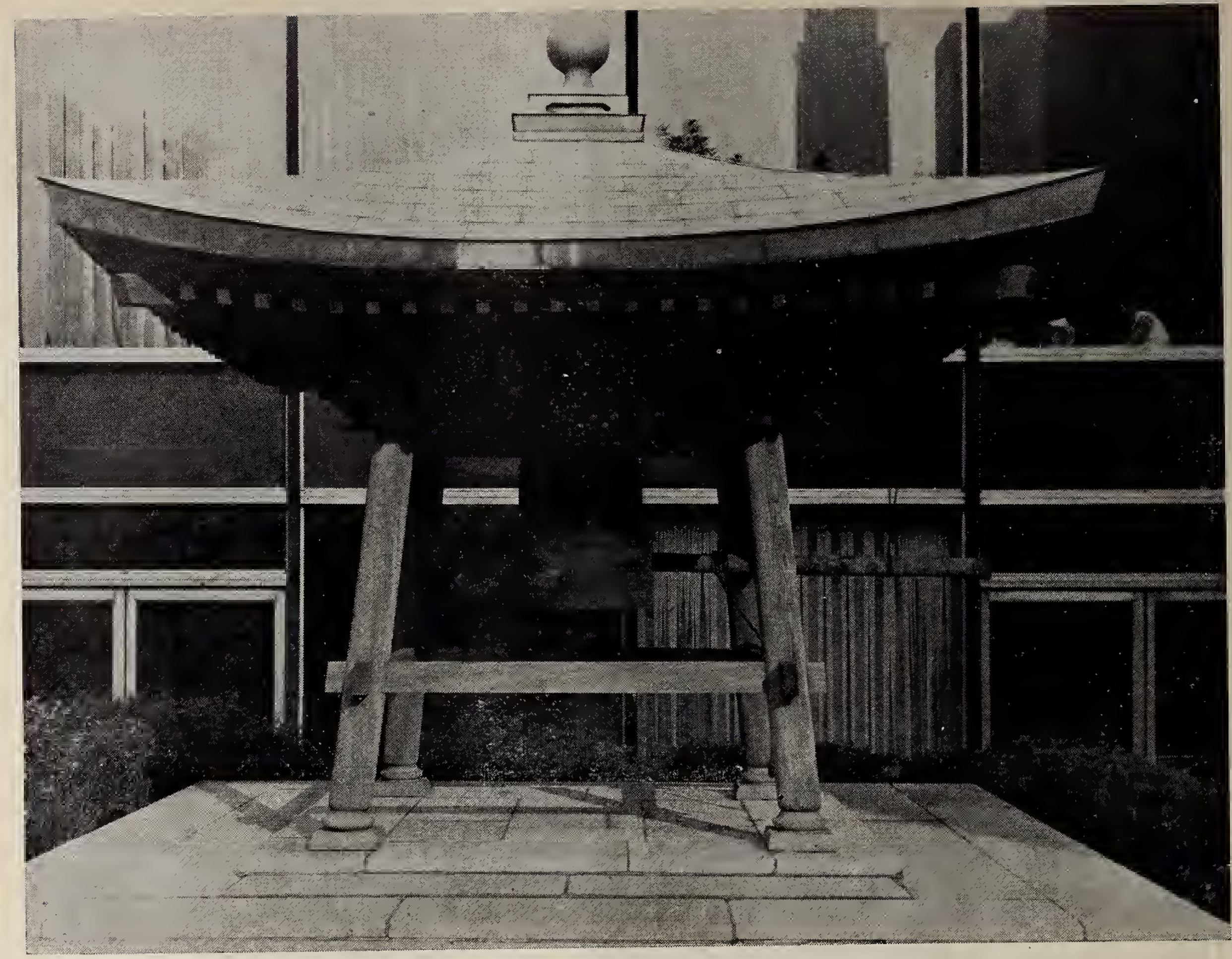
In the Dag Hammarskjold Library (below), itself a work of art, the hand of the late Secretary-General is everywhere apparent. It was he who obtained the bequest from the Ford Foundation. In the heat of the Soviet "troika" attack upon him, Hammarskjold would appear at library planning committee meetings, calm and cheerful, to select drapes or to choose the color of a rug. When selecting art for the United Nations, Hammarskjold kept in mind first, that it should be good art, and second, that the United Nations is trying to do what has never been done before: to prevent an armaments race from degenerating into another war.

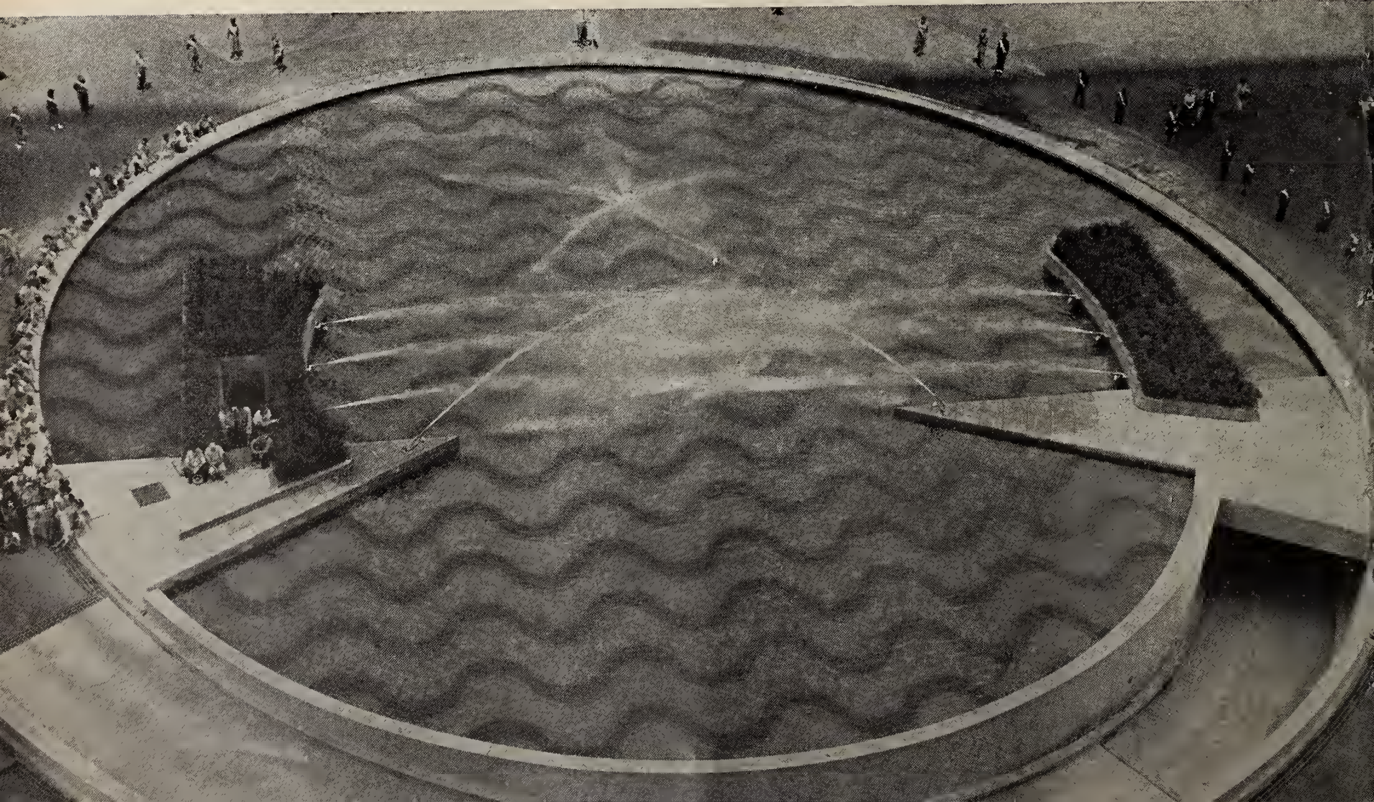


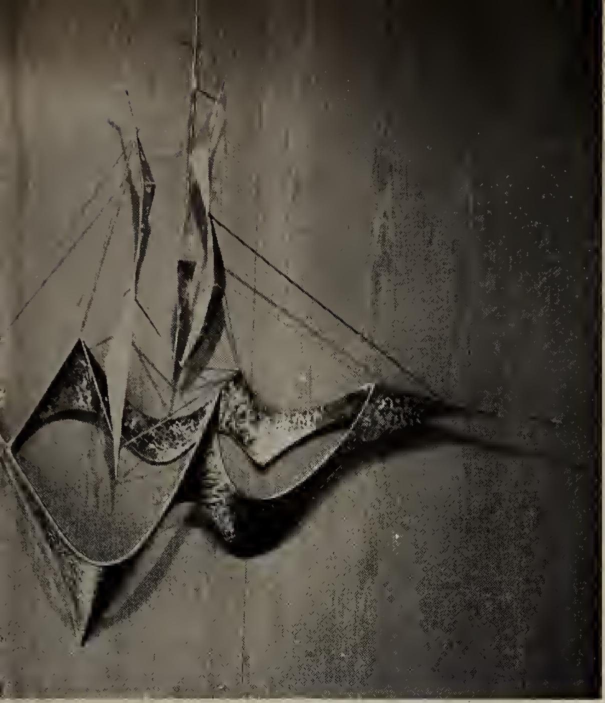
The Foucault pendulum swings back and forth near the front entrance to the General Assembly Building. Though the pendulum appears to rotate every thirty-six hours, it is not the pendulum that rotates, but the building, and not the building only, but the earth. The pendulum presents a startling paradox, a new way of seeing. To avoid repeating our old mistakes, we must break away from conventional ways of thought and try to look at things as they really are. We no longer look at colonial peoples, for example, as "lesser breeds without law," and that is good. Also, some of us no longer believe it is right that the rich man should sit in his castle with the poor man at his gate.

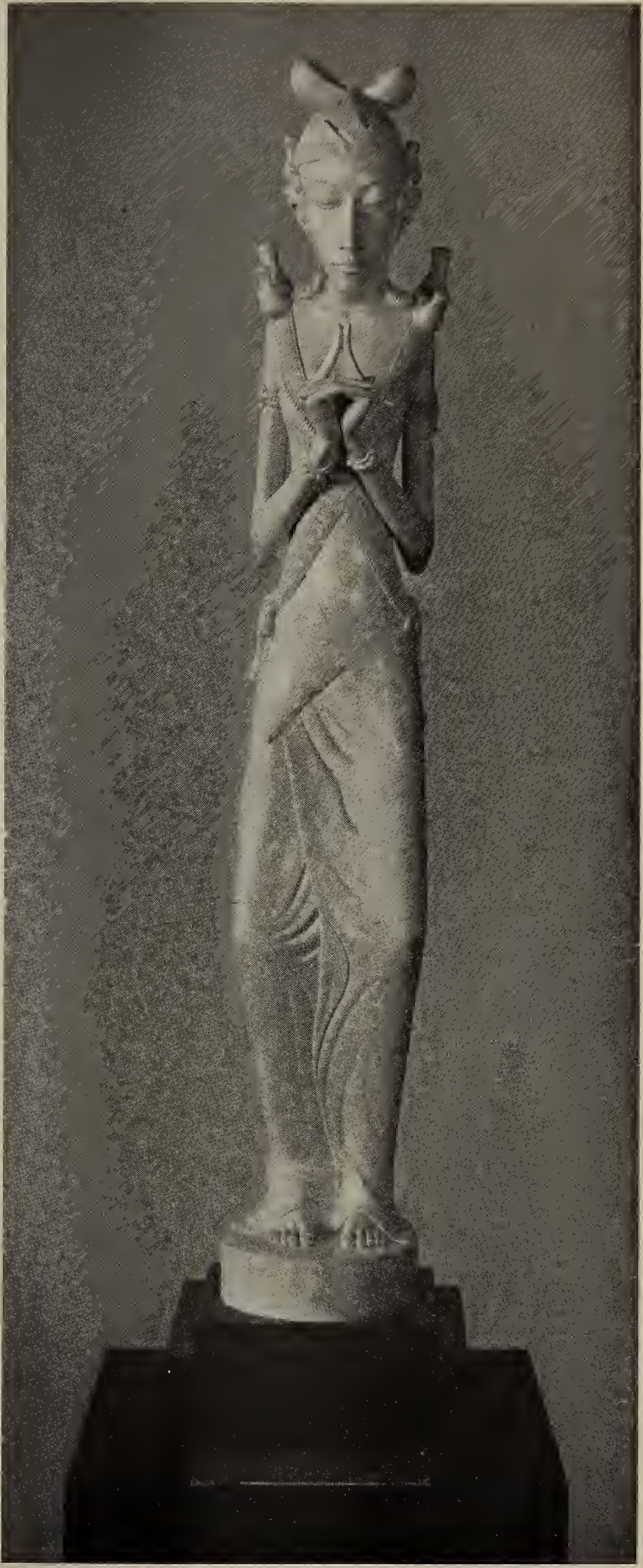


Many people dislike this picture by Picasso in the south delegate's lounge. The eyes of the woman are all over the place. In this way, however, Picasso shows the loving fostering care the United Nations has for the well-being of the world, much as a woman on a farm tends her flock of chickens. Looking closely, we discover that this is not a painting, but a delicate tapestry, woven with infinite patience and skill—a copy of one of Picasso's paintings. It was on display in Köln, Germany, before it was loaned to the United Nations by the Sidney James Gallery in New York City.









The metal work on the wall in front of the Meditation Room, is bent and twisted into what at first appears to be meaningless shapes. After a few moments, however, this piece of scrap iron—or is it bronze?—begins to assume form. Waves of the sea appear. There is a mast and sails. Yes, it is a ship. Now we see birds flying over the sails, and banners on the mast. A ship is a symbol of hope.

The bell in the Japanese pagoda was cast of coins collected by the children of the fifty member states of the United Nations, during its early years. Every year the Japanese people send a silk tassel to pull the stick that rings this bell. The bell has been sounded only once. This was in 1958 when, after a Security Council stalemate, the Middle Eastern powers presented a peace resolution that passed unanimously. It was appropriate to ring this bell of peace; for once, the children of the world were not betrayed.

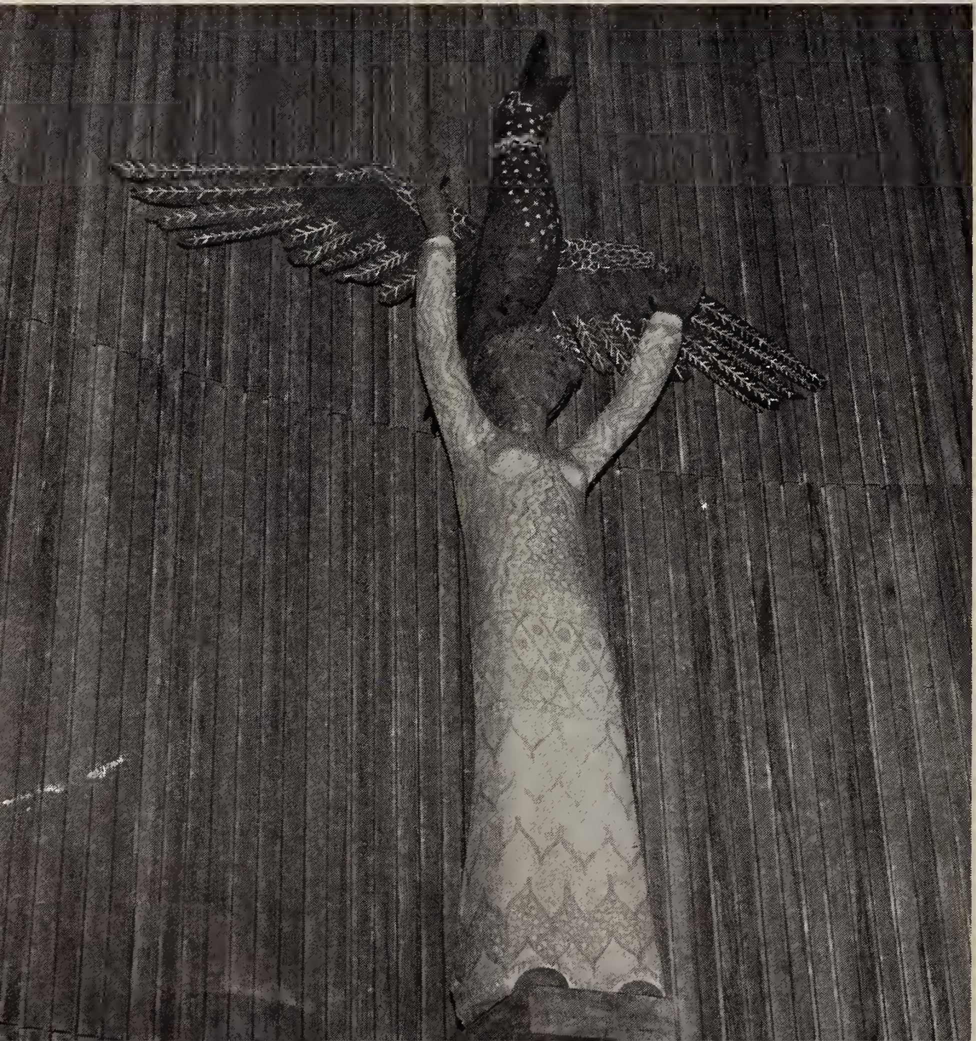
American children donated the fountain. Greek children picked up the black pebbles that have been arranged to form the wave pattern on the pool floor. It is the children's world we are destroying when we betray the cause of peace, throwing billions at the moon when we cannot afford dimes for peace.

Peace is represented by a Balinese *pedanda* (priest) in solemn meditation. It is one of two wooden statues presented to the United Nations by the Indonesian people. Westerners may find this Eastern picture of the human body odd; however, they cannot miss its graceful beauty.

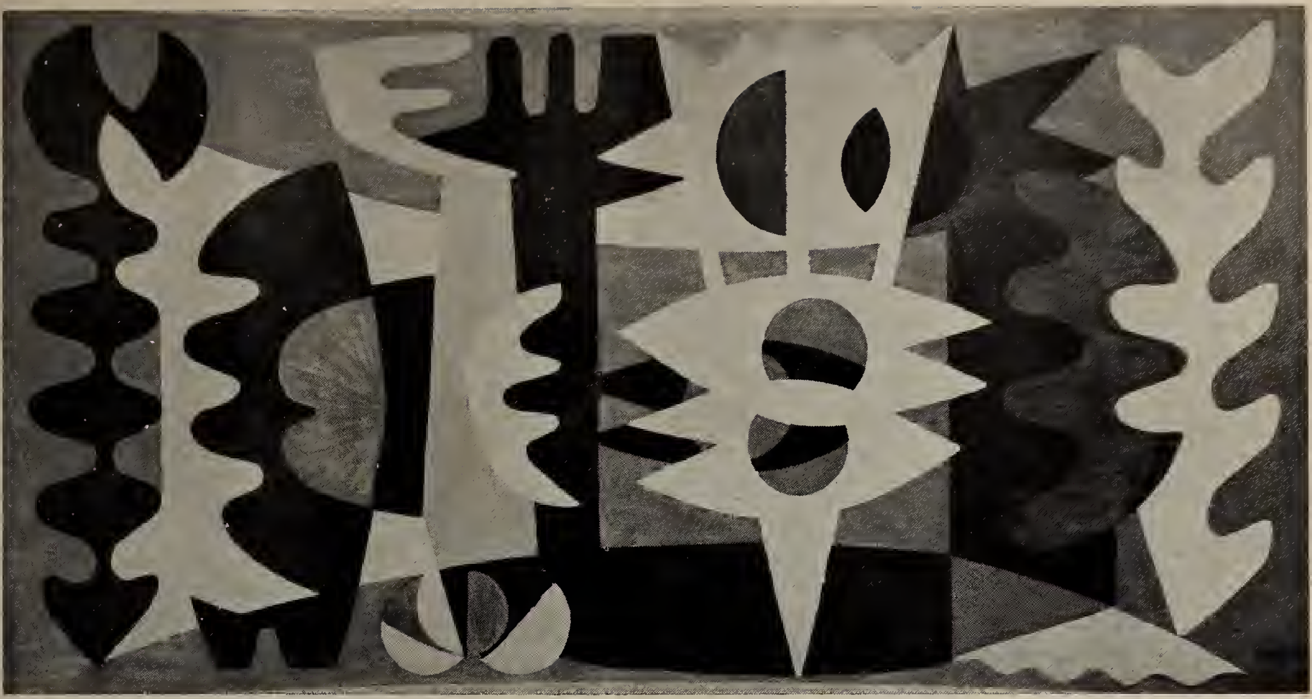
THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

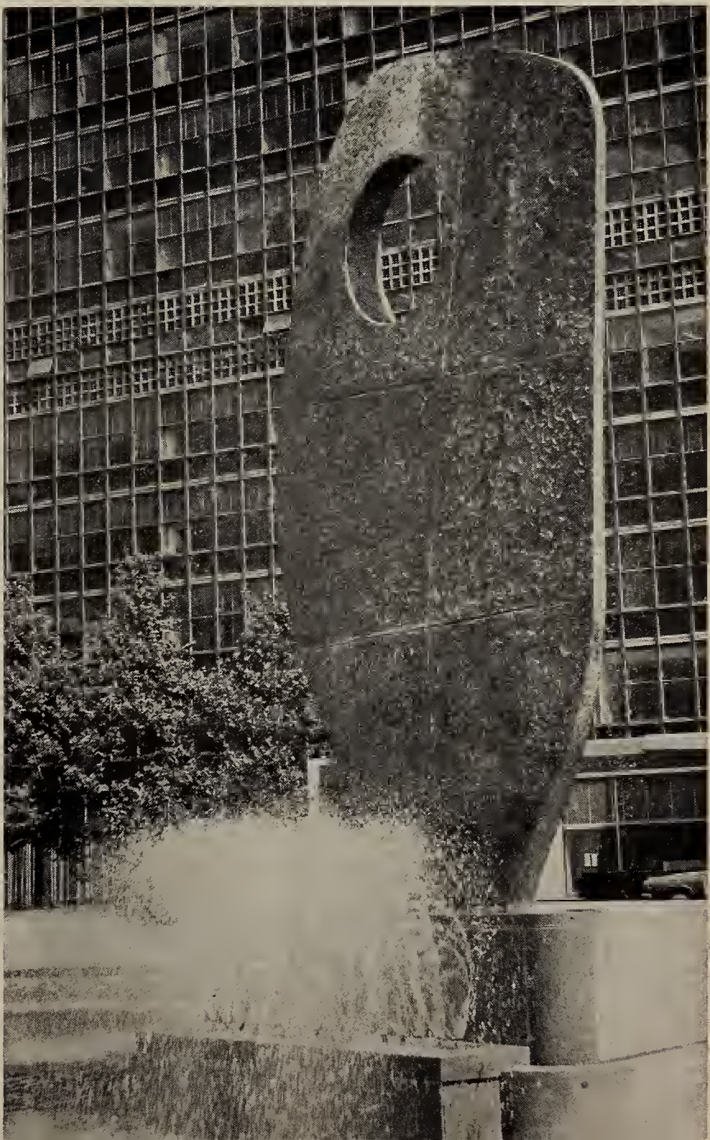
Light plays interesting patterns on an intricate Persian prayer rug in a lounge on the second floor of the United Nations General Assembly Building.

It looks abstract, but it really represents something. Plankton is the microscopic form of life found at various depths in seas, lakes, rivers, and oceans. Here, greatly enlarged as it would be seen through the electron microscope, it drifts across Beskow's fourteen - foot high mural in the Hammarskjold Library. In plankton, so small that its size is calculated in numbers like 10-24, we are confronted with the infinity of space. Man is as far removed from plankton in one direction as he is from the reaches of outer space in the other. The mystery of both is equally unfathomable.



Starcke, a Danish sculptor, carved a teakwood statue nine and one-half feet high for the Trusteeship Council chamber. The council gives a helping hand to formerly colonially-controlled countries until they are strong enough to become independent. Symbolizing the work of the Trusteeship Council, the girl, arms outstretched, holds a large bird finally strong enough to fly away.





The bronze statuary erected in front of the Secretariat building and the Library fulfilled a wish Dag Hammarskjold expressed to his friends shortly before his death. The inscription reads, "To the glory of God and the memory of Dag Hammarskjold, Ndola 1961. Weighing several tons, though hollow, the form has the shape, color, and texture of mountain rock. It stands, twenty feet tall, asking questions and resisting indifference. In its simplicity, its grey-green austerity, and its awe-ful serenity, it dominates the United Nations plaza. It adapts itself to the varying moods of sky and weather, moonlight, and cloudy days, snow, mist, and sleet. This *Single Form* was designed by Barbara Hepworth, the famous English sculptor, a friend of Hammarskjold. She tried to find a unifying idea for the compound of buildings making up the United Nations headquarters; she wanted some artistic focal point to tie together the whole ensemble—a sort of *ein-bildungs* device. The statue is an evolutionary symbol. It shows matter expressing an emergent will and purpose. A friend of Hammarskjold, Pierre Teilhard de Chardin, in his *Phenomeon of Man,* has expressed the same idea in literary form. To cynics and believers alike, this work of art seems to say: "We have not found the answer, / But we are looking for it. / Let not anyone say / We have always had wars, / We always will have wars. / Either war or people must go!"

Respectability is Not Enough

A man who separates himself from other men because he is better than they are will find it difficult to believe that good men also bring evil into the world

Elmer F. Suderman

Two men went into the temple to pray: a Pharisee and a tax collector.

The Pharisee prayed: "God I thank Thee I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get."

But the tax collector would not even lift his eyes to heaven; he beat his breast, saying: "Lord be merciful to me a sinner" (Luke 18:9-14).

Both men told the truth about themselves, at least a part of the truth. By conventional standards, of his day or of ours, the Pharisee was a good man. He belonged to the sect which exemplified the highest type of religion.

The word *Pharisee* probably derives from a word meaning "the separated ones"; one of a Pharisee's primary concerns was to keep himself separated from the mass of men in order to devote himself to a careful study of the law, both of Moses and of the fathers. He wanted the law to be kept pure, to have it correctly interpreted, but he was not so inflexible in his interpretation that he was unwilling to modify it to meet the current situation. His approach is generally considered today to have been a sane and temperate one.

Pharisee commanded respect

The Pharisee was interested, moreover, in keeping the law in his daily life. He separated himself from other men because he wanted to maintain the moral purity of his own life. He strictly observed the Sabbath and kept all the ordinances.

And he did more than was required of him. He fasted twice a week, even though the law did not require private fasts at all. In the same way, his tithing of all that he got, came from his zeal to do more than was required.

The Pharisee, then, was not altogether unadmirable. Indeed, if Jesus' censure and generations of negative meaning did not lie between him and us, we would admire him.

We do admire him when he appears in modern dress, for he is today, as he was in Jesus' day, influential, proper, respectable.

The degraded tax collector

The tax collector also told the truth about himself. He was a sinner. A Jew hired by a Roman tax official to tax those who transported property or who owned land, the tax collector paid a certain amount to the government and then assessed the taxes in his own area. Obviously he assessed far more in taxes than he had to pay. An outcast, despised by his fellow Jews who felt that to pay taxes to Caesar was treason to God, the tax collector was relegated to the same social class as robbers and prostitutes.

Because the tax collector had transgressed against his race and against God, reputable Jews considered him impious, a flagrant offender against morality, and allowed him to hold no office in the Jewish community. In such a situation the tax collector generally became what he was considered to be, a degraded person. No respectable Jew would be a tax collector, and the one praying in the temple was probably everything that the Pharisee was not—an extortioner, unjust, an adulterer, a sinner.

Why, then, if the Pharisee was so decent, if he was all that we usually expect of a man, all that we ourselves aspire to be—committed, pious, respectable, and respected—and if the tax collector was guilty of everything we despise in a man—extortion, adultery, dishonesty, theft—why was the tax collector justified? Should the judgment not be reversed?

Blinded by virtue

While the Pharisee told the truth about himself, he didn't tell the whole truth. He didn't even recognize the whole truth, but Jesus did; and we can—to some extent—if we look at the Pharisee and the tax collector, not through our eyes but through Jesus' eyes.

Seen through our eyes the Pharisee is proper enough, but seen through Jesus' eyes he was self-righteous. He depended upon his own virtues to justify him before God. The Pharisee failed to recognize that human virtue, no matter how zealous, is not enough to justify a man in the sight of a holy God. Even his tithes above 10 percent, and fasts could not make him worthy in God's sight.

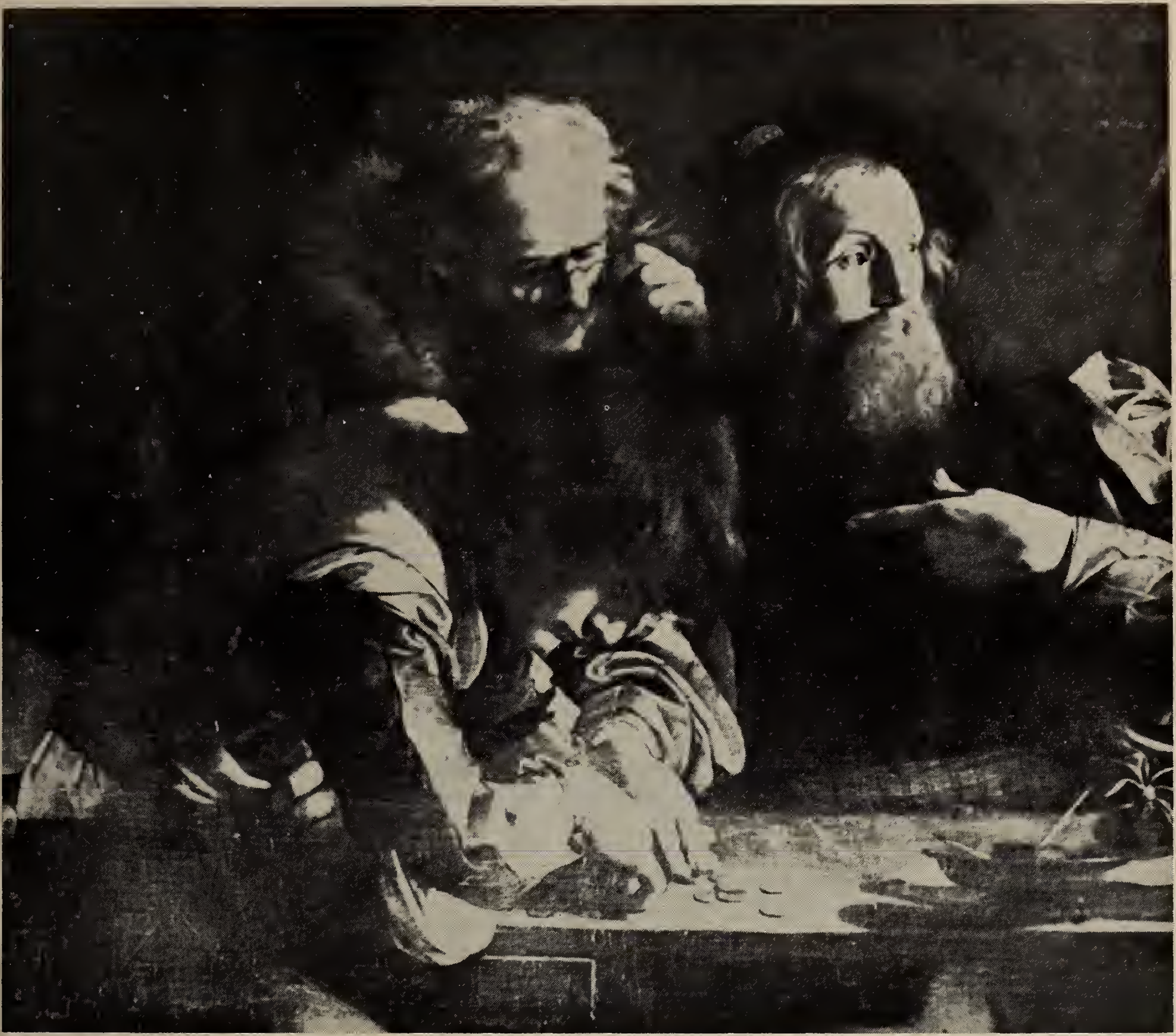
Indeed, his emphasis on his own virtues blinded him to his own sins. A man who reiterates his own goodness when he prays—"I fast; I give tithes"—is not likely to see his pride. A man who compares himself favorably with a sinner—"God, I thank thee that I am not like this tax collector"—will not likely judge himself by the holiness of God. A man who separates himself from other men because he is better than they are will find it difficult to believe that good men also bring evil into the world.

A man who claims God as an ally and as an aid for his ambitions cannot easily see that God is concerned with all men. He who does not feel the need of divine pardon, will not soon be brought to his knees so that God can work through him. If he does not acknowledge the limits of man's wisdom and virtue, he will soon become proud and arrogant, and with the proud and the arrogant God can do nothing.

Pharisees often impede the good

The tragedies of human history, the cruelties, the fanaticisms have been caused not only—or primarily—by the tax collectors, but by the conventionally good Pharisees. The sinner does not impede the Negro's struggle for justice and civil rights as much as the devoted and zealous Christian engaged in a holy crusade to preserve the constitution and the sanctity of private property.

While the Christian may not throw the bomb that destroys a Negro church and kills Negro children, it is the



Detail from "Calling of St. Matthew" by Caravaggio: "The tax collector, on the other hand, knew that he was a sinner."

Christian, not the sinner, who creates the conditions which make it possible for the bomb to be thrown. It was not the tax collectors who crucified Jesus, but the Pharisees.

The tax collector, on the other hand, knew that in God's sight he was a sinner. He had no illusions. He could not plead for justification on grounds of moral excellence, for he knew that he had none. He was saved from the fallacy of depending upon his position, his personality, his ingenuity to be justified. He could find no one degraded enough with whom he could compare himself and still feel innocent.

Purged of his pride and arrogance, sick of himself, ashamed of his corruption, awed by the overwhelming holiness of God, he could only beat his breast and cry: "God, be merciful to me—a sinner."

And this cry marked the beginning of his return to health; by this cry he was justified.

What is our attitude?

We go to church every Sunday, most of us. With what attitude do we pray? Do we pray with self-satisfaction, boasting to God of our virtues, depending upon our inherent excellence to justify us? Do we look censoriously at others who are not as respectable as we are, assuming that God will reward us because we are here?

Or do we depend upon God's mercy and grace, poignantly conscious that divine goodness is often in conflict not only, nor even chiefly, with obvious human evil, but also with our own human goodness with its ambivalent mixture of high ideals and self interest? Do we become aware of our failures, our compromises, our expediences, aware that God's burning holiness makes our righteousness look puny?

The Pharisee easily forgets that "in God's sight no man living is justified" but the tax collector is aware of this uncomfortable truth.

The Chulupi warrior, brother of the dead woman, exhorted his brothers not to speak to him of revenge, but only of reconciliation and comfort

On The Knife's Edge

Walter Rennert

Thursday morning, October 28, the telephone rang. And for thirty minutes I listened as an excited Chulupi Indian told me about what was presumed to be a murder at the Halbstadt mission station. He asked me to come over, since Missionary Gerhard Hein had gone away with his family. A few minutes later, Peter Derksen, the colony leader, also asked me to come immediately. And so without delay I set out with Don Alberto, a Chulupi.

On the mission station we found great excitement. On Monday a seventy-year-old woman had gone into the woods for fire wood; she did not return. On Wednesday morning she was found dead about 600 yards from the mission station. Near her on the ground some people thought they saw a blood trace.

They wrapped her body in a blanket and buried it.

But the matter was not finished. An evil suspicion rose in some Indians. The woman could not have been lost; she lay in an open field, and the station is on the same camp. Discovering blood traces, and hating the Mennonite owner of the field, they concluded that the woman was shot by the Mennonite.

Some thought they had heard a gunshot from that direction on Monday.

While they told me of the event, one man full of bitterness said: "I have been looking for this man, but, of course, he scampered off. He will not escape revenge. We are waiting to hear what this woman's brother is going to say when he returns from work on Friday."

The situation looked bad. All were perturbed and held together as one man. I saw that nothing good could come of this furor.

"What will happen now?"

They asked me and I asked them. They told me about many bloody massacres in the past between themselves and the Bolivians or Argentines. They told about endless deeds of vengeance back and forth. Many could vividly recall these massacres. The thought of a similar feud with the Mennonites worried me.

Leading church members did their best to find a peaceful solution. I read on their faces and in their eyes the inward cry for justice and peace.

And so I said, "If the woman was in fact killed, we must have a complaint based on clear evidence."

Those who found the woman dead stepped forward immediately.

I asked, "Where was the wound?"

They pointed to the chest.

"Did you remove the clothes and see the spot where the bullet entered?"

"No."

"Then we should all go and convince ourselves," I said.

We went right away and dug up the corpse. We examined it carefully. Several times they turned it around and cleaned some dirty spots until the body was completely clean. But we could discover no trace of blood either on her clothes or on her body, much less a wound.

I was greatly relieved, until somebody said, "The wound closed again and cannot be seen any longer."

Another person said, "She has been killed."

And a third: "She was caught with a lasso and strangled."

Other possibilities of violent death were added.

While we discussed the possibilities of a natural death, we heard some men grumble about the Mennonites. They maintained their previous opinion and openly showed thirst for revenge. For the most part, these were Indians who had joined us only a few weeks ago; they had had little previous contact with other mission stations.

Discussing the problem with Mr. Derksen, I felt it necessary to clarify our position in a meeting with all Indians of the village. On Saturday evening, we made it clear in a three-hour conversation that whether the guilty person was a Mennonite or an Indian, we would strive for justice and punishment. A solemn atmosphere characterized the whole meeting. The majority had drawn back their accusations on Thursday at the open grave. Though the cause of death will probably remain unclarified, Mennonites and Indians again declared openly their readiness for peaceful cooperation and understanding.

The existing tensions certainly were not unfounded, but I am not sure that we Mennonites were the only ones to blame. In our relationship with the Indians, however, we should not underestimate their sense of honor and their sensitive pride.

We can also see reason for joy and thankfulness in this incident. In the critical moment, while we were examining the corpse, the majority were led by common sense. They soon recognized the motives of the agitators and took a clear position against them.

At the end of the Saturday meeting, the brother of the deceased woman gave the decisive and final word.

"Dear Brethren!" he said. "If somebody still wants to come to my house about this matter, I will tell him: 'Keep off and don't bother me with it. I do not want to say one word with you about it.'

"But if somebody wants to come to me and bring God's word and tell me something about reconciliation and peace, and comfort my hurt and mourning soul, he is welcome!"

This statement was made by a man famous in his tribe for having given the signal for many successful campaigns. He is a man known for his courage, a man who has confessed that he killed twelve enemies in one day.

The day before he made his statement, the agitators had appealed to his honor as a warrior hero. He had silently put a long knife behind his belt and left to revenge his sister's death. But he fell on his knees on the way, turned back, and decided to go a new way.

In voicing his decision before the assembly, he spoke for almost all of those assembled.

Lengua Indians going to a Mennonite Church in Paraguay: "Though the tensions exist, Mennonites and Indians declared their readiness for cooperation."

NEWS

Christian Testimony Sharpened by Conference at Estes Park

July Meeting Probes Death Penalty, War, Unity, and Renewal

Mennonites swarmed over Colorado during the second week of July. It was the thirty-seventh triennial session of the General Conference Mennonite Church. And it was the biggest yet.

It was the first time for Mennonites to meet in a resort area, but this did not seem to deter attendance. Adding a special note of enthusiasm to the program was a simultaneous youth convention that involved 500 young people.

Capital punishment, Vietnam, church unity, evangelism, church renewal, and Bible distribution were among the items considered by the delegates.

A statement on capital punishment was presented to the Bluffton, Ohio, sessions in 1959. Supporters of a resolution on the death penalty retreated in the face of vocal opposition. They returned to the 1962 Bethlehem, Pa., conference with a resolution asking the district conferences to study the Christian attitude. By this time a number of district conferences had already adopted resolutions against capital punishment. Others followed after Bethlehem.

With the battle won on the regional level, the Peace and Social Concerns Committee brought a statement to the Estes Park Conference. It had earlier been published in *The Mennonite* (April 27).

Few voices were raised against the statement which said, "Since Christ through His redemptive work has fulfilled the requirement of the death penalty, and has given the church a ministry of reconciliation, and in view of the injustice and ineffectiveness of capital punishment as a means for achieving the purpose of government, we express our conviction that its use should be discontinued."

The resolution passed with a vote of 1463 to 102. The same statement will be voted on by the Mennonite Church when it meets in Kidron, Ohio, during the last week in August.

Vietnam received even closer attention. The conflict in southeast Asia must certainly be called war by now, though no one can remember just exactly when it changed from a local skirmish to a baby world war. But war it is. In 1953 the General Conference said at Portland, Ore., that war is sin. Is Vietnam sin?

Probably, agreed the Estes Park delegates, but what can Mennonites do about it? And even if they can do something, should they?

After a creative discussion, the delegates passed a resolution by a vote of 1041 to 195 to urge for negotiation of the Asian conflict. They also asked for reduction of the military campaign and an increase in economic aid to the Mekong Delta.

The strongest passage in the statement called for the initiation of "negotiations for a united Vietnam arrived at by an internationally supervised system of self-determination without insisting strictly on our preference of a political, social, and economic order."

Church unity received a short debate. After fifteen minutes and one reading, the delegates voted to take steps toward "more adequate . . . oneness in Christ" with other Mennonite groups.

The move for cooperation was not limited to Mennonite bodies. "Fraternal and inter-church relations with non-Mennonite churches and inter-church agencies" was also mentioned.

The lengthy resolution was passed without opposition in a voice vote. No major objections were voiced in the discussion. Some delegates thought Mennonite union, though inevitable, should not be rushed.

The resolution called for the formation of an interchurch relations committee to meet with other groups and study ways of achieving common goals.

Through discussions with other groups the committee will provide situations in which "a more confident understanding and awareness of each other's objectives and programs can be realized."

In a statement on the proclamation of the gospel, the delegates called on the General Conference to seek "new forms of evangelism and outreach to meet the demands of a changing society and world." The resolution presented by the Board of Missions also asked for "a new unity of all Christians to embody and invigorate our response to the primacy of evangelism."

Church renewal was thrown into the arena of debate by J. Lawrence Burkholder who spoke twice to the sessions. He suggested that most churches have unworkable organizations, inadequate for decision-making and change. Burkholder is a professor at Harvard Divinity School.

"The church exists to serve the world," he said. "It does not exist to assemble people for meetings."

He asked that rural churches give more attention to preparing young people for missionary life in the city. Since most youth will eventually move to the city they should be prepared to serve as the base for house-church congregations in the city.

The one hundred and fiftieth anniversary of the American Bible Society was recognized in the presence of John H. McCombe, Jr., associate secretary of the American Bible Society. He reminded the group of the population explosion and the increasing need for Bibles. Seven out of eight Christians in the world today do not have a Bible.

In the closing moments of the session a resolution on the civil rights movement was introduced. It asked for an earnest searching of the "will of God with reference to participation in the Freedom movement, prayerfully respecting those whose search leads them into direct involvement, and always seeking to bring the reconciling power of the gospel to bear on human problems."

ELECTION RESULTS

The following persons were elected at the General Conference sessions at Estes Park in July. Asterisk indicates reelection; year indicates date of expiration of office.

President

Walter Gering, pastor, First Church, Normal, Ill., 1968*

Vice-president

Henry Poettcker, president, Canadian Mennonite Bible College, Winnipeg, 1968*

Secretary

Arnold Nickel, pastor, Eden Church, Moundridge, Kan., 1968

Board of Business Administration

Marvin Ewert, administrator, Bethel Deaconess Hospital, Newton, Kan., 1974

Erwin C. Goering, assistant to the president, Bethel College, North Newton, Kan., 1974

Howard Raid, professor of economics and business, Bluffton College, Bluffton, Ohio, 1974*

Elvin R. Souder, attorney, Souderton, Pa., 1971

Board of Christian Service

Leo Driedger, instructor of social science, Canadian Mennonite Bible College, Winnipeg, 1974

Edgar Epp, superintendent, Provincial Correctional Institute, Prince Albert, Sask., 1974

Esko Loewen, dean of students, Bethel College, North Newton, Kan., 1974*

Vern Preheim, associate director of overseas services, Mennonite Central Committee, Akron, Pa., 1974

Board of Education and Publication

Harold Buller, chaplain, Mennonite Deaconess Home and Hospital, Beatrice, Neb., 1974*

Marian Claassen Franz, writer, Chicago, 1974

Elmer Richert, president, Rosthern Junior College, Rosthern, Sask., 1974

Menno Schrag, editor, Mennonite Weekly Review, Newton, Kan., 1974*

Board of Missions

Peter Ediger, pastor, Arvada Church, Arvada, Colo., 1974

Leland Harder, professor of practical theology, Mennonite Biblical Seminary, Elkhart, Ind., 1974*

David P. Neufeld, executive secretary, Conference of Mennonites in Canada, Winnipeg, 1974*

Ward W. Shelly, pastor, Calvary Church, Washington, Ill., 1974*

Mennonite Biblical Seminary Trustees

Arnold A. Epp, pastor, First Church, Newton, Kan., 1974

Olin A. Krehbiel, pastor, Salem-Zion Church, Freeman, S. D., 1974*

Gordon M. Leichty, businessman, Berne, Ind., 1974

Program Committee

Irvin E. Richert, pastor, West Swamp Church, Quakertown, Pa., 1974

Schowalter Foundation Trustee

William T. Snyder, executive secretary-treasurer, Mennonite Central Committee, Akron, Pa., 1971

NEW CONFERENCE CHURCHES

The following congregations joined the General Conference Mennonite Church at the Estes Park sessions. The twelve churches have a membership of 936. Membership and name of pastor are listed for each congregation.

Altona (Man.) Church, 59, Henry V. Friesen.

Bethany, Virgil, Ont., 171, David Janzen.

Bethel, Hammon, Okla., 99, Norman Bartel.

Charleswood Bethel, Winnipeg, 44, Cornie G. Rempel.

Columbus (Ohio) Church, 41, Glenn Esch.

Ebenezer, Abbotsford, B. C., 175, Jacob Tilitzky.

First, Phoenix, 21, Donavin Diller.

Grace, Steinbach, Man., 99, G. S. Rempel.

Hamilton (Ont.) Church, 32, H. W. Enns.

Mount Royal, Saskatoon, 76, Waldemar P. Regier.

North Hill, Calgary, 93, Jacob A. Nickel.

Prince of Peace, Richmond, B. C., 26, W. J. Klassen.

A CONFERENCE STATEMENT

The War in Vietnam

At its Estes Park sessions on July 15, the General Conference Mennonite Church approved the following resolution.

We, the delegates to the thirty-seventh triennial sessions of the General Conference Mennonite Church are deeply grieved over the course of action being pursued in Vietnam. We note the statements made by other church and religious bodies such as the Mennonite Central Committee in its letter of June 2, 1965 to the President of the United States, the Church of the Brethren in their resolution adopted by the 1965 Annual Conference, June 22-27, and the Fellowship of Reconciliation in its April 4, 1965 advertisement in the *New York Times.* We are in general agreement with their call for reappraisal of the United States government policy in Vietnam. "We believe that war is altogether contrary to the teaching and spirit of Christ and the gospel; that therefore war is sin" (Christian Declaration on Peace, War, and Military Service," General Conference Mennonite Church, Portland, Ore., Aug. 22, 1953).

We recognize that many countries, including the United States, share responsibility for the war in Vietnam, and we abhor the subversion and aggression of the communists in Vietnam. In the first place, we call on the United States government and the other governments involved immediately to halt and disavow the bombing of noncombatants, the torture of prisoners, and other such acts of war which are particularly abhorrent even to many in the general public, and which seriously damage relationships to the peoples of Asia.

Furthermore, as a conference, we appreciate the efforts of the United States government to negotiate a settlement and urge that it continue to explore every possible means to end the war. Acknowledging the complex nature of the problem and the ambiguities involved we would propose consideration of the following steps:

Use the United Nations and agencies of government neutral to the conflict in negotiating and controlling a settlement of the war.

Use the reduction of military acts and increased economic aid to demonstrate our good faith and sincere desire to end the conflict. We believe that intensified and increased economic development in the Mekong Delta would contribute to the resolution of the total southeast Asian problem.

Initiate negotiations for a united Vietnam arrived at by an internationally supervised system of self-determination, without insisting strictly on our preference of a political, social, and economic order.

We have committed ourselves as a church to expand our aid to Vietnam through the agencies of the national churches there. We are urging the congregations of the General Conference Mennonite Church to:

Study the situation in Vietnam and discuss the issues involved in their congregations;

Communicate our spiritual and moral concern for Vietnam to the public, and to stimulate others to study and express their concern over Vietnam;

Support faithfully by prayer and through gifts the expanding work of the Mennonite Central Committee in Vietnam;

Continue in prayer that the government leaders involved will be given wisdom and understanding to fulfill their responsibilities and that peace will come to Vietnam; and

Pray for the welfare and safety of all Christian workers in Vietnam, including our own, and especially for Daniel Gerber, Dr. Eleanor A. Vietti, and Archie Mitchell, who are being held captive by the Vietcong.

Russian Baptists Visit Kansas Churches Plan for Mennonites to Meet in Moscow

"Why do you always ask us what the churches in the Soviet Union cannot do?" Michael Zhidkov, one of the pastors of the Moscow Baptist Church, asked a questioner in Kansas recently. "Why don't you ask us what we can do?"

He later told an audience at the Lone Tree Church near Moundridge that the churches in the Soviet Union do face certain limitations. "But they have the opportunity to preach the gospel in spite of these limitations," he added.

Zhidkov was one of five Baptists from the Soviet Union who visited Mennonite and Baptist groups in Kansas on July 1 and 2. They came to this area from Miami, Florida, where they had attended the Baptist World Congress, which had attracted 20,000 Baptists from all over the world. Two of the visitors—Anatole Kirukhansev, pastor of the Leningrad Baptist Church and Ivan Motorin, chairman of the Moscow congregation and staff member of the All Union Council of Evangelical Christian Baptists—were elected to the Baptist World Alliance executive committee at Miami. The other two members of the delegation were Klaudia Pillipuk, a secretary for the All Union Council, and Leonid Tkachenko, music director of the Moscow church.

The service at the Lone Tree Church—the largest meeting house of the Church of God in Christ, Mennonite—resulted in one of the most fruitful encounters between the Russian Baptists and the Mennonites. Both groups were obviously delighted by the similarity of their views on such subjects as salvation, repentance, and church discipline. Church of God in Christ representatives came from as far away as Oklahoma and western Kansas for the meeting.

Public meetings were also held at the Alexanderwohl Church, Goessel, and the Durham Baptist Church. The total attendance at the three public services was approximately 1500.

Both the afternoons and part of the second morning were devoted to smaller group discussions. Mennonite and Baptist ministers and college personnel from the area, staff members from several of the Mennonite conference offices, a few local businessmen, and MCC representatives were invited to these sessions. Mrs. Pillipuk met with local women's groups simultaneously.

Motorin, spokesman for the visiting delegation, indicated that the Baptists were having increasingly close relations with the Mennonites in the Soviet Union, especially with the Mennonite Brethren. He said he had visited Mennonite groups in Tomsk, Omsk, and several other communities since his visit to the United States last year and had brought them greetings from their North American brethren.

The Baptists are open to receiving both the "church" Mennonites and the Mennonite Brethren, into their fellowship, but they are also concerned about helping to bring about a reconciliation between the two Mennonite groups, he pointed out. The Baptists are hoping to arrange a meeting with Mennonite leaders in the near future to discuss various problems and to possibly lay the groundwork for even closer ties.

"The Mennonites are not only your brothers, they are our brothers, too," he emphasized. "We are not advocating that all Mennonites become Baptists, but we do want their spiritual fellowship."

Motorin was critical of individual Mennonites in North America who write letters to Mennonites in the Soviet Union discouraging them from relating themselves to the Baptists or other Mennonites. He said, however, that the Baptists would welcome representatives from North America to their proposed meeting with the Soviet Mennonite leadership. The men meeting with the Russian delegation felt, however, that it would be best for North American Mennonites not to get involved in the Russian Mennonites' decision because the leadership here is too unfamiliar with the circumstances in the Soviet Union.

Motorin said that the Baptists would be pleased to receive a return visit from North American Mennonites, even if it was not in connection with their meeting with the Russian Mennonite leaders. He promised that if a Mennonite delegation came to the Soviet Union, the Baptists would attempt to arrange meetings with Mennonite leaders.

Speaking about the differences between the Russian and North American churches, Zhidkov suggested that for Americans the problem was how to identify a Christian from the rest of the people. In an atheistic society, on the other hand, a person gains nothing whatsoever from being a Christian. In the latter case, only those who really feel a need for Jesus Christ turn to Him.

Zhidkov used the illustration of a stove to make his point. In a stove on which all the doors are open, there is a poor draft and the fire burns poorly. This is symbolic of the church in America. In a stove on which the main door is closed, however, the draft is good, and the fire burns hotter and brighter. This is a picture of the church in a more controlled situation.

"Although the communists are atheists," he explained, "we have a constitution which grants us the freedom to believe and to communicate with other believers."

Mrs. Pillipuk began her talks to the women by telling of her own conversion experience and her work at the Baptist headquarters in Moscow. She then told about the women's work in Soviet Baptist churches. (Eighty percent of the Baptist church members are women.) The churches have no women's organizations. But women do serve as ministers and deaconesses. They also help with visitation. She felt that a woman's greatest task is to raise her children in a Christian atmosphere in the home.

Leonid Tkachenko's full-voiced baritone solos were as helpful as any of the discussions in lowering some of the barriers separating the Russians and Americans. He sang at several public meetings and also for smaller groups. At Newton, much to the delight of the audience, he sang a series of Russian religious and folk songs for the ladies who had prepared a meal for the group.

In Moscow, Tkachenko directs a 200-voice youth choir and a 120-voice professional choir. "We use a variety of music in our churches," he said. "We are using some classical music from composers of all nationalities. We also make use of Mennonite hymn collections. We are increasing the use of music in our services."

In addition to the public and small-group meetings, the visitors were taken on quick tours of the Hesston Manufacturing Company, the Mennonite Historical Library at Bethel College, the General Conference Mennonite Church's central offices in Newton, and the Mennonite Brethren offices in Hillsboro.

The group's reception in Kansas was cordial. There were no demonstrations at any of the stops on their itinerary as there were at a number of places in 1964 when a four-man Russian delegation visited Mennonite communities in Minnesota, Indiana, Ohio, and Pennsylvania for two weeks.

Most of the people who heard, or had the opportunity to converse with the guests, admitted that the experience helped to clear up some misconceptions they had held about the church in the Soviet Union. A representative of one Mennonite group said, however, that a sizable minority of the ministers and members in his conference were still cool toward the idea of having this type of interchange with the Russians. He said that some of them felt this way because the nine years of contacts with the Baptists had not yielded any tangible results yet. He did not specify, however, what type of results these men expected.

Other observers felt that progress has been made. They pointed to the growing confidence which the Russian Baptist leadership has in the North American Mennonites, the frankness with which both sides can now tackle a few of the major issues confronting the church (peace and ecumenicity), the improving relationship of Mennonites and Baptists in the Soviet Union.

Even those Mennonites who are lending their full support to this fraternal exchange are cognizant of its pitfalls and shortcomings. One of the men who attended a small discussion group felt, for example, that the Mennonites' concern was still too ethnic and not focused enough on trying to understand and to help the Baptist church as it attempts to carry out its mission to the millions in Russia.

Another participant pointed out that some members of both the Soviet and North American groups still failed to understand the different contexts in which the churches in these two countries exist. Consequently, they are still too concerned about defending their way of doing things.

The Russian guests' evaluation of last year's and this year's visit to Mennonite communities in the United States was: "It has been a short, but deep, experience."

Why People Help Each Other It Is the Deep Tie of Love

"I don't know what we would have done without Mennonite aid hospital and accident insurance. It is bad enough when the breadwinner of the family is unable to work, but to chalk up hospital and doctor bills of $4000 in a six-month period is even worse."

This is the experience of one Mennonite family. Mrs. John D. Gross, Freeman, S. D., tells what happened.

"We never thought that this could happen to us, but it did. On Christmas Eve, 1963, my husband was stricken with a cerebral hemorrhage. As a result he had to undergo brain surgery on January 24. He was hospitalized for fifty days. The hospital and doctor bills came to $2613. Of this Mennonite Aid paid $1410 for the hospital and $235 for the doctor's bill."

But this wasn't the end of the story.

"Some weeks later I was pleasantly surprised to receive a $300 check from the Mennonite Aid's catastrophe fund for which I had not even applied."

But misfortunes continued. Two other periods of hospitalization followed. But help also continued. As before Mennonite Aid helped to carry the family's burden.

The Gross family was grateful. "Had we been covered by another insurance company," says Mrs. Gross, "they no doubt would have cancelled us after the first hospital stay."

"They who care, share."

This is the heart and life of the Christian's response to God's love. Through the deep tie of love the disciple is bound to Christ and at the same time to his brother. The church, the body of believers and the brotherhood of love, is marked by "how they love one another."

Christian love is both spontaneous and organized. Mennonites have translated concern into action since their origin in the sixteenth century.

In 1528 Hans Leopold, one of the Swiss brethren martyred at Augsburg, said that Christians should "help everyone in need out of the love of God."

That this took practical form was emphasized by Heinrich Seiler of Bern in 1536: "The Christian who has property is nothing more than a steward."

In 1557 an application for church membership in Strassburg asked: "If necessity requires, are you willing to devote your possessions to the church, and not to fail any member in need if you are able to render aid?"

In North America during the 1870s among Mennonites it was a common saying that in their hardships the love of Christ through His Spirit made "the mother's heart as large as the father's house."

But what about the present? Jesus' words that "the poor you will have with you always" seem more true today than ever before. Even in the midst of our affluence, a war on poverty must be declared. But as in Bible times people have many reasons for passing by on the other side of a Jericho road.

And yet, the demonstration of caring has not been lost. Many spontaneous deeds of love have been done among neighbors that have never made the headlines. Organized relief, including the distribution of food, clothing, and bedding to the unfortunate victims of war and catastrophe, has become a Mennonite trademark within the last few decades.

Mennonite Disaster Service has been called the most significant Mennonite movement. In the most practical way possible Christian manpower is harnessed to bring aid instantly to the pressing emergencies of our time.

Mennonite Mutual Aid also demonstrates the meaning of brotherhood for modern times. While it receives little publicity, participation is strong.

What is Mennonite Mutual Aid? It is a general agency of the Mennonite Church, with headquarters in Goshen, Indiana. One of its programs is Mennonite Aid, Inc., which cares for the hospital-surgical needs of local congregations. The concern is not to get "the most for the least," but rather to have a large number of the healthy in body and mind bear the burdens of their afflicted brothers and sisters. An example of this mutual concern is the dropping of all limitations when members enroll as a group. Besides this, special supplemental benefits are given for severe cases.

But what is it that makes a mutual aid agency different from a commercial insurance company?

Do Christians expect only to claim large benefits to receive more than they paid in?

Do they expect mutual aid to have exceptionally low premiums, because it is sponsored by the church, but yet expect it to pay the most liberal benefits?

Melvin Pauls, Newton, Kan., responds thus to these questions: "Do we realize that this program is a part of the total church operation and that it is really only putting the gospel into action? To share with one another is a direct command given to us by Christ Jesus, who with His own life gave us an excellent example to follow.

"In order to make a mutual aid program successful all must join and take part in it, the healthy as well as the sick. It is the healthy people that are then able to help share the expenses with those who are sick and in need of help."

Two other branches of Mennonite Mutual Aid in addition to Mennonite Aid are Mennonite Auto Aid and Burial Aid. Here too the local congregation is still in the center of the focus. (Currently Mennonite Mutual Aid is seeking to enroll 500 more members in its burial aid program. This will give the group legal status to operate as a fraternal organization and increase its services to its members.)

Other evidences of concern regarding the practical and economic aspects of Christian living are the rising interest in the subject of stewardship. Many congregations are holding stewardship classes. In various places regional meetings are being held. For instance, the Association of Mennonite Aid Societies, consisting of about 100 member societies, held its two-day annual meeting in Newton, Kan. in early March. The conference stressed the theological basis of mutual aid and its practical application to present-day congregational life.

Two weeks later the same city hosted a three-day conference on materialism and living standards. Here the Christian's response and obligation to prosperity was examined by five economists and biblical scholars.

The above article was adapted from material supplied by John H. Thiessen, information officer for the Mennonite Brethren Board of General Welfare.

NEW IDEAS FOR MISSION

New ideas for missionary service are being proposed. One such idea was suggested recently by Grant Noll, pastor of Grace Mennonite Church in Chicago.

He asks, "Could we find a Christian businessman to operate a school supply store or an eating establishment in our community? This would be a terrific contact with non-Christians in the community and would provide an avenue of witness that would meet people on their grounds, with their needs and interests. Do you think we could find a Mennonite businessman interested in such an experiment?"

Basic to this idea is the understanding that our vocation and our business is the prime way by which we express our Christian faith. In the community near First Mennonite Church, Chicago, a Christian operating a school supply store or an eating place would find exciting avenues of meeting people. True, real financial risk is involved in any business enterprise, but it might be no greater in this community if the service is needed. Someone suggested the possibility of forming an association of interested Christians who might each invest or give $50 or $100 to bear the financial risk of capital investment in such a project.

Is there a Christian businessman

who would like to participate in this experiment in Christian witness? Good business experience, management ability, and a high level of Christian commitment are requisites. Also, the willingness to experiment and to learn by doing would be very important.

Are there interested friends who would be willing to invest $50, $100, or $500 to make possible such a missionary endeavor?

Write to the General Conference Board of Christian Service if you feel Christ is calling you to participate in the mission of the church in this way.

The above statement was written by Wilfred Unruh, executive secretary, Board of Christian Service.

DARING RELIGION IN THE USSR PRIESTS WORRY PROPAGANDISTS

Priests in Russia carry tape recorders to youth gatherings to play Western jazz. They are as much at ease on the dance floor as behind the wheel of a fast car. They can talk about soccer over a glass of vodka.

These modern priests keep abreast of developments in the arts and sciences and of youth interests "for the sake of popularity" with young people. Thus they are successfully competing with communist propagandists for the minds of Soviet youth.

How do we know these things? Researchees have been reading Soviet anti-religious articles. Because these activities receive notice from those responsible for combating religion seems to prove that Christianity is making gains.

The imaginative work of the clergy is a factor in the emergence of what may be called the nine to five communists. A striking example of this species is a young woman specialist who was known as an active agitator on her job in Moscow and in an institute where she studied.

But, in her home village twenty-five miles from Moscow, she was an open believer, an active parishioner, and the wife of a priest.

Communist Party writers like to remind their readers that these incidents with young believers are "isolated occurrences." An examination of Soviet press reports indicates, however, that believers constitute a large percentage of the Soviet population and that this percentage shows no tendency to decline, according to the Institute for the Study of the USSR.

Japanese Students Argue for Peace Contradict Professors on Vietnam

"Did you say that if your government sent you to Vietnam you would desert and fight on the side of the Vietcong?"

The lecturer colored slightly and admitted that he had indeed said so.

"I cannot agree with this. I do not believe that we should fight for or against the Vietcong."

"It was an indiscretion. I shouldn't have said it," answered the speaker.

"Did you not say earlier today that the 10,000 conscientious objectors who refused to be drafted into the U. S. Army in 1940-45 were guilty of insubordination and refusal to support their God-ordained government? What would your deserting to the Vietcong be?"

"I wish I had never mentioned this Vietcong business," replied a now thoroughly discomfitted professor. "It would have been better if I hadn't said that. I was emotionally involved."

A participant in the 1965 Tokyo Christian student peace seminar, during a question period, took to task one of the seminar lecturers, a respected professor of Tokyo Union Theological Seminary. Fortunately, a good laugh all around relieved the tension and the discussion went on.

University students predominated among the fifty-seven persons who registered for the 1965 seminar, held in a youth hostel high on the crest of a hill in the rural Tokyo suburb of Ome. Four university and seminary professors, two pastors, two missionaries, and a handful of working and professional people rounded out the group.

We had gathered for a period of searching and asking. We came together as committed Christians. We came to find how God would have us act as peacemakers in the face of mounting tensions in East Asia. We were together four days, April 1-4, in one of the most intimate and searching fellowships many of the participants had ever experienced.

Reconciliation in East Asia was the theme of the seminar. Four major addresses were given, plus a panel discussion, and a foreign student's symposium.

The lecturers were Professor Takahashi of International Christian University and Tokyo University, and leader in the non-church Christian movement; Pastor Oyama who, as chairman of the Foreign Evangelism Commission, had visited most of the East Asian countries recently, and is very popular among young Christians in Japan; Professor Kawakami, instructor in political science at Tokyo University; and Professor Inoue of Tokyo Union Theological Seminary. Professor Ogawa, who got his degree in Basel under Karl Barth, and now teaches at Tokyo Women's University, was conference leader.

Since none of these five men represented the nonresistant pacifistic position, it was up to the students themselves to defend this point of view. With five Mennonite students, and half a dozen others sympathetic to this viewpoint in the group, they acquitted themselves admirably. My own final lecture (closing worship) came too late to influence the discussions, but did provide the rather dubious satisfaction of having had the last word.

Unfortunately, or fortunately (many of us felt later that this was Divine providence), our efforts to bring Indonesian, Malaysian, Vietnamese, and Philippine students together to present their views from a Christian standpoint fell through at the last moment when only one, a Philippine student, felt free to attend. With three Japanese-born Korean students and Lee Un Shick from the Korean MCC present, the conference took a natural turn in that direction and zeroed in on Japanese-Korean relationships.

Just that morning foreign ministers Shiina, of Japan; and Lee, of Korea; had initialed the first comprehensive post-war amnesty agreement. It came after many years of bitter negotiation.

This treaty represents an almost complete loss of face on the Korean side. It is opposed by Korean students because they fear a resurgence of Japanese dominance in Korean affairs. It is opposed by Japanese students because it recognizes the existence of a U. S.-dominated South Korea government and a divided Korea.

Lee Un Shick pled for a sympathetic understanding of South Korea's economic situation and for aid in getting back on their feet again.

Student Kan presented four grievances of Japanese-born Korean students. Some of them are third generation Japanese, consider themselves thoroughly Japanese, and plan to live here permanently. Their ancestors were brought here involuntarily. Yet, up to now, these third generation people could not even get a foreign resident status in Japan and so had no legal or economic rights. Even now, under the new treaty, they still can never become Japanese citizens.

Each must constantly carry alien registration papers. He must be careful never to let his visa lapse for even one day. He is constantly subject to deportation at someone's whim. His children, born in five years from now, won't even be eligible for his own hard-won but meager foreign resident's rights. He is a foreigner in the land of his and his parents' birth.

Much of the discussion centered around these problems and how a Christian relates to them. Unfortunately, the answers tended to be in generalities, and in terms of political expediency, rather than what I as a Christian, or my church as a community of believers, can do to become reconciling peacemakers in this situation.

A bright beacon of light which shone out of the seminar was a paper accepted as the majority viewpoint.

"These seminars were born as a witness to the Church of Jesus Christ. They work under the premise that a clouded light does not best light the way. They attempt to help young Christians keep the church's light bright by coming to grips with the gospel imperative to express love in every aspect of life. It is a church with such a radiant gospel of redeeming love, enthusiastically borne in the heart of every believer, that will best support the true Evangel."

A church of peacemakers is a church in mission.

The above article was written by Carl Beck, Mennonite missionary and peace worker.

WORDS AND DEEDS

The International Literacy Seminar meeting for four weeks in Jerusalem included forty-four literacy specialists from Christian churches in twenty-seven countries. They set for themselves and their churches the goal "of banishing illiteracy from every congregation within five years," and "to train and equip every Christian to serve his fellowman in this literate age, helping a literate church to produce a literate community."

One-horse cultivators aren't manufactured in North America anymore. But Mennonites in Canada collected 334 to send to Paraguay for use by Indians being settled on farms near the Mennonite colonies.

Fourteen college students from six Mennonite schools left on June 23 for a six-week seminar in El Salvador to study Latin American culture. The group will live in Latin American homes. Justus G. Holsinger, Bethel College professor, is directing the seminar which is sponsored by the Council of Mennonite Colleges.

The Conservative Baptist Association meeting recently in Denver said it opposed the ecumenical movement as represented by the National Council of Churches and the World Council of Churches. It is their "conviction that spiritual unity is based upon a genuine biblical faith." They added, "This stand has been taken because of the ambiguous expressions of faith in Jesus Christ which permit dubious interpretations of scripture and of the person and work of Jesus Christ."

The Norwegian Missionary Society Press has published a book by Halvdan Endresen in which he says Saudi Arabia has a quarter of a million slaves captured in Equatorial Africa. The author, a Norwegian missionary, says that slave traders posing as missionaries entice Negroes to go with them on pilgrimages to Mecca.

A French Bible translation is being prepared in Paris by Protestants and Catholics because "the Bible is a powerful instrument under the hand of God for bringing together separated brethren."

The Mennonite Historical Society of Ontario was organized on June 5. The group will support and promote the historical library and archives of Conrad Grebel College.

The Nutana Park Mennonite Church, Saskatoon, Sask., dedicated its new building on June 13. Edward Enns is the pastor.

A. J. Muste says, "The problem of automation and cybernation is whether we will cease to be human beings. If we solve these challenges plus the problem of war, and learn to show love for each other, then we shall survive as the human race. But we must go forward to survive; we cannot go backwards."

"The United Nations," says the National Conference of Friends on Race Relations, "is race relations in action. Because it is the largest and most inclusive body of races and peoples, we call attention to its importance, not only as a peace-keeper and welfare-promoter, but as a laboratory in the infinitely complex venture of human relations."

Mennonite Biblical Seminary, Elkhart, Ind., now has 26,500 volumes, double the number that it had when located in Chicago eight years ago. The school also has access to the libraries of Mennonite Historical Library (19,000 volumes), Goshen College Biblical Seminary (15,000) and Goshen College (55,000).

Orlo Kaufman says, "The next fifty years will see a shift of the racial problem from the South to the North. The southern white and Negro have been closer although not as social equals. When the white man finally accepts him as his equal, he will still retain some of his warmth of feeling toward him. In the North the two races have always been at a distance, and so real brotherhood will be more difficult to realize."

Billy Graham after an eight-day crusade in Montgomery said, "If the Ku Klux Klan will quiet down, if the extremists in the civil rights organizations will give Alabama time to digest the new civil rights laws, if the politicians will not try to exploit the situation, and if the spirit of Christian love continues to prevail, then I foresee the day when all America will point to Alabama with pride on the racial question."

David Ewert, Winnipeg, editor of *The Voice,* a publication of Mennonite Brethren Bible College, in discussing the question, "Should the Mennonite Brethren Church agree to use the same version of the Bible?" says, "At the moment there is no version, in my estimation, which would serve us better in public worship than the Revised Standard Version. In the first place, it is based on a good text. Certainly it is a great improvement over the text on which the Authorized Version was based. Secondly, it is in good English. . . . Thirdly, it does not represent a radical break with the Authorized Version which has been so popular in the past

450 years. The revisors aimed at retaining as much of the good of the Authorized Version as they could . . . from the standpoint of accuracy, dignity, and general usability there is hardly a version in English that will match the Revised Standard Version."

The Commission on Evangelism of the National Council of Churches is giving attention to proclaiming the gospel by life. In a recent statement it said, "We rejoice in the assignment given to us in the structure of the National Council of Churches to provide leadership for the desegregation of the churches. Evangelism can proceed only on the basis of the authenticity of the church. The word and the deed must be brought together. Only on this basis can authentic evangelism emerge."

Theressa Hoover, Fayetteville, Ark., has been named to the highest executive position ever held by a Negro woman in the Methodist Church in the United States. She has been appointed assistant general secretary of the Methodist Board of Missions, with special responsibility for education and mission in the Women's Division.

A bishop of the Hungarian Church, Lajos Vetoe, has challenged the authority of the World Council of Churches to hold conversations with the Roman Catholic Church. These world organizations were established to promote relations between their member churches, and were never intended to become a "supra-church" with authority to negotiate on behalf of their members.

Algiers was to be the scene of the ninth World Festival of Youth and Students for Solidarity, Peace, and Friendship from July 28 to Aug. 7. In the past most international Christian organizations have declined to attend because of the festival's one-sided communist orientation. This year five of these groups will be represented because it is being held in a "neutralist country" and because they believe that "the Christian voice should be clearly heard in the search for the true meaning of solidarity." Represented will be the World Student Christian Federation, the youth department of the World Council of Churches, the World Council of Christian Education, the World Alliance of YMCAs, and the World YMCA.

One tooth per pack-year is just one of the tolls of habitual smoking. Says Dr. Sam Zelman, Winter V. A. Hospital, Topeka, Kan.: "Tobacco stains the teeth, as everyone knows. Less well known is that it also destroys the teeth. In a study reported from Scandinavia a few years ago, loss of alveolar bone determined by measurements of dental X-ray films was correlated with tobacco consumption. There was progressive increase in bone loss with increased use of tobacco. Most of the subjects were cigarette smokers, but other tobacco users showed the same effect. The authors concluded that while oral hygiene was still the most important factor in preservation of the teeth, tobacco was a definite contributing cause of periodontal disease. Periodontal disease is the main cause of loss of teeth in middle age. If thirty-two teeth last through thirty two years of pack-a-day smoking, you can charge up one tooth per pack-year."

CHURCH RECORD

CALENDAR

Conferences

Aug. 8—Evanston (Ill.) Church, peace concerns meeting.

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Northern

Aug. 8-13 — Hutterthal Church, Freeman, S. D., Religious emphasis week, Erland Waltner, speaker.

DEATHS

Martha Braun, Plainville, Kan., was born Feb. 23, 1896, and died June 7.

Peter S. Ewert, Bethel Church, Marion, S. D., was born Apr. 22, 1878 in Yankton, S. D., and died July 3.

Eva (Enns) Fehdrau, Bethel Church, Inman, Kan., was born July 22, 1879, and died July 14.

Louis E. Schwartz, Carlock (Ill.) Church, was born Nov. 1881, and died July 13.

Samuel Stutzman, North Danvers (Ill.) Church, was born Dec. 3, 1888, and died June 11. He is survived by three sisters and two brothers.

Marie Suckau, First Church, Newton, Kan., was born Mar. 29, 1882, and died June 29. She was a retired missionary, having worked in Africa for three years, and in Alabama for twenty-one years.

Henry S. Voth, First Church, Newton, Kan., was born Jan. 21, 1883, and died May 22.

Raymond Yoder, First Church, Berne, Ind., was born Feb. 27, 1897, and died June 11. He is survived by his wife and seven children.

BAPTISMS

Brudertal Church, Hillsboro, Kan., on June 6: Sonja Andreas, Dean Pankratz, Vivica Unruh.

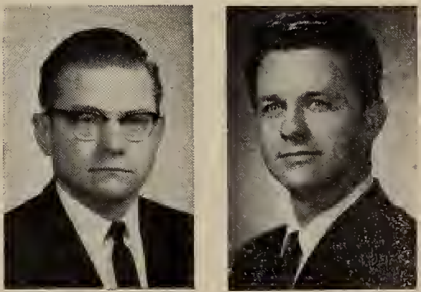
Community Church, Fresno, Calif., on June 6: Mr. and Mrs. John Allison, Larry Koop, Mrs. John Reep, Radley Reep, Cheryl Wiens.

First Church, Berne, Ind., on June 6: Barbara Baumgartner, Sara Jo Biberstein, Kaye Frank, Marilyn Houser, Carolyn Sue Lautzenheiser, Janice Lehman, Rose Lehman, Sharon Lehman, Jean Liechty, Karen Liechty, Sarah Liechty, Ann Moser, Connie Neuenschwander, Patti Neuenschwander, Nancy Sprunger, Twila Sprunger, Nancy Stucky, Michael Culp, Bryan Flueckiger, James Flueckiger, Michael Flueckiger, Russel G. Flueckiger, Thomas Gerber, Glen Lehman, John Liechty, Ned Liechty, Joseph Moore, Daniel Nagel, Steven Stauffer, William Steiner.

Flatland Church, Quakertown, Pa., on June 6: Sarah Ann Ahlum, Constance Eleanor Milz.

Grace Church, Lansdale, Pa., on June 4: Mr. and Mrs. William Wal-

Ernst Harder, Vernon Kliewer (Workers).



den III; on June 6: Justine Clemmer, Donald Delp, Sharon Delp, Noreen Schettig, Glenn Schmidt.

North Danvers (Ill.) Church, on July 4: David Brandt, Steven Eickhorst, Judy Hill, Lynn McClure, Brenda Miller, Dana Miller, Rodney Todd.

Woodlawn Church, Chicago, Ill., on June 6: Carolyn Hill, June Kirk; on June 20: Georgia Robinson.

Zoar Church, Langham, Sask., on June 6: Sandra Boehr, Wesley Epp, Walter Epp.

MARRIAGES

Efrain Cardona and *Elizabeth Lopez,* First Spanish Baptist Church, Philadelphia, Pa., on June 5.

Cornelius Duerksen, Mennonite Brethren Church, Vineland, Ont., and *Sheila Andrews,* Grace Church, St. Catharines, Ont., on June 26.

Jerry Fosnaugh, Evangelical United Brethren, and *Patricia Lehman,* First Church, Berne, Ind., on July 3.

Michael Herman, First Church, Berne, Ind., and *Jane Hakes,* Evangelical United Brethren, on July 17.

Donald Steve Goering, First Church, Pretty Prairie, Kan., and *Sherrill Anita Niles,* Methodist Church, Lebo, Kan., on July 3.

Robert Hancox, Baptist Church, Centrailia, Mo., and *Marian Shank,* Faith Memorial Church, Filer, Idaho, on June 27.

Martin Dale Harder, First Church, Mountain Lake, Minn., and *Mary Margaret Dick,* Bethel (Mountain Lake) Church, on June 20.

Gary Jantz, Menno Church, Ritzville, Wash., and *Kay Clinesmith,* Benge Community Church, June 27.

Norval Lehman, First Church, Berne, Ind., to *Donna Pettibone,* Decatur, Ind., on June 26.

Curtis O. Liechty, First Church, Berne, Ind., and *Mary Shreve,* Meridian Heights Presbyterian Church, on June 26.

Kenneth Lamar Von Gunten, First Church, Berne, Ind., and *Sara Ellen Yoder,* Eighth Street Church, Goshen, Ind., on June 19.

Clyde Moser, First Missionary, and *Constance Johnston,* First Church, Berne, Ind., on May 29.

Thomas Myers, First Church, Berne, Ind., and *Linda Hirschy,* Winchester Friends Church, Monroe, Ind., on July 24.

Robert W. Neufeld, Bethel Church, Inman, Kan., and *Rosalie Ann Bartel,* Alexanderwohl Church, Goessel, Kan., on July 2.

Edwin Peters, First Church, Fredonia, Kan., and *Barbara Shobe,* First Methodist Church, Fredonia, Kan., on June 12.

Emanuel Ponza and *Clara Blanco,* Grace Church, Lansdale, Pa., May 21.

Lee Wenger and *Cassandra Stucky,* First Church, McPherson, Kan., on July 2.

Gary Ricketts, Beamer Methodist Church, Kokomo, Ind., and *Alice Lehman,* First Church Berne, Ind., on June 27.

Claude E. Schrock, Church of the Brethren, Grabill, Ind., and *Margaret Bixler,* First Church, Berne, Ind., on June 5.

Daniel Yoder and *Betty Melchior,* Grace Church, Lansdale, Pa., on Apr. 24.

MINISTERS

Curtis Burrell, St. Louis, Mo., is serving as the summer assistant at Woodlawn Church, Chicago.

Robert Coon, Flanagan, Ill., will become the pastor of the First Church of Christian, Moundridge, Kan. He is presently pastor of the church at Flanagan.

Henry H. Epp, Waterloo, Ont., has resigned from the pastorate of the Waterloo, Kitchener Church after fifteen years of service.

Glenn Esch has become the pastor of the Columbus (Ohio) Church.

Henry V. Friesen, formerly of Eyebrow, Sask., was ordained minister and elder at Altona, Man., June 20. Jake Harms, Boissevain elder, officiated. Friesen became pastor for the 72-member congregation on June 1 following the completion of his first year at Mennonite Biblical Seminary.

Kenneth Quenzer, Fresno, Calif., was licensed for the ministry on June 20. He will assist in the Mennonite Community Church, Fresno, this summer, and will enroll in Mennonite Biblical Seminary, Elkhart, Ind., this fall.

NEW ADDRESSES

Palmer Becker, 1017 Wilson Ave., Clinton, Okla. 73601 [22]
Loren Deckert, Route 1, Washington, Kan. 66968 [89]
Alvin J. Fast, 848 J St., Reedley, Calif. 93654 [31]
Delton Franz, 4606 S. Woodlawn Ave., Chicago, Ill. 60653 [174]
Harold W. Friesen, 9 Redhill Rd., Warren Township, Painfield, N. J. 07060 [293]
Paul Green, 5210 Ralston, Indianapolis, Ind. 46220 [14]
Willard K. Jantz, 9408 Roe Ave., Shawnee Mission, Kan. 66207 [10]
Waldemar Janzen, 991 Fleet Avenue, Winnipeg 9
William Klassen, 2625 Pleasant Plain, Elkhart, Ind. 46517 [287]
Harold Kliewer, 41548 Rd. 70, Dinuba, Calif. 93618 [281]
Mrs. Jack Parks, 7939 N. 4 St. NW, Albuquerque, N. M. 87114 [44]
Abram Regier, Box 151, Watrous, Sask.
Ruth Wimmer, Route 2, Coopersburg, Pa. 18036 [38]
Alvin Zeiset, 1511 K St. NW, Washington, D. C. 20005 [39]
John Zook, 4718 N. Kerby Ave., Portland, Ore. 97217 [4]

Key to congregation code numbers in brackets is available on request.

WORKERS

Donna Amstutz, Ruth Fireoved, Barbara Gilliom, Marsha Graber, Linda Lehman, Sally Lehman, Marjory Lehman, Helen Liechty, Sue Sprunger, Erma Stauffer, Peter Stucky, Tom Stucky, First Church, Berne, Ind., are working in various forms of summer voluntary service.

Charles and Joyce Claassen, Evanston (Ill.) Church, have returned to the Chicago area after being in Winston-Salem, N. C., for one year, where he worked in hospital administration. He is employed at the University of Chicago Hospital as an assistant administrator.

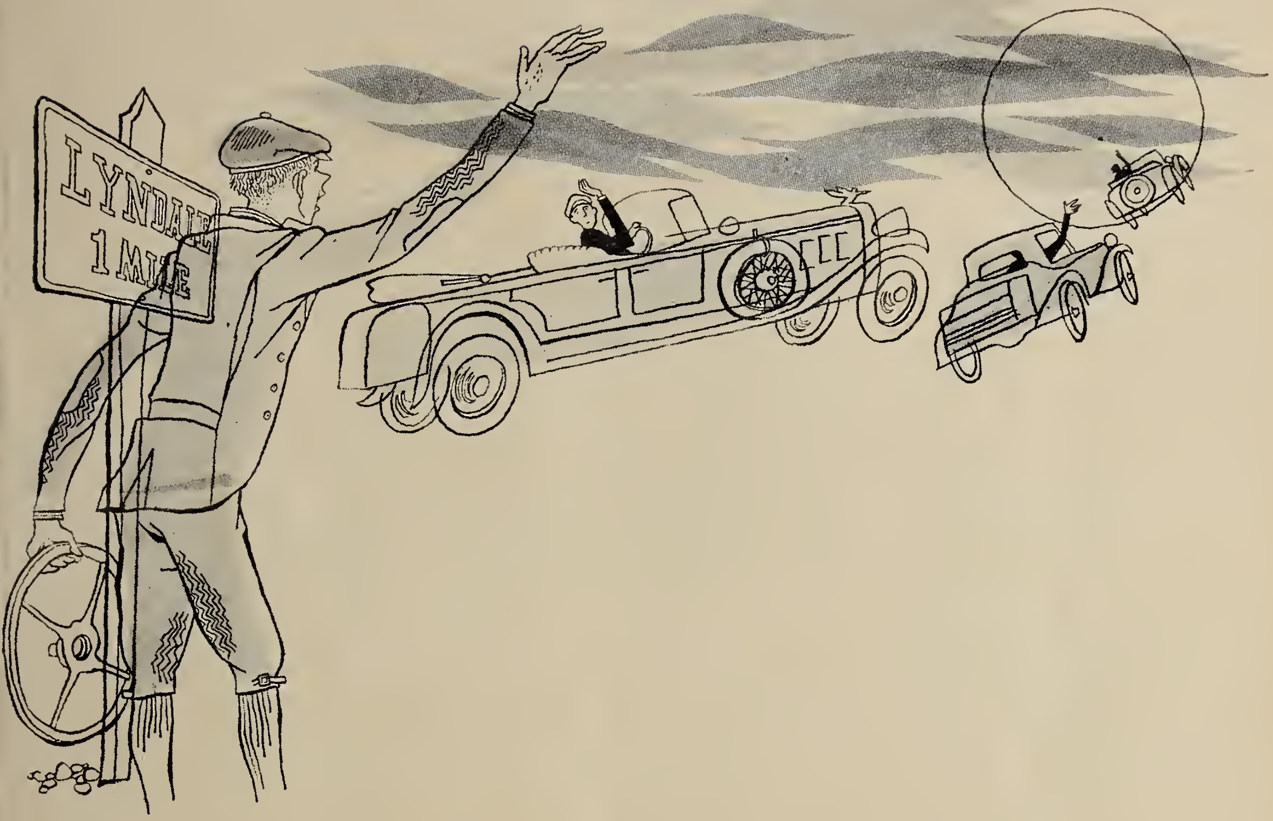
Ernst Harder, Montevideo, missionary teacher on the faculty of the Mennonite Seminary of South America, was named to school's acting director to replace Nelson Litwiller who is retiring.

Vernon L. Kliewer has joined the Prairie View Hospital staff in Newton, Kan., as a child psychiatrist. A graduate of Tabor College, Hillsboro, Kan., and Northwestern University Medical School, he has practiced in Pennsylvania, Iowa, and Kansas.

John Russell Schmidt, son of the John R. Schmidts, Paraguay, will report for his service appointment to Pax in Bolivia in July.

Kay Schrag, Menno Church, Ritzville, Wash., is serving a two-year assignment as a teacher in Newfoundland.

Loralee Weinbrenner, Fresno, Calif., is working in the General Conference summer service program in Philadelphia this summer.



MOTOR OIL

and the prodigal sons

I was confident my car could out-perform any other car in town, including the one I knew Karl and Ronsen were building

Jonathan A. Binkley

It was a balmy evening one summer years ago, and all was quiet except maybe the sound of crickets in the nearby ravines that lined the roadside. Ronsen Maxwell stood by a marked line on the road as a low-slung car roared over the line. Quickly he pushed the stem down on the stopwatch he was holding, and squinted in the evening twilight at the dial.

"Seventeen and one-tenth seconds," he mumbled as he stuck the watch in his pocket and waited for the driver and car to return. Presently the car cruised back and came to an abrupt halt, which made it rock on its springs.

"How fast was it?" Karl Rennenkamph asked as he shut the motor off. "I was registering 110 when I passed you by the road."

"Seventeen and one-tenth seconds," Ronsen said. "Not bad for a quarter of the way between here and Johnson Creek, which is about two miles."

"Not bad?" scowled Karl. "It's good, real good, but it'll have to be better. Let's go over to my place and work on this rig."

And so the beginning of a fateful end began, as Karl and Ronsen drove to Karl's place, amidst a cloud of dust, and the roar of a high-powered engine in their car of many different car parts. Their car had been assembled for one thing: speed! I was only nineteen then, and just back from college for the summer after my first year. Ronsen and Karl were friends of mine from our high school years, and all of us were wild over cars.

A new and faster model came out that year in 1932 in the Stutz "Bearcat" line, and I wanted one. Dad had his share of this earth's goods, and I had more than my share from him. So, after much pleading, Dad finally broke down and got me my costly demand of a Stutz Bearcat, "guaranteed at one hundred miles an hour," the dealer had said as he received the check from Dad which had on it the amount for the cost of three regular cars.

A real attention getter my new car was, but more remarkable was the speed. I was confident my car could out-perform any other car in town, including the one I knew Karl and Ronsen were building. One day I saw these two together and made it a point to tell them my car could beat theirs.

"Well, what do you think of it?" I had asked as I directed my questions to Karl, whose German background showed in his being so keenly intrigued by a machine of fine workmanship.

"What a set of wheels!" Karl commented. "What'll she do?"

"A little more than yours," I snobbishly said as I tampered with the dash. "I'd take you for a ride, but really I must be going. See you."

I pulled out on the road and left them far behind. They were surprised at my sudden air of haughtiness.

"What a snob," said Karl. "Next time he says something like that, we'll take him on for a race. Friend or no friend, we'll fix him and his wagon."

I began to boast about the fastness of my car, around our town, and in the depression years when little things made big gossip, it got around. Karl and Ronsen continued to work relentlessly on their car; they were determined that I would be settled down after they had beat me once. Confident in my car and its potential, my confidence became as well known around town as my car was.

"Son, you'll have to settle down," my father said one day. "I'll not have you ramming around town in that car at breakneck speeds. Your jackrabbit takeoffs will have to stop, too."

"Sure, Dad, I'll slow down, but I don't go fast. It's just that they're all jealous of me for having a car like that. They want me to get into trouble about my car. Well, let them try if they want to, Dad, but you don't believe all those fibs they spread about me, do you? They just want to see me walk, as a lot of them do. What they say is to make trouble," I said.

I knew better, but I thought Dad didn't, and so I went right on as I was, still thinking that Dad had been fooled, and that I was right.

Then one day I met Larry Wilson, a friend of mine, downtown.

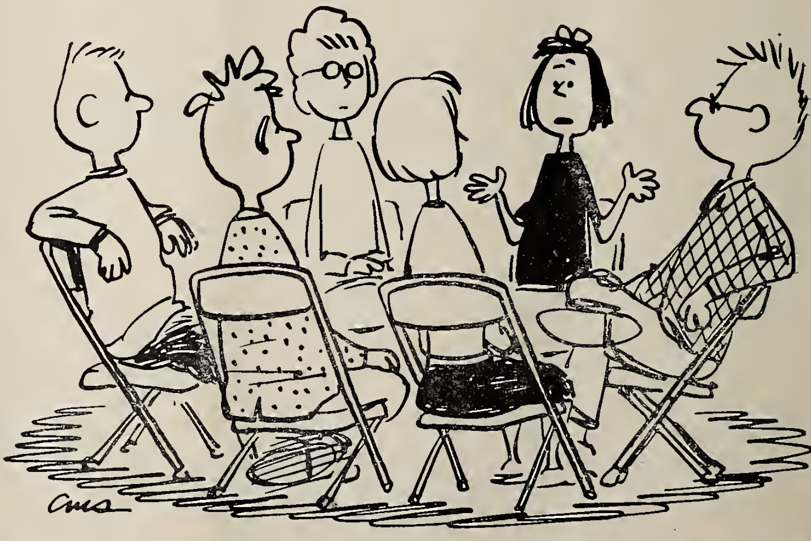
"Well, what's new with you and the other fellows around town?" I asked.

"Oh, uh . . . not much I. . . ."

"What's the matter? It can't be that bad," I said.

"Well," Larry began, "a few of us have decided that all this wind around about—about how fast you think that fancy car of yours will go—is all talk unless you prove it isn't. Karl said that you're probably afraid to run your car against his because you know you'll get beat. I don't say much to the fellows about how they talk, but I hate to see you made out a fool. Maybe it's so, I don't know. Guess you haven't done any proving of your word yet, so maybe they have it right."

"They think that?" I growled with my temper raging through me, sending little hot and cold waves up and down my face. "I'll show that foolheaded German Rennenkamph, and Ronsen, too. I've had mercy on them, not racing them so far. Now you can hear this and tell them, too. If they



"I had to give up having a secret closet of prayer. Every time I went in there, all those cashmere sweaters made me feel guilty!"

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want my mercy traded for punishment, I'm ready. I've beaten too many of these windy guys around here to doubt that my car hasn't got what it takes to be the fastest car in this area."

"You're kind of asking for it, aren't you?" Larry said nonchalantly. "If this is the showdown you want, I'll pass the word on."

"That's what I want!" I snapped indignantly.

Although I hadn't had much to do with Karl and Ronsen for awhile, we were still friends, but I felt insulted about my car. I felt that old conglomeration of parts they had couldn't hold a candle to my thoroughbred.

It was a late July evening when I found their note on my steering wheel. It said we would meet on Route 63, near Johnson Creek Road. If I was still convinced of how hot my car was, I would have to prove it. I drove out that evening with Larry, and we found them waiting there for us.

"Line your car up with ours," Ronsen grimly said as Karl pulled his out on the highway.

Still cocky and confident, I said. "Sure you want to go through with this? You'll end up on the short end."

"Listen to that, will you?" snorted Karl to Ronsen. "Maybe he's just losing confidence in the 'Fancy Dan' rig of his."

Larry was in my car with me for the race. Karl and Ronsen were together in theirs. Slowly Larry counted down: "Three . . . two . . . one . . . go." Motors roared with strain as tires squalled out in the pavement, and the night quietness quickly vanished.

The race was to the Rockmont county line, and the first one there would be the winner. However, we stayed close together for most of the race. I dreaded thinking what would happen if a car suddenly appeared on my side of the road. I watched with pride as the speedometer climbed with ease and floated by numbers as a cloud would in the sky.

"Watch for cars," I told Larry. "I'm going to let this thing wind out all the way, and show them what this car will really do."

Only a split second later did a sickening feeling grip me as I heard the rapid thumpity-thump of tire rubber as a piece began to work lose from a tire injury. Seconds later a muffled bang sounded, and my car lunged to the center of the road and was sent crashing into Karl and Ronsen's speeding car. What followed the shrill screaming of tires and the sounds of rending steel, I can't remember. Moments later I dragged myself from a tangled mess that now looked as if it had never been a functioning machine. I had a throbbing and splitting headache, and everything else felt numb. I passed out at almost every movement I made. Finally I lost all consciousness.

Soon I fancied myself standing at the outskirts of the city, with one hand on the city limits sign, and the other holding a broken off steering wheel. Karl came by in a big convertible, and waved good-bye sadly with a hurt look on his face. Then he faded into the most beautiful sunset I had ever seen. Presently Ronsen drove by in a big roadster. I motioned for him to stop, but he, too, sadly waved me away, and motioned that I couldn't go on this trip. I would have to stay. Then Larry came by and I thought I would step out in front of him, and he would have to stop then. Somehow I seemed to miss the road. His car seemed to go all the faster as he tried to stop it. Sadly he too shouted "Good-bye — good-bye — good-bye. . ." and his voice faded away as he drove into the sunset.

I started to walk back into town, but I didn't get far until I met a weeping child, and then a woman, a sister, a father, and many others. They were all weeping. I started to ask why they were all weeping when I woke up and found a nurse looking down at me.

"You've been unconscious in the hospital for five days," she said. "We thought we were going to lose you."

It was months before I could get out of the hospital, but I didn't seem to care whether I ever got out. I wondered why I should be allowed to live when three better guys than I died. Why should I ever be able to take part in life again when I helped take the lives of three of my friends so foolishly?

"So you see, Son," my father said as he finished his story. "Let this first traffic ticket be a lesson to you."

Like most teen-agers, I thought Dad was just giving this "brain wash philosophy" and these "suggestions" that parents get when they get older, to prevent their children from having fun, until I saw a set of tears start to fall. One ran straight down his cheek. The other followed the path of a deep scar that Dad had on his face since the night of the wreck.

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COVER

See page 478 for a comment on the United Nations meditation room.

CONTRIBUTORS

Alvin Thiessen is humanities librarian at Pacific Lutheran University, Tacoma. He was formerly chief of the general reference section of the Dag Hammarskjold Library at the United Nations. His earlier contribution to our pages was also on the United Nations, "An Answer to War," Oct. 22, 1963.

Elmer F. Suderman is professor of English at Gustavus Adolphus College, St. Peter, Minn.

Walter Rennert, Colony Neuland, Casillo de Correa 166, Asuncion, Paraguay, is a missionary to the Chulupi Indians. His article appeared in the Dec. 1 issue of "Mennoblatt" and was translated by Lottie Braun.

Jonathan A. Binkley lives at 1319 Parkside Blvd., Toledo 7, Ohio.

CREDITS

Cover, 478, 479, 480, 481, 482, 483, United Nations; 484, Fratelli Alinari from Church of San Luigi dei Francesi, Rome; 497, Allan Eitzen; 498, Charles M. Schulz.

THE MENNONITE

722 Main, Box 347, Newton, Kan. 67114.

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 347, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 991 Fleet Ave., Winnipeg; Robert D. Suderman, North Newton, Kan.

ESTES PARK WITH A little help from the YMCA has become a garden of Eden. It was a wonderful place for the General Conference to meet during the second week in July. We had everything we could want—well, almost everything. Some cool mountain air in the stifling convention hall would have been balm in Colorado.

Aside from the profusion of God's handiwork, the main ingredient in any paradise is innocence. We had it aplenty. Adam and Eve couldn't distinguish between good and evil. Neither could we.

We knew that one sermon or one address is a good idea. Our childlike faith assures us that two to ten will be two to ten times better. This fond hope proved the undoing of the women's meeting on Tuesday. Similar experiences occurred on other afternoons. The infliction of cruel and unusual punishment was forbidden by the Bill of Rights in 1689. The thoughts gave little comfort.

Put a lot of eggs in a basket, shake it, and a cake will be baked. This is our innocent approach to program planning. And the conference had a flurry of good eggs—creative ideas. Some people liked the roving reporter pattern—though it might have been better if it had been less rigged. The Indian interpretation of the Lord's Prayer in a chaste dance was a pleasant change of pace. Staging would have added another dimension. A question and answer dialogue on one report was fine but why did both men have to crowd around one mircophone when several others were available? Distance would have visualized in a small way the emotion of challenge and response.

But innocence was never more exposed than in the continental reports. These reports on the large land areas of the world were intended to take the place of the traditional agency reports. The focus was to be on people rather than on organizations. But old habits are unflexible so instead of substituting the new for the old way of reporting, we had the old and the new side by side and end on end. Inadequate attention was given to the techniques of presenting the continental reports. It takes more than a collection of eggs to make a cake. We know that, of course. But it never dawns on us until the mess starts dripping off our elbows.

Innocent also is the belief that we can think for other people. We hope to develop new ideas in people by telling them. We expect agreement after argument. The missing cog is talk. Now this conference had plenty of time for discussion in small groups. This was great. Opportunity to respond in the major business sessions was severely limited. Fear of dissent rather than desire for study seemed to hover over the deliberations. Perhaps I was only smelling the sweat of nervous timekeepers. Fifteen minutes discussion on Mennonite unity was not enough.

We had an innocent understanding of the value of resolutions. A statement on the proclamation of the gospel was sprung unawares on the delegate body. While its message was noble, it said nothing new. Its framers may have had some purpose in asking for a vote, but without the information one felt both trapped and exploited.

The printed reports may also turn out to be spoiled fruit. Sophistication in printing cannot substitute for hard work on the written word.

Every paradise has its professional fault finder. I'm uncomfortable to find myself cast in that role. Obviously the conference had many values—some of which come to us in spite of any feebleness or fumbling. To meet people from far and near who love the church and its Lord and who have sacrificed much for the gospel is always an inspiration. To find so many young people interested in the work of the church is uplifting. Certainly the youth convention added an important new dimension to the conference. The young people kept the conference within shouting distance of reality. And all of us learned more about the church. So it was a good conference which will long be remembered. Our thirty-seventh conference was strong enough to be criticized and have questions asked about it. To do this is to honor it rather than demean it. It shows that we care enough to want to make it better. And the question (with its implied criticism) which must be asked is, "Why after thirty-six conferences, did we learn so little from our experiences?"

During August *The Mennonite* will be published every other week. Our next issue will be dated Aug. 17.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

80:30 AUGUST 17, 1965

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THE PORTABLE GENERAL CONFERENCE

Here are all the highlights—and many of the sidelights, too—of the Estes Park meeting of the General Conference Mennonite Church. These twenty pages are the condensation of over forty hours of recordings. We hope we heard and identified each voice correctly. You can read it all in about two hours—one hour if you are a fast reader. Our speech by speech account begins on July 10.

10 SATURDAY

Estes Park Conference YMCA, *Association Camp, Colo., was the scene of the thirty-seventh session of the General Conference Mennonite Church.*

Worship was the purpose of the first service which began at 7:30 P.M. *It was held in Longhouse as were all other meetings. Orlando A. Waltner, executive secretary of the conference, was chairman of the meeting. John Fast served as organist. Walter Jost directed the choirs and led the singing throughout the week.*

INVOCATION

Waltner: Almighty God unto Whom all hearts are open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name, through Christ, our Lord. Amen.

THEME

Waltner: The theme of the thirty-seventh General Conference sessions, is taken from Philippians 1:27: "Stand fast . . . striving together for the faith." Through worship aids on the stage, you will be challenged to reflect on the implications of this theme. The idea of a "standing fast" within movement is quite biblical. We assume that the statue of the woman with her child will convey the impression of movement that is centered on basic commitments to noble ideals, and to principles of faith. The chalice expresses our concern to strive together for Christian communion and fellowship. The basin and the towel represent our commitment to strive to-

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gether more aggressively in service and ministry to mankind. The fishermen's net suggests our responsibility to strive aggressively in bringing persons into the kingdom of God. And the dove, as symbol of the Holy Spirit, is a reminder of our need throughout this conference of the ministry of the Holy Spirit as counselor and guide. These worship aids should stimulate us to consider often and deeply on the meanings of "stand fast, striving together for the faith." We are grateful to Paul Friesen for giving a number of articles which are found on this stage.

And now we come to the first business session of the conference, turning the meeting over to Walter Gering.

New Churches

Gering: We are coming now to those moments in which we are officially turning to the first part of the business of our thirty-seventh conference sessions. The conference period is always for us a time of Christian fellowship. A time when we come together from the four corners of the earth, and we spend time together in communion and in fellowship, recognizing that we belong to each other, and that we have a common Lord and Saviour who came himself, that we might have life, and we have become a part of His body.

This gavel which I hold has an inscription upon it which I read to you tonight. "Made of wood from the first Mennonite church in America built in 1708 in Germantown, Pa. Presented in 1908 to the General Conference of North America by Rev. N. B. Grubb of Philadelphia." With the sound of the gavel we officially open the business meeting of our thirty-seventh conference sessions.

One of the first items of our business is a report which comes to us from Committee on Church Unity. And I shall call upon the secretary, Lotus Troyer, to present his report.

Troyer: The Church Unity Committee has duly processed the following churches and has recommended them to the executive committee for membership in the General Conference Mennonite Church: The Altona Mennonite Church, of Altona, Man., with a membership of fifty-nine, and their pastor is Henry V. Friesen. The Bethany Mennonite Church of Virgil, Ont., with a membership of 171, their pastor is David Janzen. The Bethel Mennonite Church of Hammon, Okla., membership of ninety-nine, their pastor is Norman Bartel. The Charleswood Mennonite Church, of Winnipeg, Man., membership of forty-four, their pastor is Cornie G. Rempel. The Columbus Mennonite Church of Columbus, Ohio, a membership of forty-one, their pastor is Glenn Esch. The EbenEzer Mennonite Church of Abbotsford, B. C., a membership of 175, their pastor is Jacob Tilitzky. The First Mennonite Church of Phoenix, Ariz., with a membership of twenty-one, their pastor is Donavin Diller. The Grace Mennonite Church of Steinbach, Man., with a membership of ninety-nine, their pastor is G. S. Rempel. The Hamilton Mennonite Church of Hamilton, Ont., with a membership of thirty-two, their pastor is H. W. Enns. The Mount Royal Mennonite Church of Saskatoon, Sask., with a membership of seventy-six, their pastor is Waldemar P. Regier. The North Hill Mennonite Church of Calgary, Alberta, with a membership of seventy-six, their pastor is Jacob A. Nickel. The Prince of Peace Mennonite Church, of Richmond, B. C., with a membership of twenty-six, their pastor is W. J. Klassen. This is a total of twelve churches with a membership of 936.

Gering: You have heard the motion to receive these twelve churches into our conference. Do I hear a second? Second, Elmer Ediger. It has been moved and seconded that we receive these churches into our fellowship. May I ask for a rising vote of appreciation to them for their coming into our conference? [Approved] May you remain standing as we ask the representatives of these churches to come forward to the platform this evening for their reception. It is with sincere gratitude that we welcome you into our fellowship this evening. The church of Jesus Christ is more than a building. It is more than an organization. It is indeed the living body of Jesus Christ, our Saviour. It is with a great deal of appreciation that we welcome you into our fellowship. It is our prayer that you may indeed find this conference to be your home.

PRAYER

O Lord, Thou hast given to us life, and all the blessings that come. We commit ourselves unto Thee with thankful hearts for Thy protecting hand as we have journeyed. We raise our voices in thanksgiving and praise for the privilege which has come to us to spend this week together as a family, in this great place which Thou hast created. Amen

II SUNDAY

The Conference met at 9:30 A.M *for worship led by Harris Waltner. Organist was Alice Loewen. Chairman for the afternoon service was Henry Poettcker.*

PRAYER

Waltner: On this day of resurrection we are supremely grateful for Jesus Christ and the life that we may have in Him, for His redemptive act on the cross, for His triumphant resurrection, for His living presence and Lordship over the church, and for the hope of His coming again, we praise Thee. Amen.

Waltner: We come now to a very important part of this morning service and an important part of our conference; that is the message that our conference chairman brings to us. It is the message that sets the tone and the direction for the week that lies before us.

CONFERENCE SERMON

Gering: I'm reading out of Matthew 28. "Jesus came and spake unto them saying, All power is given unto me in heaven and on earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world."

And then out of the Acts. "At that time there was a great persecution against the church which was at Jerusalem and they were all scattered."

And so it was that the early apostolic church was scattered out across the face of the earth. They went on the highways and the byways.

And as I've been thinking during these days, and I'm sure that many of you have, of the work that has been assigned to us as a conference, I have been struck by the fact that that early apostolic church went out into a world which was so strangely like our own day, that it is almost unbelievable.

This is where we are today as a General Conference people. Our young people today join together with us in worship; after the worship is over our young people are scattered across the face of the earth. We have more people, young people, in our conference today who are attending non-Mennonite schools and sitting at the feet of non-Mennonite teachers than we have of such who are sitting at the feet of Mennonite teachers. Vastly more. And this is true of those who are on the staffs of universities and the colleges of our land. We have at least 300 non-Mennonite schools to which our young people are going. We have been scattered. And others who are not going to schools are answering the call of Pax and voluntary service, the peace corps, the 1-W program, that we have this morning and throughout these days, hundreds and hundreds of young people all around the world. And those who are not answering that call, who do not especially feel that call in their lives, are feeling the call of the great urban movement in our day which leads them into the cities.

This brings us into a strange situation. Our villages are gone. Our communities are wide open. And we are trying to find our place in this world. And so the question is no longer, "Shall we go out into the world?" We are in the world. The question is, "What are we going to do to this world with whom we are rubbing shoulders day after day?"

And this is such a strange world into which we have been thrust, out of these little areas, into the main streams of life. This piteous cry for bread in the midst of plenty. Bread.

This very morning while you and I are quietly sitting here, you could fill the city of New York a hundred and sixty times with the people who haven't had anything to eat. In the course of this week while we are gathered here, and thinking in terms of the work of our General Conference, and its relationship to the kingdom of God, we will be over and over again challenged to ask ourselves, "What does it mean to be a follower of Jesus Christ, living in the middle class, in the presence of a world that is starving?"

And closely related to that cry is another cry. And this is the almost frenzied cry for peace. I believe our President Johnson when he says, "I want peace." I believe he's sincere. But here we are. Every single day is bringing us closer and closer to this

precipice which may dash us all down into a terrible destruction. And at the same time, all around the world, even non-Christian religious people are crying out, "We don't want war. We want peace."

And again we are a little embarrassed. For four hundred years we've been talking about peace. We've been talking about goodwill toward all men, and so on. And now we find ourselves caught in this dilemma. We're going to have to make up our minds, where we stand. What does it mean to be a Christian caught in between these two very dynamic movements in our day?

Three years ago in our Conference sessions we passed a resolution and adopted a statement in which we said we wanted to work in the direction of closer affiliation with one another in our Mennonite fold, where we could labor together in common projects. But we said at that time already that we were thinking of fellowship with fellow Christians around the world.

That cry for the joining of hands has increased tremendously these last three years. We read it in our papers, in the letters that are written in all sincerity. What are we going to say to this? Can we go it alone? Or is the job too big for us? Must we join hands with others? With whom do we join hands? And how far do we go?

There's this cry for something to read. We're probing into space and this is a great thrill as our scientists reach farther and farther on out into the great beyond. This need not frighten us. The farther they go out and the more we learn about this universe, the more we realize that we have a tremendous Creator who has made all things. And in the midst of all of this, and as our young people and our older people are going out all over this world, also in the pursuit of knowledge, we suddenly begin to realize that there are countless people, at least 700 million people, who can't even read; at least 700 million people this morning who've never been inside a schoolroom, and they are piteously crying all around the world, "We want to learn. We want to have something to read."

But there's another cry that comes in the midst of this. This is only part of the demonstration of the fact that in this generation to which you and I belong, there is a deep underground cry for God.

As a General Conference we're standing at the crossroads of our history. This is the hour in which we are making some crucial decisions, as to how we're going to answer the call that comes in our generation. We don't have much time. Somehow, it seems to me, these days which are ours now, are days in which we must seriously and honestly unitedly face the issues which confront us, and we must make up our minds where we're going. And then by the grace of God, go.

SCHOWALTER MEMORIAL ADDRESS—I

J. Lawrence Burkholder: The dire need of the churches is a thorough, honest, and critical examination of the meaning of the congregation. We must ask anew what a congregation is, where its center lies, how it is structured, and how it differs from other organizations of the church. We need above all a theology of the congregation, a theology which draws on biblical sources, and takes into consideration the social context of the church today.

We are in danger of surrendering the congregation at its very center as we continue to pattern our churches along traditional Protestant lines. Let me say at the outset that many, if not most American churches, are not congregations—at least by my narrow definition.

The typical battery of church activities, the eleven o'clock service on Sunday morning, youth activities Sunday evening, some sort of teaching program, and fellowship suppers, do not guarantee congregational integri-

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ty. It depends upon *how* the church congregates. It depends upon the quality of fellowship, the structure of discernment, the ability to make decisions, the freedom of expression in the congregation, the power to discipline and forgive.

The creative center of the congregation is the congregational meeting, or what sometimes we might call the members meeting. By this I mean the occasion when the congregation meets together to discuss the real issues which lie before it. It is the time when the congregation as a body discerns the will of God, for its life or whatever problems it may confront. It is an orderly meeting, but one characterized by freedom of expression in which all are encouraged to participate. The congregational meeting should be as regularly scheduled, if not as frequently, as the Sunday morning service. It should become the most important event in the life of the church. The entire range of activities of the church should stem from the congregational meeting, and be responsible to the congregational meeting. What the local church stands for, what it proclaims, what it does should be decided at the congregational meeting. The minister and the officers of the church should not simply receive their appointments from an annual congregational meeting, but they should use the congregational meeting as an occasion to "give counsel and receive counsel." The congregational meeting is the occasion when the congregation achieves its unity.

But what should congregations discuss? Here no simple answer to this question can be given. Congregations should discuss what matters most to them. And part of the process of growing in the spirit is a sense of what matters. It is quite possible that people not accustomed to speaking frankly and openly with one another will find it hard to speak. And when they do engage in dialogue, the subjects may at first be trivial. But as the spirit of freedom grows, and when the brethren learn to know and to trust each other, they will then raise issues of ultimate concern.

Ethics is the corporate responsibility of the church. Discernment means that the answer to the ethical question is not found in consulting the law or even an isolated teaching of Jesus, but in consulting the Spirit through the brotherhood as it has read the Bible. Faith, therefore, in the Spirit implies faith in the brotherhood; it is through the brotherhood that I find my way to truth and obedience. It follows also that when I engage in dialogue with my brother, he becomes a mediator, and I must take him seriously. We, as Mennonites, have the most serious conception of the church that there is, I think. The Catholics take their Pope seriously. We take the congregation seriously—without attributing to the congregation papal powers. But we take it seriously.

As Mennonites, we realize that the older, legal approach no longer works. Laws are imperfect, and the mood today is to disregard them, not to revolt against them openly—if we only had an open revolt!—but to disregard them when they no longer meet the situation. Discernment in the local congregation is a dynamic alternative to dead legalism of the past. It is the way by which the church remains a moral force in the modern world. The discerning community is the community in which all members are invited and expected to speak. Speaking is a privilege and an obligation.

But if the church lives by speech, it must create the conditions within which speech is possible. Speech is possible only in an atmosphere of freedom, an atmosphere within which spontaneity as well as measured words are possible. Freedom comes when we feel that our thoughts are valued. Freedom is something we give to each other. It is probably the greatest gift that can be given. I think I can say this honestly. I would rather be given perfect freedom than a million dollars. Where the Spirit of the Lord is, there is freedom.

The discerning community, therefore, is the alternative to churches which refuse to change at all, or churches which change only by default, or those churches which have no standards in the first place. What I am advocating is a return to the good old Anabaptist concept of the church as the binding and loosing community, that is, a community with standards; standards, however, which must be kept under constant scrutiny, and changed when needed without embarrassment.

But you may ask whether what I am proposing is really practical for most of our churches as they are now organized. Many of our churches have three or four hundred members. Does not the idea that I am proposing presuppose a small congregation of one hundred or less? My feeling is that some churches *are* too large to fulfill this ideal as they are now structured. I don't know what the cut-off point is. I do feel, however, that the members meeting can be a practical possibility for a congregation of several hundred.

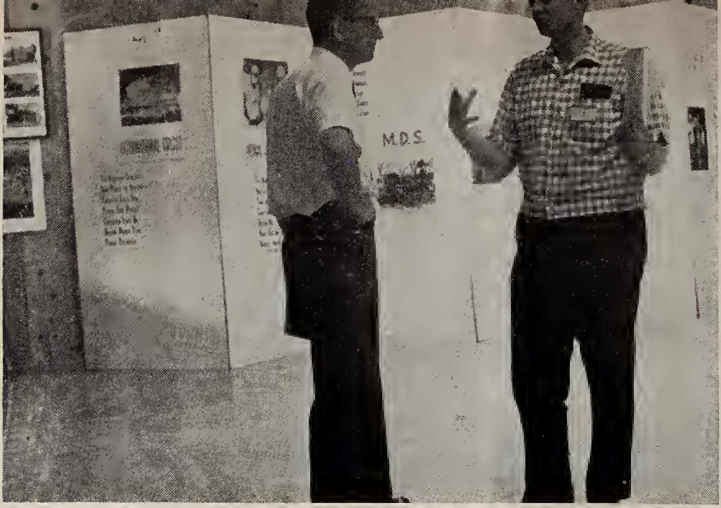
It is my feeling that if we were to have the congregational meeting structured as a regular event in which the important issues were freely brought up, 40, 50, 70, or 80 percent of the present structures of our church could be eliminated without loss. Instead of doing church work, we would begin to do the work of the church. Instead of piling up meetings, we would meet one another.

COMMUNION SERMON

R. L. Hartzler: We are all well aware of the particular nature and purpose of this service. We are all very well aware of that awesome event in the unfolding plan of human redemption which this service was ordained to memorialize. There are certain words which come to mind to quicken our minds and stir our hearts, and I submit that perhaps the latter dimension is the more important.

The first word is commemoration. "This do in remembrance of me" was the Master's injunction to His followers. It's given, you notice, in imperative form. Now these words of Jesus, given in imperative mood, carry a deep entreaty. For deep was His concern that He should be remembered. What were the odds otherwise? How much depended upon the future fruition of His work and all He has done, upon their remembering vitally, dynamically. I submit that the danger is not that they should ever forget, that the great fact of those three years should ever slip out of their minds. Inconceivable. The danger was that the memory would recede, like mountain peaks into the distance, becoming mingled in retrospect. We'll never forget the Babe in Bethlehem. We'll never forget the Mount of Transfiguration. We'll never forget Calvary. But we can in the preoccupation of other things, and in numbness of familiarity of the story, drift into a nominalcy and its tragic forgetfulness.

A second word is communion. Well, obviously so. The table is spread, the plans are laid so that everything is to be carried out systematically and with decorum. Communion? Why certainly. For to us communion has become an



stand fast
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ordinance, a rite, a ceremony, a performance, an observance, something we do periodically in our churches and on special occasions such as this. But communion in its original initial sense meant not a performance nor necessarily an outward action. It meant rather, spiritual intercommunication, deep spiritual exchange, or interaction, the impact of one being upon the other, spiritual outgo and reception. Where one spirit communicates with the other by those subtle, almost ethereal, spirit waves by which we sense the deep things of one another. This is Jesus' desire. This is what He longs for.

In wartime there was a scene often seen which one could scarcely forget. It was the scene of parting on the railway platform when he was going and she had to stay behind. There they stood. I saw them often and I'm sure many of you did. There was no movement, there was no sound, but if eyes were ever windows to the soul, they were then. As one looked into the eyes of the other, seemingly saying, "Look if you will, down into the inmost part of my being, and you'll see nothing but pure love and complete devotion. O soul, I am thine."

There's another word. Commitment. Jesus not only espoused His cause, He so identified himself with it He became the living embodiment of it. This is true of all great leaders and all great causes. And you cannot divorce one from the other. And you can't have one without the other. If someone had come to George Washington at Valley Forge going through the terrific struggles of the cause which he led, had attempted to talk to him in terms of appreciation, friendly regard, and all that kind of thing, how long could that have continued? George Washington would have shot the question, "Where do you stand in regard to the cause I'm trying to serve?"

We talk about—Paul warns against partaking unworthily—and immediately we think of clean hands and a pure heart. But Jesus has a word that brings us up short when He said, "He that taketh not up his cross and followeth after me is not, [mark the word] worthy of me." So that worthy participation involves not merely clean hands and a pure heart. It requires committed hands and dedicated heart that can somehow ring true in measure, in some way, to the dedication which He brought to His cause.

COMMUNION SERVICE

12 MONDAY

EXECUTIVE COMMITTEE

H. Waltner: The major concerns which the executive committee discussed related to the goals and the functioning of our conference. What purposes are to be primary for our brotherhood and how can we more effectively move to utilize our resources toward these ends? This involved an evaluation of our present organizational structure. Following the 1962 conference, the executive committee appointed a constitution and policy committee for this triennium which was to continue to study and implement recommendations of the former commission on polity and conference relationships. In the course of our discussions it was felt there could be value in gaining the assistance of some experienced consultant to direct us in making a thorough conference self-study. The executive committee authorized such a study and designated the 1964 and 1965 Schowalter Foundation grants for this project.

MENNONITE WORLD CONFERENCE

Erland Waltner: By this time plans are well under way for the Eighth Mennonite World Conference which is to be held in Amsterdam in the Netherlands in July 1967. The program theme is to be "The Witness of the Holy Spirit." Plans are under way to get study booklets out so that local congregations throughout the Mennonite world may study this theme in preparation for the Amsterdam Assembly. Those who attended the Kitchener, Ontario, conference three years ago will be aware that this has become a significant instrument of inter-Mennonite fellowship. We frankly can hardly hope for as many persons to attend at Amsterdam as we had at Kitchener, where the registration came to be around 25,000. However, the Amsterdam conference will probably be even more international in character, less jammed with long addresses, giving a bit more opportunity for dialogue and for fellowship.

EXECUTIVE SECRETARY

Orlando Waltner: Comprehensive or overall long-range planning has not in the past been a mark of program projection. We have lived under an assumption and a fear—the assumption that policy, strategy, and program planning should be the responsibility of the separate and largely autonomous units of the conference organization; and the fear that the conference would become a bureaucracy which would take for itself functions and sovereignty, and thereby, limit the autonomy of the local congregation. This assumption and fear has not encouraged comprehensive long range planning.

There exists a large reservoir of confidence and goodwill for the General Conference. For this we are grateful to God. But some congregations find difficulty in supporting conference activities. These congregations may decline to use conference materials and publications. These congregations cannot with respect, attitude, and confidence say "our conference." The fact that some congregations are not at ease in the circle of our conference suggests that a program of public interpretation is essential. Our conference materials, our board mailings, and our central office personnel must visit the congregations and family units to educate our constituency to the true theological position and conference objectives and methodologies of our program. We must listen to our critics as we would have them give ear to our words. With greater patience we must correct false images or misinformation about us. But where we stand in need of correction we must do this with grace and humility. Our public interpretation must be directed also to churches who would give us their unqualified praise and support.

E. A. Flaming: On page five, at the top of the column: "A number of conference boards are related to departments or commissions of either, or both, the National Association of Evangelicals or the National Council of Churches." I had always rather thought that these two commissions were diametrically opposed—the one to be very fundamental, the other toward the left organizationally, and I would like to have an explanation of how we can be affiliated with both if one is far left of the other.

Orlando Waltner: I would say that the affiliation here is not organizationally. In other words they do make use of such agencies and departments to which they can relate. They are not officially related to either the National Association of Evangelicals or the National Council of Churches. But they do work with these sections or departments in which they find help.

Wm. L. Friesen: I think perhaps one of the most significant changes in the past triennium has been that which is reflected on the first page in the summary. Our cash position has improved rather greatly during this period. We will note that on January 1, 1962, we had a cash balance of $33,000 and some odd dollars, whereas on December 31, or we might say January 1, 1965, we had $107,121. Now of course, cash balances by themselves are not necessarily particularly meaningful because one can have a large balance on hand on a given date, but many unpaid bills. Our cash position and our general ability to pay bills have improved. In other words, we have brought receipts and disbursements into better balance.

SCHOWALTER FOUNDATION

H. J. Andres: The foundation is not a General Conference institution. It's a separate entity. However, the conference has the privilege and the responsibility to select several members of the board of trustees of the foundation.

It should be mentioned that this is the tenth year of making grants by the Schowalter Foundation. Through 1964 the grants made total $593,000 and some additional. And the largest section to which the foundation has given grants is the peace—the matter of the peace concerns of our conference and other conferences.

SYMBOL

O. Waltner: If you will turn to your report book, go to the last page, and take a good look at the symbol that you find there. We wish to remind you that in July 1961, a resolution by the executive committee provided for the experimental use of the conference symbol which was designed by Robert Regier. This experimental use was to go through this triennium from 1962 to 1965. We have come to be very much at home with this symbol.

The symbol was designed with a number of concerns in mind. One was the concern for simplicity, another concern was that it communicate the basic ideas. Another was that it respect artistic values, and we feel that all of these concerns are well met in the symbol that we have. You will see three basic things in this symbol. One is the design of the world, the other is the cross, and the foundation line, which represents our conference motto, which we find in 1 Corinthians 3:11, "Other foundation can no man lay than that is laid which is Jesus Christ." The executive committee has considered the use of the symbol and we have felt that we have used it enough to come to you with the recommendation for its adoption as a Conference symbol.

D. Janzen: Will the symbol be used only by our conference, or will other church-related bodies use it?

O. Waltner: Our decided opinion is that this would not be reserved for General Conference use, that related conference institutions, district conferences, and local congregations, would certainly be encouraged to use this symbol.

BOARD OF BUSINESS ADMINISTRATION

C. J. Dyck: The work of the Board of Business Administration does not seem very glamorous to many people, and it may be that it isn't. But we in our discussion of stewardship have come to see that all ministries performed in the name of Christ are equal before Him. I have felt that our Board is really at the heart of much of conference activity. We are charged with responsibility for the headquarters at 722 Main, including salaries that we pay the workers. We are charged with the budget of our total conference, promoting it — stewardship. We are charged with trusteeship, being good stewards of the funds that we have entrusted to us.

Carl Lehman: You will probably be interested in knowing how we decide how much is to go for missions, for instance, how much for the Board of Education and Publication, how much for Christian service. How much for the Seminary? What is our philosophy in determining it? Well, frankly, it's a rather simple philosophy. It's based very deeply in our congregational form of church government. The churches back home, the individual members, are the key factors in determining what this is to be. This is not to say they have the only voice but certainly they have the dominant voice. In other words to whatever extent the past experience has shown that our people, our congregations, are willing and interested in supporting the work of any board, that will be the single most important factor in what the amount will be presented for the budget. That's not to say that no guidance is shown. It's not to say that we do not aim to help our people to understand the work that is to be done on a somewhat broader basis.

H. D. Raid: I would like just briefly to outline the basis for the pension plan—review it for you. You will recall that in the Newton conference in 1945 it was discussed. It was adopted in the Berne conference in 1947—has been in operation since that time. As we have moved from a lay ministry to a paid ministry we have assumed the responsibility of providing for the material needs of our pastors. This has been accepted on a rather wide basis. Most of our pastors now receive a rather adequate salary—at least enough to get along on fairly well. However, the matter of the retired pastor seems to be, in some areas, a bit questionable. Perhaps we do not realize that the retired pastor also must eat, he also must meet the same basic material needs of life. And so what we're trying to do is to provide an orderly basis to meet the retirement needs of our pastors. Now it's true that the pastor should live on faith and so should all the rest of us as Christians, but in this particular case we are supposed to make active and live and vital this faith which they have. It is up to us as members of our congregations to make it possible for our retired pastors who have served our churches to meet the basic needs of life as they leave the active ministry.

August Epp: Today of the ministers serving the churches we have eighty-nine enrolled, and sixty-eight not enrolled—those are the ministers serving in our churches who are eligible by reason of age, especially, because we have to eliminate some who are too old, which means that we have 57 percent of our ministers serving the churches eligible, which are enrolled in the Pension Plan. That is not exactly a spectacular job after eighteen years of working hard.

Howard Baumgartner: We have barely scratched the surface as far as wills is concerned. We have begun to feel some benefit of it; in the last triennium we have received about $250,000 in bequests. These have for a large part been used currently. As a bequest comes in, perhaps earmarked for missions, it will be used rather quickly. However, some bequests have come in for Church Extension Services. In fact a large proportion of the bequests in the last triennium have been for this cause. And then they are very

carefully put into the cause for which they are designated. The trustees are very much aware of the fact that people expect to have their requests respected. And so this is carefully done.

Wm. L. Friesen: Church Extension Services, Inc., makes loans primarily to smaller congregations and to newer congregations which do not have access to local lending agencies. In fact this was really the basic reason for bringing the organization into existence. Also as a charitable and tax-exempt agency it can make loans only where commercial loans are not readily available to a congregation, if it is to retain this exemption status.

The organization was incorporated in 1958 and in these short years, we've had what I think, is a rather phenomenal growth. Thirty-four loans have been processed to date for a total—not too far from a half million dollars.

Lester Janzen: A word about the stewardship in the mission program. During the last year we have been working rather extensively in the preparation of a do-it-yourself program which is designed to help our congregations confront their members with responsibility for the gospel. It's a program that will lead to self-examination, to repentance, to rededication, and to good stewardship. The basic piece in this entire program is a manual which I hold in my hand, and the cover of which is displayed in a stewardship display in the back of the auditorium. Unfortunately, the inside of the manual was not printed. Our conference was planned one week too early. It wasn't that we were too late. But this program will help the congregations analyze their program, what they are really doing in fulfilling the mission of Christ. It will help them project new goals in the light of this self-analysis. It will help them analyze their resources in terms of the income of the congregation and the people available. It will help them examine their giving in the light of these resources and their stewardship of the gospel. It will help them go into a program of visiting every home of the church, discussing with the entire family the mission of their congregation. It will give every member an opportunity to make commitment of time, and abilities, and money to this great task. And it will help them lay specific plans for moving ahead to new goals this coming year. This program which has been tested, and it works, can result in renewal.

SCHOWALTER MEMORIAL LECTURE—II

J. Lawrence Burkholder: Churches are organized for worship and for teaching and for fellowship. But the problem is that they tend to segregate us from the world. Jesus told us to go out into the world and to contact the nations. That is to contact all the people, but as our churches assemble Sunday after Sunday after Sunday, Sunday morning and Sunday evening, and if possible on Wednesday evening, much of our church activity tends to separate us from the world; take us right out from where the people are. Our church life does not intersect with the world. The great task now is not to get people into the church but to get people out of the church, while at the same time being the church. If you look at our church—at the schedule of our activities, at our church charts, you will find that maybe 50, 75, or 90 percent of our activities are devoted to ourselves; to what may be referred to as "housekeeping." We are introverted and when we ask somebody to join the church I fear that we are asking them to come out of the world and into the church where they will no longer have contact with people. So the question is how can we turn what has been referred to as a "come structure" into a "go-structure"?

The sociologists are telling us, and I think it's beyond question, that America is becoming an urban nation. The future lies in the city. And my proposal is that now has come the time for Mennonite churches—rural churches—to think in terms of their communities as seedbeds for future missionary enterprise in the city. What this really means is that the churches must use whatever resources they have, and whatever they can get from intellectual circles, to prepare their young people particularly of high school age, for a life in another kind of existence—an urban existence.

Our Anabaptists were, we are told, by Professor Littel and others, sent by the congregation. They became hedge preachers. They preached in all kinds of places. We might not be as overt as that. We would go to the city and get jobs. We would live in apartment houses or maybe in suburbia. But we have had a commission and we've been brought up on philosophy that as laymen we have at least to entertain the possibility of finding a few others who would form a fellowship—a fellowship which would ask, "What is the meaning of life in the light of Christ, and what is Christ doing in the city; what God wants done at this time especially in the light of rapid social change?" This group would form a fellowship. If the fellowship grew in faith, if they learned to love one another, if they felt that they were called to one another and to Jesus Christ, then they may form a covenant with one another and at that point they would be a church. They would not necessarily be a Mennonite church, but they would be a church. They would meet possibly in a home, or maybe at some kind of a social center, or even at a business place, but they would be a church because they are committed. They are covenanted; they are a disciplined community even though they're small. Now this is not very likely to happen unless people are trained to do this.

13 TUESDAY

BOARD OF MISSIONS

Andrew Shelly: Perhaps the most tragic thing of our times is that the one key indispensable contribution which the Christian church needs to make in our generation is lagging behind. Imagine an interstate highway reaching from Los Angeles to New York and imagine that one travels uninterrupted. For the sake of our illustration imagine that there are no speed limits. And imagine that two cars start out at the same time, one traveling at the rate of ten miles an hour, and the other at the rate of one hundred miles an hour. Can we imagine how fast the distance between the two cars increases? This is somewhat a picture of the disparity between population growth and the spread of Christianity. This includes every possible interpretation of Christianity. In the midst of the many struggles facing the church of Jesus Christ today, we face a struggle as to what to do about the clear biblical imperative of the spread of the gospel of Jesus Christ, and the relevance of the gospel to the problems of society. During the past three years our field budgets have increased by 3 percent, which is one percent per year, which does not take care of inflation.

W. Wiebe: The question [from the floor] is with regard to page 18 of our report, the paragraph on China, and the question is, do we have any recent reports?

S. F. Pannabecker: When I was in Taiwan in 1962, there were a few members of our church who had escaped from the mainland and were living in Taiwan. None of them had direct communications with their families at home, and knew very little about them. In Hong Kong, where access to China was considerably more free, there was some coming and going, but none of the people from our own mission field. I did get in contact with a man who was fairly close to our field, and had information from his area. In fact, his family was still back in the mainland and he had regular correspondence with his wife. He himself was not able to go back because he had spent too many years in America and hesitated to get back into the hands of the communists in China. The report seemed to be mainly that the church was continuing active, but very much circumscribed in their activities by communist pressure of various kinds.

Roland Brown: From some people who have come from our mission field in China and Taiwan, I have received news in the last year that the Christians in our area are able to meet in homes, and they are able to have services. It varies with the local governing body how much freedom they have, whether it has to be by stealth, or whether it can be an open meeting in the home. The hospital in Kaichow is being operated as a hospital by the communist government, of course, and the churches are government property.

Aron Jantzen: Lest we think that this is the day of technical and specialized ministry alone, Dr. Delbert A. Kuehl of the TEAM mission sums up in a few words the fact that this is also a time when we still need the worker whom we call the general or regular evangelistic missionary. He states that due to the predominant emphasis today on technical skills, a large number of missionary volunteers have in mind some technical ministry on the mission field. This has resulted in a serious dearth of evangelistic and Bible teaching missionaries. The urgent need is for men with a burning passion to reach the lost, who will identify themselves with the people, who will preach from house to house, on the streets, in the marketplace, to the few and to the many, in order to win them to Christ, making disciples and establishing through the faithful teaching of the Word vital functioning churches thoroughly equipped to carry on the spiritual ministry. For all such, missions can offer the most challenging opportunities for service today.

John Zook: In our region in Tshikapa, we probably are fulfilling part of Dr. Burkholder's ideas in moving to the city, because that is what we have done. Tshikapa area was formerly closed to missions in the sense that we could not work in the city. Now we have our work in the city, the schools, and the hospitals—the hospital being the only medical work in the area in this large 30,000 population city. The general area in which we are working is over 600,000 people. We are the only Protestant work in the area, and workers are needed. We are in desperate need for teachers, and for nurses. We could use doctors and other personnel; we could use evangelists; and we could use almost any kind of worker that would be available, especially also in the field of building.

Peter Derksen: I believe that the greatest need in Japan today is for more workers. In the last few years we have very often heard that the time of the evangelistic missionary is past. This, I believe, is not true. Our national leaders say, yes, we need missionaries, but we need the right kind. We need missionaries who are humble; we need missionaries who are willing and able to identify themselves with the nationals; we need missionaries who love the Lord Jesus Christ, who rejoice in being saved through Him, who have dedicated themselves completely, and who are really inspired to preach the gospel. We cannot say that the millions in Japan today are hungry for the gospel, but we can say, and we do know, that they need the gospel of the Lord Jesus Christ. The undercurrent of social unrest in Japan today, the great cry for, and search for peace, the phenomenal growth of the new religions; all are indicative of the fact that there is a sense of need. If we believe and are convinced that Jesus Christ alone can meet this need, what are we going to do about it?

Roland Brown: The island of Taiwan has the second highest population density in the world. The population has almost doubled since 1940. And this society is rapidly entering an industrial economy. During these social and economic changes, there is also a resurgence of Buddhism and other religions. And with the improvement in the economy comes the lure of materialism. The doors, however, are wide open for the preaching of the gospel. In the town of Hsitun where we have a small church, there are perhaps 100 Christians in the area, if you include the Catholics also, in a city of 22,000. Near this town is a new university that has 3500 students the first year and is growing rapidly. There is another new college there for overseas Chinese students. There is no Christian work being done, in these schools, a tremendous opportunity for youth work and a tremendous responsibility. Our mission work has three centers, and between these three centers, are many cities. There are cities of 20,000 or 30,000 that have no Christian witness, no gospel witness. There are cities of 40,000 and over where there may be one church or two churches, and perhaps in Mandarin where we are witnessing and working among the Taiwanese in the Taiwanese language. Over the past few years, our missionary staff has been decreasing in size. How are we to meet our present needs, our present program, not to mention these other needs that are at our door, that are calling and waiting for the witness?

Harold Ratzlaff: Korba in India has changed in the last ten years from a rural village of approximately 2000 people to an industrial complex of over forty or fifty thousand. We are the only mission in Korba. We are the only church in Korba. In Korba we have three open doors. The first open door is our reading room. And we are now about ready to build a bookstore which shall also have a reading room, and in this way we wish to make our evangelistic thrust through literature to the people of Korba. The second open door is the spiritual ministry which we are permitted to give to the many Christian people who come from various parts of Korba. Each Sunday we have about seven to eight or nine worship services in various homes of Christian people. The third open door which we have is our school. It is a middle school consisting of grades one to eight, and in this school we try very hard to provide a Christian atmosphere for the students who attend there, and also for the parents of those students who come there from time to time to see the school. Now the government of India would like for us to provide an English medium school which would be from kindergarten through grade seven. Through such a school, we could establish contact with many cultured and well-educated Indian people from all over India. And then, we have one more door, but it is not quite so wide open. In Korba, we have about seventy—perhaps more than that—Russian engineers, who are there building a large electrical powerhouse. And in the near future there will be some Hungarian engineers, who are going to build an aluminum factory. The Hungarian people are already asking for an English medium school. They are not there yet, but they are already asking for the school.

S. F. Pannabecker: This concept of the church as a witnessing body is embodied in the phrase, "the church is the mission," which has become somewhat popular. It implies a rejection of the idea that the church *has* missions. That the church *is* the mission is a profound insight; this can be a powerful challenge to the committed congregation.

Expressions of sympathy and support to those submerged in the local ghetto may be as valid as layettes to the Congo. The witness of a good life in Miles Laboratory at Elkhart is as missionary as preaching in Patagonia. The professional service of a Christian doctor in Newton, Kansas, may really be the church in action. Relief, Pax, voluntary service workers, short-term or long-term, Mennonite Disaster Service, all may be involved in significant church witnesses.

I'm torn between the idea that the church is mission and the knowledge that my church is not mission, at least not always. Where is the church to rise to this challenge?

What then? Are there to be no more missionaries, no more ministers, no more clergy? Only witnesses? Practically speaking, many specially-appointed ones will always be needed for the work that continues to demand

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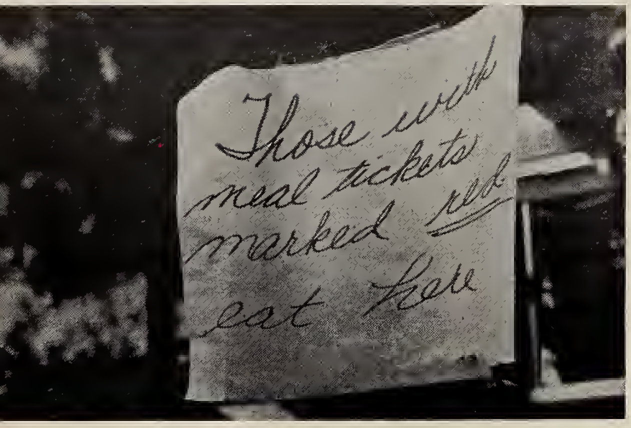

special attention. The at-home-and-abroad geographical distinction will have no significance in the space age, even as it has never had significance in God's sight. This is true also for cultural and vocational distinctions. From our limited point of view, some servants may cross boundaries or frontiers into unfamiliar and foreign regions. Whether these strange areas are political, economical, racial, or cultural, the witness is now in a new land. And insofar as he is a "sent-one," commissioned by the obligations of his baptism into the body of Christ, he is a missionary. He is simply a minister who has crossed a frontier.

This distinction between missionary, minister, and witness is admittedly a very hazy distinction. In fact, the distinction may entirely evaporate when it is remembered that hardly any witness can function for Christ without crossing some frontier. If certain ones seem more outstanding, more spectacular than others, it is only that duties are more apparent; their preparation more involved, or their service less interrupted with other concerns. Servants of this type will always be needed in considerable number. They will be well-trained, selected with great care, and if serving in a foreign land, like the traditional missionary, they will be understanding, humble partners of their national colleagues. Ideally, all such specially-selected servants will be symbols of the responsibility of every Christian to be involved in active witness for Jesus Christ, the Lord of the church, across all frontiers.

CONTINENTAL REPORT—ASIA

Paul Lin: This year the Mennonite Church in Taiwan celebrated its tenth anniversary. At this occasion we invited Pastor Yamada from Japan to hold evangelistic meetings. Through the fellowship with Pastor Yamada and other missionary Christians in Japan, Taiwan, and India, we know that God's people in Asia are growing. But the growth of God's people in Asia is not easy, because the eastern culture and religious thinking are quite different. Since the Apostle Paul stepped into Macedonia the western culture has been influenced by Christianity, but unfortunately, the eastern culture and the society have been developed by many different religions. None of them satisfied the Asian people. Therefore, the Asian people started syncretistic or so-called mixture religions like Bahai. Many Asian people worship their ancestor tablets, Taoism, Buddhism, and God at the same place, at the same time. When Christianity, the exclusive religion, entered, it was difficult for Asian people to accept. They can understand the love of God, but it is difficult for them to accept that the course of Jesus Christ is the only way of salvation.

Palmer Becker: Reading has brought an enlargement of physical life. Asians are growing taller and living longer, because they are reading about disease, about sanitation, and about nutrition. Reading has brought an enlargement of economic life. The booming economy of Japan has surprised the world and dumbfounded Asia. On the other hand, some of the Asian countries do not have this literacy rate. And it seems that the illiterate people are always the poor, and the literate people are the rich. It seems that the gulf between those who can read and those who cannot read, the haves and the have-nots, this gulf is always growing wider. It is giving communism its real bridgehead. Reading has brought a new spirit of self-confidence and a host of new ideas and ambitions to Asia. It has broken that old "I can't" complex, so that millions of Asians are today standing up and saying, "I can."

Franzie Loepp: Asia is in the process of rapid change and therefore provides a challenging setting in which to practice this philosophy. The restless, energetic, anxious, idealistic youth are striving to improve the economic and political stability of their respective countries. By helping these people in their tremendous struggle, bridges of understanding, friendship, and love can be erected. It is the hope of Pax and VSers that these bridges may lead to the path of Christianity. Many of our Pax and voluntary service workers are doing white-collar jobs; therefore, the era of the Paxman in blue jeans is slowly going out. Therefore I encourage all young people to get a good education so that their task may be more technical and more valuable.

Ferd Ediger: Even the twist has come to Japan. One missionary of the Reformed Church says he has hopes that the twist may be used of God in order to shake the Japanese out of their traditions, so that they can be open to the gospel. Nevertheless, it is true that the culture that has come in has been accommodated and assimilated, so much so that the people who have adhered to these old religions of Shintoism and Buddhism, and its various sects, have become critical of their faiths, and they have changed them. Now, some of these have begun to incorporate large portions of Christian doctrine and the New Testament. And so, they have become very syncretistic and have become a mixture of various faiths and beliefs.

Soka Gakkai is a syncretistic religion, based on Buddhism, coming out of the Niehiten sect, and this was founded in 1937, by a schoolteacher. Now in nature, this is very much different than the traditional or the old Buddhism, because they are quite iconoclastic, and it was during the war that an amulet of the Grand Shrine of Ise, of the Shinto Shrine, was taken and thrown onto the ground, and for this, the founder, Makiguchi, was thrown into prison, and he also died during the war. However, a man by the name of Toda who helped him organize this religion after the war then got this going by establishing a very virulent youth campaign. And this has now progressed to such a stage that it's simply amazing. Soka Gakkai means the Association for Creation of Value. And today, Soka Gakkai already claims approximately 10 percent of the total 100,000,000 population of Japan. They care for each other, they try to heal their sick, they promise them help.

14 WEDNESDAY

SIMULTANEOUS EVANGELISM

Paul Goossen: It is a wonderful thing to think of evangelism in our whole conference at the same time. On the other hand, I am a representative from my church, which would say that at this time of the year it is very difficult for any special thrust because this is the time when we give all our time to farming and seeding.

Ward Shelly: We've had various examples of saturation evangelism in various communities in Minnesota, and other places. "Saturation evangelism" involves a great variety of efforts in the community. It includes community visitations, some community deed that would have an evangelistic witness, coffee-cup evangelism, a series of Bible lectures, the use of radio and television time for evangelism, tract distribution, saturating a given community by a church or a group of churches.

Herman Enns: I like the present statement; I feel that it is essential. Perhaps some of the time element would be something that would suit better in various congregations at different times, but the one thing that bothers me there is this suggestion to forego the Wednesday evening meal. This embarrasses me. I am wholeheartedly in agreement with the total stewardship emphasis which the Board of Administration is making, but I do not like this kind of detail in the resolution.

Willard Wiebe: I might say that one of our overseas workers suggested that if we adopt such a resolution here, certainly the overseas churches would want to enter into this simultaneous effort.

Unidentified Voice: I wonder if the committee who set this forth could rethink the time element? Now if we as a body vote that this be a simultaneous evangelism, then those churches that will find it difficult to meet at the prescribed time from Palm Sunday to Pentecost, would therefore not be working with the conference. Somebody along the line is going to find out about that, and they will say, "Look, you did not participate in the simultaneous evangelism, and therefore you are non-conference."

Martha Burkhalter: In India, we missionaries have a week of evangelism. When I was in Janjgir, we always had a week of evangelism, and it was just like this. And if our Indian people would read this, and they would hear that you're not in favor of it, they would say, "We are nearer to the kingdom of God than you are."

[Motion tabled, but later modified and adopted.]

Willard Wiebe [after motion was tabled]: Miss Burkhalter, may I say that this is not a negative vote. And we may take the word back to India that we are for evangelism. We think that this indicates interest, a very lively interest, in the subject.

CONTINENTAL REPORT—AFRICA

Elmer Neufeld: Shortly before we left Africa a young Sudanese came to the MCC office, a refugee from south Sudan where under the colonial government the missionaries could work, but where today under the Sudanese Arabic government the missionaries have been expelled. He was in the

Congo as a refugee. This morning he came to my office about his teeth. When Isaac was a young man his lower six front teeth were taken out—at the age of about ten or twelve to make him a true man—without any anesthetic, without crying. Now Isaac asked me about his teeth because, he said, "When I go on to school, and I study foreign languages, I need my teeth." Isaac wanted an education. He wanted to go to school. This was troubling him about the absence of his teeth. We arranged for him to get teeth, and today he is at Nazareth Bible Academy, of the Lancaster Board, in Ethiopia studying. You can see in a man like this the conflict between the old and the new; his tribal tradition and a new Africa.

Vern Preheim: Of all the religions, imagine that Islam is among the most, if not the most, difficult from which to make converts to Christianity. We refer to the followers of Islam as Muslims. I think that we must make more efforts to understand its culture and its faith, and somewhat in the thoughts of Kenneth Cragg, who wrote the book, *Sandals at the Mosque,* learn to respect this religion, if we are ever to hope to penetrate it.

The best mission approach to Muslim countries, probably at this time, is through service. The Mennonite effort in Algeria is that more than twenty MCC workers and four mission workers from the Board of Missions, Elkhart, form one team, not only in spirit but in operation of the program especially at Henchir Toumghani.

For Muslims, the division of the churches is a severe stumbling block. It is imperative that all Christians bring a united Christianity to the Muslims. Our goal should not only be the establishment of the Mennonite church, in these Islamic countries, but the church of Christ.

It is clear that the twelfth and thirteenth century crusades, under the banner of the cross, remain to this day somewhat of a stumbling block to faith for many Arabs. For this reason it is especially important for Christians to demonstrate Christian love through deeds of service and not only by word. How long will it take to heal these wounds? No one knows. But surely when Algerians say to our Paxmen, "It is impossible to find people like you in all of Algeria," as they said to Bruce Leatherman, this indicates that healing is taking place.

John Zook: The Congo church is on trial. And I'm sure that in periods of trial, as we have seen in many places of the world, in Ethiopia for example, people have come to a closer relationship to God in this period of trial. I don't know how many thousands of dollars went up in smoke in Kandala station for example, and the Mukedi station. I know the hospital in the Mukedi station alone cost $20,000. And this all went up in smoke. But this is of small importance actually, when we come to the tremendous importance of the Christian life of the believer. Maybe as they see the work of their hands go up in smoke they'll pray a little more fervently, and they'll work a little harder. And maybe they will understand as well the grace of God in such situations.

We are sometimes discouraged as we see these things happen. I know I have been—other missionaries have been—as you see something that you have cherished and have used be destroyed. Yet we must remember that God is building His church and that we are needed probably even more in this period of crisis.

William Snyder: It was about five years ago, perhaps a little more, that Dean Albert Meyer of Bethel College, then on the faculty of Goshen College, suggested to me in a conversation that the Mennonite Central Committee was not doing enough to harness the teachers, of whom there are a great abundance, in the General Conference and other conferences in the Mennonite Central Committee constituency. This had been a concern not only of his but of others of us over the years. After a very thorough study, we began in 1962 with a placement of TAP teachers in various mission areas. At every point we consulted with the

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various mission constituencies. These mission boards also needed teachers, and we agreed that where we receive applicants from a conference we would also share this information with the mission board of that conference, in order that the best placement might be made in terms of need and also the interest of the applicant. In 1962 we had twenty-three TAP teachers in sub-Sahara Africa, that area south of the Sahara Desert. In 1963, we had thirty-seven, and in 1964, fifty-nine. The first of these teachers will be coming back this year. Some of them, probably three out of the group that terminates this year, will be returning for longer-term mission teaching in sub-Sahara Africa.

15 THURSDAY

EDUCATION AND PUBLICATION

Lamont Woelk: Why is it that the work of education and publication is often thought to be so different from the work of missions. For example, the objective for Christian education on page thirty-two sounds as if it might have been written by a missionary.

Willard Claassen: The reason why so many of us identify with it is the fact that the Board of Education supports all the other facets of our work. Perhaps it's not all of them but many of them. This is why we recently had a consultation on Christian education on the Goshen College campus to determine and to understand and support the work of all our boards and agencies.

Lamont Woelk: In other words it's the interrelatedness here that's the significant thing.

Willard Claassen: Yes, actually we're not in competition at all with missions, or relief, or any other aspect of the service. We're in a servant role to teach and to nurture and to support the total work.

Lamont Woelk: I note that this board is sponsoring the study of theology of worship. I'm wondering, couldn't this lead us into a more formal, or liturgical kind of worship that really isn't a part of our Anabaptist tradition?

Willard Claassen: Quite on the contrary. Going back to the Bible and Anabaptist sources may have kept us from adopting current liturgical trends uncritically. As far as I know we have never stopped to examine in a thorough fashion what should be our worship pattern.

Lamont Woelk: Where do you see the growing edge of Christian education?

Willard Claassen: I think adult education is one of the growing edges. Let me take youth work as an example. To have an effective youth program in a local congregation adult sponsors are needed. They need to have a level that can survive the frustrations that come in working with youth. And they need to be committed, intelligent Christians. And our youth director tells us that one of his problems is that of finding adequately trained, and adequately committed adult sponsors for youth groups.

University students who bypass our colleges present a big challenge. They're our potential leaders. Many have good reasons for taking the route they did. But the little we've been able to do indicates that there are good dividends for our efforts. The seminars that have been prepared on the seminary campus at Elkhart for university students and graduate students have led to results far out of proportion to the efforts that we put in.

Lamont Woelk: In your report I note you state that over 80 percent of those who receive *The Mennonite* read something in it and remember it. Do you think this would still be true if *The Mennonite* were not as controversial as it is?

Claassen: Well, it's possibly true that controversy stimulates reader interest. I have observed that many people read the letters to the editor section first. That's not only true of *The Mennonite,* that's true of daily papers and other magazines. However, I think we should state that many people do not like controversy. They feel uncomfortable where controversy takes place. They see this as a lack of unity—and particularly when it's a Christian context where conflicting ideas are presented. I think if we're honest, as the prophets of the Old Testament were, and certainly as Jesus was, He was surrounded by conflict. He challenged ideas of His day and the result was that it landed Him squarely into conflict. Now if we find it difficult to communicate across geographical and theological sections of the church, then in the light of what Brother Burkholder said, we have a formidable task ahead of us to learn to communicate with each other in the local congregation. I believe with all my heart that we should learn to speak to each other. This is one of the things that I tried to get across in a little book that I wrote, how we learn to talk to each other, and learn to understand each other and do it all in the context of Christian love.

Elmer Friesen: Has the Board of Education and Publication been of help to you in your local church work?

Lyman Hofstetter: A help which the Board of Education and Publication gives to a local church may at times seem somewhat intangible, but I think of one particular area which has been of help to our church, and I'm sure to many others. It is the impression that has been created with the importance of having adequately trained leaders and teachers for the work of the church. Scripture tells us that Jesus said the children of the world are often wiser than the children of light. And I would like to use this passage as a reminder that there is no excuse for us as churches not to have the best-trained leaders and teachers. Consequently I appreciate the emphasis on leadership training and the series that has come out, particularly the first one, *Learning to Lead.* This has helped our church to realize the importance of having well-trained leaders to meet the teaching and leadership problems of the day.

Friesen: What do you think is the future of the Sunday school?

Harold Buller: I think that the future of the—I'm speaking of adult education, now—of the Sunday school is very poor. We are moving into an urbanized society, and as we look at the churches around us, which our young people are growing up in, and in which they are having to grapple; we're living in this society, and our church is going to become more and more like the urbanized church, and our Sunday school is going to disappear, unless the Sunday school starts grappling with the issues of life, the relation of the church to the world.

Friesen: Willard Claassen has written a book on *Learning to Lead.* This is the first in a series. I understand that the sister conference, the Old Mennonites, have sold eight times as many of these books as we have. We have these materials in leadership training. How are we going to get our churches to use them?

Buller: I think maybe the Old Mennonites have sold more of these because they're more of a church group united from the top, somehow. There's been more push from the top to make people buy these and use them. But we are more a part of the world already. Maybe our conference [laughter] I meant that. Maybe our conference headquarters is able to inspire us by telling us, by helping us to see that we are going to have to start grappling. This is all they can do; they can't *make* us do anything. I think there are three things that we can do as churches in order to use these. First of all, decide that we are going to use them, because they are important, because we have got to do this. Second is to find, to look through our own church situation to see where whatever we have — like Willard's *Learning to Lead,* which is a tremendous thing—is going to fit in best. And then *teach* it with the circumstances which we have, not expecting that everybody in this congregation is going to have it.

Jacob J. Enz: Some of the mightiest bursts of spiritual power and insight come out of jails, not respectable churches. And it seems to me that we ought to be warned in our day as a church. We ought to be inspired to look back into our Bibles when other movements, some of which claim no connection with the Christ, are employing the methods and the dedication of which we have always been reading in the Bible, but which have been more words than deeds in our lives. An entire spate of Paul's letters are called prison epistles. "We shall overcome." "We are more than conquerors." Where do we hear that cry in the church? That was their chant of victory. It is said of a certain history of France that it was so written that every loyal Frenchman felt he himself had lived through it all, and that the last chapter was all about him, and that the next chapter was for him to create. When we come to the end of the Book of Acts we stand at a point of decision. We hear clear rumblings of multiple sonic booms. The barriers are shattered; present tense, accomplished — the barriers *are* shattered. The theological barrier *is* penetrated. Unlimited spiritual dynamic has flooded into the world. The racial, cultural, and geographical barriers have been shattered. Will we slam the Book shut, throw it away, and stumble into the oblivion and the darkness of our small provincial world where all the walls are high and the night is so dark? Let us rather continue the story of the triumphant march of the Spirit of God, from Jerusalem, Antioch, Ephesus, Rome, Newton, Philadelphia, Wichita, Reedley, Saskatoon, to the ends of our worlds, both the inner world and the outer.

MENNONITE BIBLICAL SEMINARY

Erland Waltner: It was just twenty years ago this month that the seminary board decided that same fall to open the seminary in Chicago, in affiliation with Bethany Biblical Seminary. Then there was just one faculty member, Dr. Abraham Warkentin, the president. Then we had no facilities of our own. We were completely dependent on the courtesy and the generosity of Bethany. Then there was a small handful of students who had responded to this new venture. By God's grace, a significant development has taken place through these twenty years. The Wadsworth effort in seminary education had lasted about eleven years. The Witmarsum effort had lasted about ten years. And so around 1955, some people were saying, well it is about ten years that Mennonite Biblical Seminary has been in existence. We're glad that after twenty years, we have a full-orbed seminary of our own, fully recognized, and fully accredited by the American Association of Theological Schools. We have a modest, but very functional facility, located at Elkhart, Indiana. This includes our new chapel which was dedicated just last month. We have a substantial and stimulating student body representing quite a number of vocational interests, seeking eagerly in graduate theological education to know the will of God more clearly for the church in our times. We are especially grateful for our growing cooperation with Goshen College Biblical Seminary which began so cautiously back in 1958, but which has progressed steadily since that time. In my own view this progress is dramatized, in the academic area, by the fact that last July Ross T. Bender began to serve as dean of both the Goshen seminary and the Elkhart seminary in our associated program.

Ross Bender: Sometimes we hear words of criticism directed against the activity of those who are preoccupied with Anabaptist research, and with the modern recovery of the Anabaptist vision. This preoccupation, let me say for the record, does not amount to ancestor worship. It is a necessary part of attempting to establish our identity. Only those who know where they come from, know where they are going. I do not, however, nor do my colleagues, conceive of our task as a thorough re-Christianization of sixteenth century Anabaptism, but we do well not to impoverish ourselves deliberately by refusing to believe that we can learn from our fathers, many of whom were so firm in their beliefs, and so radical in their obedience, that they were ready to embrace martyrdom. That calls for humility and a teachable spirit on our part. What could we teach our martyred fathers? The worthiest memorial we can erect to them is, to be sure, not an impressive record of historical research, as necessary and important as this is, but a life of discipleship, a willingness to follow Christ wherever He leads us on the path of obedience, just as they followed Him wherever He led them. Let us not be found then only admiring our heritage. Let us be found worthy of it. This is a matter which calls for a diligent searching of the Scriptures and a careful scrutiny of the human situation in which we exist today, bringing these two activities together in an act of obedience, and in the awareness that the kingdom of God into which we are called by the power of God is an eschatological reality in which yesterday, the world of our fathers; today, the world in which we live; and tomorrow, the world in which our children will live; that these are all comprehended by God's purposes and illuminated by His Holy Spirit.

VIETNAM STATEMENT

Wm. Keeney: It is proposed that this resolution would be sent to President Johnson and probably then also to congressmen from states which have major representation from the General Conference.

Martha Burkhalter: Are we working with the Christian Missionary Alliance missionaries there? I know there are many Christians there under the Christian Missionary Alliance. I wonder how these are being affected—or have you consulted the Christian Missionary Alliance mission when this statement was written?

Wm. Snyder: We differ somewhat with Christian Missionary Alliance leaders. They do not present a united front on this but for the most part they

have been generally supporting the United States military program. We have discussed this many, many times with the Christian Missionary Alliance people, both there, and with their mission leaders in New York. They understand our position and respect it, and we have not permitted our different points of view to interfere with our cooperating with them, particularly with the Vietnamese church, which is a product of their mission effort over the last forty years or more. So the direct answer would be that this would not represent their point of view but it would be no surprise to them.

Robert Gerhart: I would like to ask questions on three points. First, I'd like to know the real biblical basis for us as a church to make a statement which involves politics in our government, and how this is related to our Anabaptist heritage of separation of state and church. I'd also like to know if we are trying to think that we can come out ahead as Christians, not merely as a government, by trying to bribe the Vietcong with economic aid?

Ferd Ediger: Regarding the matter of self-determination or the preference of the people there, it is important that we know what the Asians think of this. And there's no newspaper in Japan that I know of that heralds the position of the Americans. The Americans are spoken of by the *Mainichi,* the *Asahi Evening Shinibun* and the other newspapers as the ones who are imperialistic and warmongers, and in general all of Asia favors the position that this leader of North Vietnamese is taking. He is of high repute among the Asians.

Roland Brown: I just want to balance a picture here. Not that I agree with this, but if we are going to turn to the newspapers of Asia, we cannot go entirely by the newspapers of Japan. I'm afraid that the newspapers in Taiwan and Korea would support United States activity.

William Klassen: I doubt if we could ever agree that the Bible will tell us what to do in Vietnam. I think however it is clear that we cannot remain uninvolved in a situation like this. Especially when a president shows each of his guests the latest popularity poll which shows that the Americans, including the Mennonites, do not protest his policy. So by not speaking we are identifying with them. This would be a betrayal not only of our biblical witness but certainly of our Anabaptist witness. We are not telling Johnson what he must do, but we are saying that as Christians we are extremely uneasy about some of the things that he is doing, and as citizens we cannot help but protest. This at least would be my position.

Harold Regier: The speaker just said that most of the Mennonites were in favor of the program that we are engaged in in Vietnam. If that is true, why are we proposing to pass this kind of a resolution? It seems to me that it wasn't very many years ago that we were told to get out of Taiwan. Yet it is Taiwan which is one of our better fields and where we are—where we think we are doing a real service. Now why is it that we are in Taiwan? Is it not because of the Seventh Fleet operating in those waters?

Keeney: The economic development of the MeKong Delta is not intended as bribery for anyone. This is simply a recognition of the human need to which we ought to minister.

Church Unity Statement

David Habegger: If I understand correctly I believe Brother A. J. Metzler, over a year ago, told one of the district conferences of the (Old) Mennonite Church that unless we join together in the next ten years, we are not fulfilling God's will. If this is true, I would like to concur with him. And I would like to concretely propose what this committee [on church unity] might do in the next few years. We know that it is this year in August that the (Old) Mennonite Conference is meeting. They meet biennially, we meet triennially. Thus in six years we will be meeting at the same time again. I would hope that this committee which will be appointed here will come back saying in three years from now, we propose that we meet jointly at the same location, at the same time, at a location which is amenable to both conferences, and that we begin to learn to know each other better at that occasion, and that we look toward unity, organizational organic unity, and that this be done by having a biennial conference two years after that triennial conference so that within eight years from now we will fulfill that which A. J. Metzler proposed a little over a year ago, so that we will fulfill the will of God within that ten-year period.

Secondly, I would like to refer to the second to the last paragraph "achieving of church unity is a hard task that must be brought dedicated labor, thought, and prayer." We are reminded that church unity must find expression at the local congregational level." Organizational or organic union cannot take the place of biblical bonds of fellowship at the local level." Let us not hold up on organic union until we have full fellowship at the local level.

H. P. Epp: I am in agreement with what Brother David said. However, it is my opinion that you cannot legislate union. I think it is a growth. Unless this growth comes from the grass roots we can pass any number of statements of union and we cannot achieve it.

Wm. Klassen: We ought to be able to speak to our congregations. I think Brother Epp is absolutely right. You cannot legislate this kind of thing, but could we not give a message to our congregations and encourage them wherever possible at the local level to take up dual membership? There are certain communities where we have a handful of Old Mennonite people worshiping in General Conference churches. Why do we ask them to come over to our church? Why don't we simply take that church and make it a member of both the Old Mennonite Church or conference and our conference? This would help a lot in a number of local situations.

Paul Goossen: I think it's a wonderful thing for Christians to have a spirit of kinship. I'm for it. On the other hand, it seems we need to be careful. If we only achieve organizational unity without a unity of spirit—or if we go too fast—then it becomes a farce, and something empty. It seems we could very easily cooperate a lot better without having to feel that we must have the same organizational umbrella right now. It probably will come. But let's not force the issue.

David Janzen: I'm not sure why this emphasis on organization comes to the fore; why we get the implication that there's a denial of organic unity. I might just point out briefly that by organic unity, I understand that Christ is the head of the church and under Him we are one. We confess that. I understand that the Old Mennonites confess that. I believe we have that organic unity.

Gering: The motion is that we adopt the statement on church unity and implement it as it is suggested on the back of the sheet. All those in favor signify by saying aye. Opposed no. It is carried.

16 FRIDAY

CAPITAL PUNISHMENT

Paul Goossen: Having served, preaching in prisons for three years, I think there is a further step that we ought to take. As far as I'm concerned, it seemed to me, this wasn't going far enough. We ought to go further. And I found on line 210 "faithful in serving persons in prison." I'm glad for that but I would like to have this expanded into a whole paragraph.

Arnold Funk: I am heartened by the change of attitude in our conference. I remember when this resolution was being opposed quite violently on another conference floor.

E. J. Claassen: Mr. Chairman: In regard to this topic, capital punishment, I would like to say or ask the question, why spend time on controversial subjects such as this? Why not spend time on that which is essential, and the awful need that is prevailing in our day to witness and save men who are lost in sin from the lake of fire, not from the electric chair?

H. Waltner: We have adopted the declaration on capital punishment. Yes, 1463. No, 102.

LATIN AMERICA

Robert Unruh: I think most will agree that agricultural development has played a very vital role in the development of our own country, and still is today. Now this is true not only of our country, it is true of other countries. The degree of development of the economic condition of the country is often a good indication of how much research has been done there.

Paraguay has been very much the same in this line. Agricultural research has been carried on now since 1947 in the Chaco among the Mennonites there by the Mennonite Central Committee. One of the main problems of Paraguay, as well as many other countries, is getting enough food. This is maybe not quite so true of the Mennonites today as it was in the early days, but it is still one of the problems. And especially is this a problem for the Indians and for the Paraguayan people.

In the early years the settlers depended very largely on one or two crops as their cash income. This was for the most part cotton and peanuts. Today they can resort to a number of different things. Dairying has been developed to some extent, poultry, especially in the past few years, with the opening of the road there. We were successful in bringing in some castor beans, which are used for various industrial purposes. We also have done quite a lot with wheat. Each family today grows enough wheat for its own use. All of this has branched farther and farther, and it's reaching out now to the Indians, and to the Paraguayans, as well as to the Mennonite settlers, and it will continue to reach out.

L. M. Jungas: MEDA was organized in 1953 with the help of the Mennonite Central Committee. In a country such as Paraguay you have many needs, and they are being met. The spiritual needs are being met by the the church. The immediate clothing, food, and machinery needs were met by MCC. This long-term economic need, whereby they had to have financial aid, that's what MEDA was organized for. The people that organized MEDA felt that economic aid should not be just a matter of sending in money. The plan behind MEDA was to have a manager there, and actually share in the direction in which this money was used. Now each member of MEDA is asked to put in up to five thousand dollars. We then form a partnership with some local person who furnishes all the labor. Mennonite Economic Development Association furnishes all the money, also supervision, and maybe direction. Every project we go into is expected to be a money-making project for the local people.

Now I'm going to mention a few of the things that we have there. We have a 60,000 acre cattle ranch with Abe Peters as the manager. We have a dairy in the Chaco. We had one in Volendam. We have a cannery in the Chaco; we have a shoe factory in the Chaco. We have a large rice plantation in Volendam. And we have a finance company. And one of our members just supplied the Indians with a sawmill so they can—in the Indian resettlement program — they build better houses, and saw wood, and sell it for making a living.

Walter Dyck: I'm here today to speak a word for our Board and our conference in regard to what has been done in South America. We were the ones who put out the hand, and grasped the hand, that reached out for fellowship, for understanding, and for help. This began early. From the earliest times we tried to say to them, "We're not here to tell you what to do." Repeatedly as we sat in these meetings with them, they said, "Well, you're supplying so much of the finances. You're the one who ought to be saying how it ought to be done." In 1955, it was my privilege, after many others had been there

before, like G. G. Epp, A. J. Neuenschwander, and others, who had been doing the very same thing, I went there for the main purpose of negotiating with them on a ten point proposal, which would outline how brothers react to each other even if one might have a little more money than the other did at the time. Repeatedly I said, who knows, the time may come when we in America will be looking for a home.

Bruno Epp: Among the freedoms which the 18,000 Mennonites in lower South America enjoy is the one having and running their own schools. I'm not sure whether we can divide and think of our educational system in South America as secular and religious. With most of our teachers, perhaps all of them, being Christians in their profession, I do not know whether we can speak of secular and religious education separately.

You will be interested in the supporting agencies. Especially in the last few years a number of other agencies have given their support to education in South America. MCC and General Conference have always figured high in support of education of South America. There has been the Canadian Mennonite Relief Committee, the General Conference Mission Board, and other boards. And I would especially like to refer to these next two: the support received from the German government in Europe and the German Evangelical Church. Especially during the last two or three years, many textbooks, laboratories, and equipment, have come in our secular schools, especially in Paraguay and Uruguay.

I also mention the personnel which has been operating from foreign countries in Paraguay, and perhaps also in Uruguay and Brazil. I'm thinking of those teachers which have come from Germany during these years, helping in the *Centralschulen* in Paraguay and then of the other teachers. Some of them are still teaching in the high schools in Friesland, Neuland, Fernheim, Volendam, and Menno.

H. R. Schmidt: In South America we communicate well, particularly in the leprosy program, which is being supervised by my brother, Dr. John. In fact he says we communicate so well that he thinks his work will be finished in another generation. He says in one generation, if we can get hold of all these lepers, 30,000 is the estimate in Paraguay, leprosy will be wiped out in that country. Of course, that isn't quite that easy. But the person who is cured of leprosy which fifty years ago was considered the most dreaded disease in the world, is now the most curable disease—and a person who is cured of leprosy and has been taken out of quarantine in a country like Paraguay, becoming a Christian is almost automatic.

I spent two days with Dr. Albert Schweitzer, probably the missionary of the century, and to be there and experience the missionary communication cannot be described. He says Christianity cannot be poured in through a funnel. And another thing that he told me: "True belief deals with nothing and nobody but Jesus. And Jesus cares not for knowledge, but only what lies in the words, 'Dear Lord, help us.' "

Ernst Harder: Mennonite presence in South America is a fact. The children of our colonies, and many adult settlers, feel perfectly at home in their native South American lands and would not think of migrating. Today all of our churches in Argentina, Uruguay, Paraguay, and Brazil have not only established the economic life, but are active in the field of education and evangelism. Every church in South America has an evangelistic outreach, either among abandoned German-speaking colonists or Indians or the national population. The fact of this involvement in South America forces us in North America to change radically our image of Latin America. Latin America is not only the new home founded by our Mennonite settlers and refugees. It is a neighboring continent to which we have responsibilities as Christian brothers. Today, Latin America together with Asia and Africa, is a continent in revolution. Old forms have become inadequate, and new forms have not yet been found. Political, social, economic, and religious change is in the air. The question remains whether, aside from the occasional coup or palace revolution, the changes can be made through evolution, or whether violent revolutions and civil wars a la Congo are inevitable.

Latin America is nominally Roman Catholic, but nobody ignores today the growing Protestant movement. In Chile and Brazil the Protestant churches constitute more than 12 percent of the population, so that the combined Christian community would include from twelve to fifteen million people. Phenomenal is the growth of the pentecostal movement in Chile and Brazil. Protestantism is not anywhere a foreign religion anymore, but a national presence.

Vietnam Statement

E. Neufeld: Yesterday some objection was raised to this statement, from the standpoint that if at some point in the world, military intervention is needed, for the protection of our missionaries and missions. And reference was made to the seventh fleet in the Pacific, and to the developments in the Congo in the last years. Now it is true that in some situations we have been able to work as missionaries because of western military presence or protection. But certainly, to conclude that this is the way in which we want to build for the future is far too short-sighted. In 1928 the Jerusalem Missionary Conference urged that missionaries and their properties should be protected only by means that would promote goodwill, and that they should not call in the military forces of their governments. And it would be a strange penomenon of history if the Mennonite people, who should know what it means to go as lambs among wolves, would try to change that principle.

Martha Graber: On the top of the page in point two, the phrase, "the reduction of military acts" seems to me to be in contradiction to our stance that war is contrary to the teachings of Christ, and to our call on the government to halt and disavow acts of war, and I would move that we strike the phrase, "reduction of military acts and," leaving it to read only "we use increased economic aid to demonstrate our good faith."

D. Habegger: The reason this was worded this way is that we cannot call upon our government to act according to Christian principles entirely. Granted that they have certain principles, yet we still feel it is in the best interest to reduce war. And while they may not grant our position as we have stated it in the first paragraph of this statement, we still need to call upon them, on the basis of what they know, that it would be in the best interests of our country to reduce war. So we call upon them on the basis on which they can accept this at this level.

Dale M. Stucky: Those of you who are familiar with this struggle will recognize that this proposed political solution to this Vietnam struggle is the one which is proposed by North Vietnam, by Hanoi, and by communist China. Now it's one thing to tell our government that we don't want war, that we want them to stop fighting, that we want them to negotiate in good faith. But I think it's another thing to tell them that they should accept the solution for this problem that's proposed by the communists.

NEXT CONFERENCE

H. Waltner: I want to first report the result of our vote. We have adopted the resolution on Vietnam, by the following vote: Yes, 1041; no, 195.

It would appear that our General Conference is becoming more popular, at least compared to some times in the past, in that we have received two invitations, for the 1968 sessions. We have an invitation from the California General Mennonite Fellowship, which is composed of all the General Conference churches in California to hold the sessions in the state of California. And also we have received an invitation from the Northern District Conference that we hold the sessions in their district, possibly at Henderson, Nebraska. We're grateful for these invitations. We trust that we will not offend someone by choosing now. Our executive committee has discussed these invitations and we would like to recommend that we accept the invitation to the Northern District. This recommendation is primarily made because in doing so we would follow the rotation that we have followed in the last cycle.

The motion that I would make here is: Moved that we accept the invitation of the Northern District Conference to host the 1968 sessions of the General Conference, the location and date for the sessions to be decided by our executive committee in consultation with the Northern District Conference executives. [Carried]

APPOINTMENTS

H. Waltner: These are announcements that come out of our executive committee meetings here at the conference. We moved to reappoint as our executive secretary Brother Orlando Waltner for this next triennium session. We are indeed grateful for the leadership he has given to our conference.

Yesterday we adopted a statement on church unity which called for the creation of an inter-church relations committee, for the next triennium. We have appointed the following to this committee for this triennium: Robert Kreider, H. P. Epp, William Snyder, Willard Claassen, James Reusser, and Orlando Waltner as ex-officio member and the convener of this new committee.

FREEDOM MOVEMENT

Gering: The next item is that of old business. Is there any old business that needs to be brought to our attention at this time? [Pause.] Then we'd like to leave just a few moments for any of you who have any new business that you would wish to bring before the conference in these moments.

Peter Ediger: I don't quite know whether this is old or new. But I have a deep concern among the many bright lights of inspiration in the guidance of the Spirit that we have felt here this week. It seems to me that as we come to the conclusion there is still one clear silence that we have experienced in this week. We have heard voices here and there, calling our attention to it, but I feel a bit empty about the fact we are not saying anything as a conference about the significant revolution occurring all over the world, and particularly, also in our own country. And that is the freedom movement.

We've heard comments on it; we've had the biblical encouragement from Brother Enz; we've had the inspiration of the convictions that Pentecost breaks some of these human barriers. But I feel somehow I would wish that we as a conference could have said something a little more clearly on this. I was hoping that something would come out of the resolutions committee; but I was at fault here I guess in not getting my concern to them on time. I have this concern, and if it's too late for a resolution, we're all tired and time is gone. I want at least to express the concern. If you want a resolution, I have it.

Gering: We're still open for it.

Ediger: Be it resolved that we reaffirm our convictions as expressed in a Christian declaration of race relations adopted in the 1959 conference sessions at Bluffton, Ohio. Be it further resolved (a) that we encourage the Board of Christian Service to work vigorously in trying to discern what the Christian stance is in the freedom movement; (b) that we encourage our congregations and individuals to become involved in working for justice and reconciliation in their respective communities; (c) that as congregations and individuals, we search earnestly and openly for the will of God with reference to participation in the freedom movement prayerfully respecting those whose search leads them to direct involvement, and always seeking to bring the reconciling power of the gospel to bear on human problems.

WORSHIP

Praise by the Mass Choir

DRAMA

"The Least of These" by Virginia Wilk Elicker presented by a choral group from Freeman, S. D., and directed by Katherine Kauffman.

COMMITMENT SERVICE

ADJOURNMENT

NEWS

Canadians Advance in Witness

The Conference of Mennonites in Canada has made startling advances in its stewardship in the last ten years. But its leaders are not content. They look for even more improvement.

The 20,000 member conference has increased its membership 50 percent and its giving by 220 percent. In 1964 its per capita gift for the work of the church was $107.40.

In recent years, the conference has developed one new church for every three congregations in its fold. Said Menno Wiebe, Winnipeg, the group's mission executive, "One hundred and sixteen churches are in total, or in part, responsible for the emergence of forty new churches."

Of its forty new congregations, seventeen are located in major cities as Edmonton, Winnipeg, Ottawa. Several of the new groups are Indian churches.

Emphasis on stewardship was given at every session of its annual meeting through messages by Henry P. Epp, St. Catharines, Ont., the conference moderator, and C. J. Dyck, professor at Mennonite Biblical Seminary, Elkhart, Ind. The group met at Clearbrook, B. C., from July 2 to 6.

The conference reelected its executive officers for another one-year term. In addition to Epp they are: H. T. Klaassen, Rosthern, Sask., assistant moderator; and R. H. Vogt, Winnipeg, secretary.

PLAN FOR CANADA CENTENNIAL CHURCHES AID IN CELEBRATION

Canada will observe its centennial in 1967. Many important events are being planned including a world's fair for Montreal.

Every sector of Canadian life will be involved, including the churches, and probably even Mennonites. Says Maurice Lamontagne, Secretary of State, "Canadians who have the certainty of religious faith form a vast reservoir of goodwill, understanding, and mutual affection that would be able to withstand the arid and desicating forces which seek to fragment and divide us."

So the Centennial Commission called together sixty-five representatives of four faiths in July to see what they might do for the year-long celebration. Christians, Jews, Muslims, and Hindus came. Twenty-eight denominations were represented. The Mennonite Central Committee of Canada responded to the invitation and sent its executive secretary, J. M. Klassen. The only religious group not represented was the Jehovah's Witnesses.

Fourteen of the groups presented plans. The Evangelical Baptists plan a coast-to-coast evangelism program. Muslims will establish a library of Islam studies. Other groups plan to restore old church buildings, produce films and dramas, and build homes for senior citizens. Cooperative services for New Year's Day, Dominion Day, and Thanksgiving were explored. Wheelchair buses to take invalids to houses of worship were mentioned. The Mormon Tabernacle Choir may tour Canada.

Some of the seventy participants said afterward that they "reached a degree of unanimity that is fantastic." They also said that they put the "emphasis on action."

The executive committee of the Mennonite Central Committee of Canada will consider possible centennial projects this fall.

SWISS CHOIR TOURS CHURCHES

The Bienenberg Choir of the European Mennonite Bible School, Liestal, Switzerland, arrived in New York on July 28. The fourteen-voice group will spend two months visiting Mennonite communities in the United States and Canada.

The choir, accompanied by their director, Willy Nussbaumer, and the school's principal, Samuel Gerber, and Mrs. Gerber, began their tour on July 31 at New Holland, Pa. On Aug. 9 and 10 they made recordings in Harrisonburg, Va., at the studios of Mennonite Broadcasts.

Before returning to Europe on Sept. 28, the group will have been to Pennsylvania, Virginia, New York, Michigan, Ohio, Indiana, Illinois, Iowa, Minnesota, South Dakota, Nebraska, Kansas, Oklahoma, Manitoba, and Ontario. The choir's itinerary will be announced in the communities in which they will be appearing.

WORDS AND DEEDS

Emilio Castro, Montevideo, has been an instructor at the Mennonite Seminary in South America. He is a Methodist pastor and the coordinator of the Commission for Evangelical Unity in Latin America. With three other South American church leaders he has charged that the United States intervention in the Dominican Republic is a "violation of the agreement and self-determination sponsored by the . . . Organization of American States."

At the Canadian National Exhibition, Toronto, Aug. 20 to Sept. 7, a peace booth will be located by the Mennonite Central Committee of Canada. Herman Adrian will be the chief attendant.

Myron S. Augsburger, evangelist and president-elect of Eastern Mennonite College and Seminary, will be one of the speakers at the twentieth-anniversary convention of the National Sunday School Association, Milwaukee, Oct. 20-22.

Dr. Sam Zelman, internist at the Winter Veteran's Administration Hospital, says; "President Lyndon Johnson stopped smoking after his coronary thrombosis in 1955, when he was 47. President Eisenhower stopped smoking after his coronary thrombosis in 1955, when he was 65. President Franklin Roosevelt, whose long cigarette holder was famous, never had a second chance; he died of cerebrial thrombosis when he was 63. President Truman did not smoke cigarettes and has had no thrombosis, now age 80. President Hoover did not smoke cigarettes and had no thrombosis, died at age 90."

CHURCH RECORD

CALENDAR

Conferences

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Eastern

Aug. 20-22—Grace Church, Lansdale, Pa., Inter-varsity Christian Fellowship, William Young, speaker.

Western

Aug. 15-20—Alexanderwohl Church, Goessel, Kan., Union meetings, Frank Peters, speaker.

MARRIAGES

Charles Autenreith, United Presbyterian Church, Overland Park, Kan., and *Rosalind Enns,* Bethel College Church, Newton, Kan., June 26.

Jon O. Dalke, Bethany Church, Freeman, S. D., and *Marion Gail Elton,* St. John's Lutheran Church, Minneapolis, Minn., on July 3.

Dewayne Lyle Hiebner, Bethesda Church, Henderson, Neb., and *Sharon Ray Glanzer,* Hutterthal Church, Freeman, S. D.

Herman C. Johnson, Congregational Church, Cambridge, Mass., and *Selma Platt,* Bethel College Church, North Newton, Kan., on July 18.

Arnold Meister, Lutheran Church, Radisson, Sask., and *Jacqueline Luella Derkson,* Zoar Church, Langham, Sask., on July 10.

August Eugene Mengarelli, Girard, Kan., and *Doris Wiens,* Inman (Kan.) Church, on July 4.

Robert Neufeld, Bethel Church, Inman, Kan., and *Rosalie Bartel,* Alexanderwohl Church, Goessel, Kan., on July 2.

Harold Voth, First Church, Newton, Kan., and *Marcyene Classen,* Wichita, Kan.

WORKERS

Darla Banman and *Bruce Schmidt,* Alexanderwohl Church, Goessel, Kan., will go to Manigatogan, Man., to assist in construction of a youth center and tourist cabin.

E. Stanley Bohn, Kansas City, Kan., will become secretary for peace and social concerns for the General Conference Board of Christian Service. He will also serve part-time as city church consultant for the Board of Missions. Presently the pastor of the Rainbow Boulevard Church, Kansas City, he has been active in interracial work in his community.

Virgil and Louise Claassen, Newton, Kan., have accepted an assignment as relief workers in Crete for the next three years for the Mennonite Central Committee. They are members of the Bethel College Church, North Newton, Kan. Parents of the couple are the Albert Claassens, and Mrs. Trude Friesen.

Jane Flaming, Alexanderwohl Church, Goessel, Kan., was commissioned to summer service with the "Go Ye Mission, Inc." of Tahlequah, Okla., June 6.

Ed and Gloria King, Columbus, Ohio, will spend the next three years in the Bolivia Mennonite Central Committee program. She will serve as a nurse in an out-patient clinic. He will aid in community development.

Samuel M. King, Goshen, Ind., has been appointed chaplain of Mennonite Hospital, Bloomington, Ill. He formerly was the principal of the Dhamtari Christian Academy in India and most recently a public relations officer for Goshen College. He succeeds Ben W. Krahn who served as chaplain from 1961 until last spring.

Erna Klaassen, Laird, Sask., has accepted a one-year MCC assignment as general duty nurse in Western Memorial Hospital, Corner Brook, Newfoundland. She is a member of the Eigenheim Church, Rosthern, Sask. Her parents are Mr. and Mrs. John D. Klaassen, Laird.

Nettie Klassen, daughter of Mr. and Mrs. John Klassen, Burnaby, B. C., has accepted a one-year assignment at Boys Village, Smithville, Ohio. Boys Village is an institution which cares for sixty emotionally disturbed boys. She is a member of the Peardonville Church, Aldergrove, B.C.

Betty Lehman, Berne, Ind., will be working at Junior Village, Washington, D. C., for a year. Junior Village is a federally operated institution for children who are victims of parental delinquency or misfortune. She is a member of the First Church, Berne. Her parents are the Otto Lehmans.

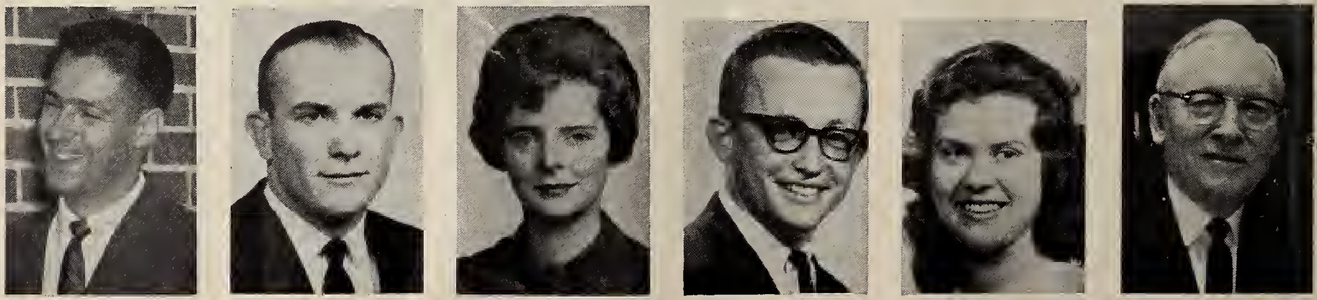
Wayne A. Mumbauer became acting assistant treasurer of the Mennonite Central Committee on July 20. A native of Quakertown, Pa., he has been working as a bookkeeper at the MCC headquarters in Akron, Pa., since 1963. He is a member of the West Swamp Church, Quakertown. He succeeds Willis Detweiler.

Vernon and Helen Reimer, Niverville, Man., have completed three years of service with the Mennonite Central Committee in Calcutta, India, and, after a brief furlough this summer, will undertake another three-year term of service. Reimer is serving as director of MCC's program in India, East and West Pakistan, and Nepal. They will itinerate in churches in September before returning to India. They are members of the Prairie Rose Evangelical Mennonite Conference Church, Man.

Ronald Schroeder, Alexanderwohl Church, Goessel, Kan., is serving as unit leader of the voluntary service unit, Reedley, Calif.

Gwen Voth, Alexanderwohl Church, Goessel, Kan., served as a volunteer to Pillsbury Citizens Service Play Corps Caravan, Minneapolis, Minn., July 22-Aug. 13.

Bohn, Claassen, Claassen, King, King, King, Klaassen, Klassen, Lehman, Mumbauer (Workers).



LETTERS

GRANDMOTHER'S LEGACY

Dear Sir: I want to compliment you on your "So Grandma Bugs You" article by Mr. Kirkendall and Shirley Newton in the July 20 issue.

Having lived most of my life in a three and sometimes four-generation home, I have strongly felt the need of just such an article to inform the public on this delicate and not too often properly discussed subject.

Banishing our elders to nursing homes and hospitals, except when absolutely necessary, may benefit their bodies but it certainly won't help our souls, and it robs our younger ones from developing a sense of responsibility. Youth has always needed "mountains to climb" and what better way than in the company of their elder loved ones!

The "times" I was sent to take care of Granny when she was ill, I remember as one of the "best times" of my life as she nearly always swiftly recovered and then we would go "visiting" or she would light the oil lamps in the evening and we would "sit and sew" carpet-rags.

The rugs have long since worn out, and Granny, who wanted to live to be a hundred years old, and missed it by only five years is gone, but the "moral issues" we discussed and "settled" as we worked, and the crafts she taught me no one can take away from me. They are mine, and now even after half a century has passed no matter how "stormy the sea" or how "broken the heart" if I just "sit-a-spell" and sew a few "hit-and-miss" carpet rags, the lamp-lighted warmth and peace of Granny's kitchen returns.

I pray God I can leave a legacy as great to my own grandchildren! *Metta Smith, 28 Lincoln Ave., Lansdale, Pa.*

TRACTS FOR JEREMIAH

Dear Brother Shelly: I am writing about the July 20 copy of the news, "Jeremiah appears in Chicago."

My question to this article is what right have we as born again Christians to go and march in these civil rights marches?

Our duty as Christians is to preach Christ crucified, risen and coming again, not going into cities where civil rights demonstrations are held.

Let us as Christians witness to Negroes and whites in these areas telling them of Jesus Christ.

My Bible tells me to go into all the world and preach the gospel, not to go into the city and enter in a civil rights demonstration.

I love the Negro as much as the white. I do business with both colored and white. Entering a civil rights demonstration does not save souls.

Then the Mennonite church takes a nonresistance stand not to go to war. And then the Mennonite church and Mennonite people go to Alabama and Chicago, where these demonstrations are held. These people take off from their jobs to enter in a civil rights march. May God bless them. Let us as Mennonites go back to the Bible and study and read God's word. Preach Christ's shed blood, dying, buried, risen, and coming again.

Ask these same people to go and hand out gospel tracts, hold a street meeting preaching the gospel. They would say, I have no time. May God help us as Mennonites.

I can say a hearty amen to Brother David Whitermore's letter of July 20 issue. This is the kind of pastor our Mennonite churches need. *Earl Keeler, 21 Kulp Rd., Harleysville, Pa. 19438.*

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THIS ISSUE

Not everything that we wanted to use could be forced into our twenty-page feature on the General Conference. Perhaps we can use a few of the things left out now in later issues. The pictures: 502: a, delegate wagon; b, your friends outside of Langhouse; c, Ruben Short and Andrew Shelly; 504, Langhouse, suffocation under a hat tin roof—with skylights yet; 506: a, David Habegger and Ronald Krehbiel; b, Executive Secretary O. Waltner, Vice President Poettcker, President Gering, Secretary H. Waltner; c, conference theme; d, the conference floor with Andrew Shelly at speaker's desk; 509, a, Jacob Rempel at book table; b, continental report panel for Asia —Sawatzky, Laepp, Wingert, Ediger, Lin, Becker; c, Erland Waltner leads discussion group; d, H. T. Unruh, conference-goer; e, book-table browser; f, Jay Shelly and Peter Neufeld, floormen; 512, feeding the inner man—and woman; 517, youth convention talk-it-over group with Bill Kruger; 519; a, international visitors Heinrich Ens, Brazil; Luis Correa, Colombia; Paul Lin, Taiwan; Joram Mbeba, Tanzania; Ernst Harder, Uruguay; b, Larry Kehler sharing the news; c, interpreting the Lord's Prayer—Enid Gouse, Don Peters, Alice Loewen.

CREDITS

Mennonite Weekly Review photos, 502, b; 506, b.c; 511, 519. All others: Maynard Shelly.

NEXT ISSUE

During July and August we publish our paper biweekly. Our next issue will be dated Aug. 31.

THE MENNONITE

722 Main, Box 347, Newton, Kan. 67114.

Editor: Maynard Shelly. Editorial assistant: Laraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 347, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 991 Fleet Ave., Winnipeg; Robert D. Suderman, North Newton, Kan.

AUG 23 '65

Lyndon B. Johnson said that we will "stand in Vietnam." And Lady Bird blinked back the tears. The President spoke with religious fervor about how hard it is to send the sons of mothers to fight and die in a strange land. He knew it was a historic moment—a declaration of war in an undeclared war.

And I had to mark the time. My son is seventeen. Once when another president declared war I was only sixteen. And I thought, "By the time I'm eighteen, it will be over." It wasn't. And it isn't.

A date in history comes back to me; 1618 to 1648. Those were the years of the Thirty Years War. It happened in Europe, but I can't remember who or why. It was after all, medieval history. I never thought it could happen in modern times. But the world has now been at war for twenty-seven years, counting from the first march of Hitler's troops—from the time of my youth to the time of my son's youth. One bad dream was enough. Must we have two?

And Mrs. Johnson cries for the TV cameras. She weeps for a myth--a war leader is a great man. I could allow for war if we didn't take it so religiously. But if we didn't make a religion of it we would spit it out faster than a ptomaine lunch. War is the deathly heresy of modern man.

Are we not at last sick of the notion that we can convert a man by shooting him even with the most painful bullets we can find? And then we burn his wife and babies with gasoline. Where then is the devil? Look not behind you.

Senator Robert Kennedy says military power cannot win the war for the minds and hearts of men, because it "is useful only to destroy . . . it has no program."

He says that the Vietcong uprising like "every insurgent movement lives . . . on a dream . . . of independence, of justice." And how do you kill a dream? With shrapnel? With missiles? For four hundred years alien foes have been plaguing the Mennonites first with drowning, then the sword, then the Siberian work camp, and always with other weapons more subtle but just as dangerous. Have they killed our biblical vision? And each foe we met was as many times stronger than the Mennonites as the United States is stronger than the Vietcong. But it is still no contest. When that Sunday school teacher first told us about David and Goliath we were on David's side. We've changed places today. We may put our hands on our throats, but our own swords will kill us yet.

But we would rather die than admit we were wrong. President Kennedy allowed the Bay of Pigs invasion even though he knew it was doomed. He could not turn it back for he feared that men would mock him for his boast that he could scowl harder at Castro than Nixon. Johnson fears to relent in Vietnam because he once said he was wiser than Goldwater. Man's greatness is not measured by his stubbornness, but by his ability to learn. And most learning comes at the place where we say, "I was wrong."

The United States can be a great country. And I want it to be that. And it can be. But it can only happen when it is able to say, "We were wrong about Vietnam." It is late, but is not too late.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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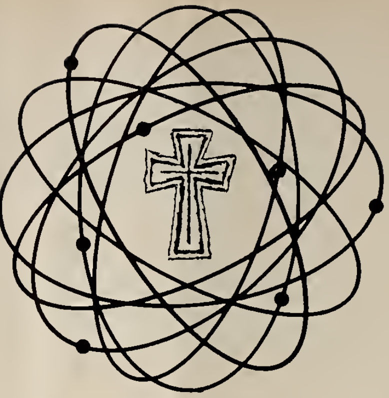

FAITH IN THE SPACE AGE

We must become bilingual. Both the language of religion and the language of science convey truth.

Waldemar Klassen

We all find ourselves, at times, in situations we cannot manage. We dedicate ourselves to tasks, but we run out of energy, out of hope, out of joy in living.

The businessman feels crushed by the pressures of his competitive world; the mother finds that her work is never done; the student is threatened by a heavy work load and uncertainty about his capabilities.

For centuries people have found that when exhausted, discouraged, or disenchanted, they could find renewal by letting God lead them over green pastures, beside still waters to restore their souls.

We, like our ancestors, need to draw on an external source of strength; to let the soul catch up with the body. As a student in London I was often exhausted. This battle fatigue was a physical, mental, and spiritual drain that could not be remedied by sleep alone. At such times I would wander to a church several blocks from home. Behind the altar was a picture of Jesus, the Good Shepherd. He was holding one lamb in His arms as He led His flock beside a quiet brook. The message was clear to me. I was that lamb held by those reassuring arms. By meditating on that picture I regained strength.

This renewal of spirit does not come as readily to us, however, as it came to our ancestors. A painful tension in our minds prevents it—the tension between faith and reason, religion and science.

In the space age, few can escape this inner conflict. It is not a tension between the theologian and the scientist only; every person experiences the pull between factual evidence and the haunting claims of faith. Recently Walter Lippmann said that we suffer from a malady "caused by the impact of science upon religious certainty and technological progress upon the settled order of family, class, and community."

Fact and faith

Everyone of us recognizes two areas of experience—fact and faith. The area of fact is open to any with the intelligence to see and relate natural phenomena. But the area of faith—in which God becomes a known reality—is open only to those who are humble, obedient, and dedicated. To these the universe discloses its most vital secrets; what is hidden from mere intellect is "revealed unto babes."

Science concerns itself with fact—with the outward, the visible (or potentially visible), the temporal; its language is mathematics. Religion deals with faith—with the inward, the invisible, the eternal; its language is poetry.

Of course these areas of experience are interwoven. Science has a faith in the rationality of the universe. Many great scientific discoveries have been in realms forever invisible to the human eye. Christianity, on the other hand, is vitally concerned with facts—daily bread, human actions, justice, a historical person crucified under Pontius Pilate.

We fear conflict

As we experience the conflict between science and faith, however, we are afraid. We venture on the sea of faith and fear lest the white canvas of intellectual integrity be torn from the mast, or we confine ourselves to material things and fear that we are becoming purposeless robots.

We cannot ignore either fact or faith. Charles Darwin, eminent British biologist, warned about the consequences of ignoring faith. In his *Autobiography* he wrote, "Until I was thirty, poetry of many kinds, such as the works of Milton, Gray, Byron, Wordsworth, Coleridge, or Shelley, gave me great pleasure. Pictures and music gave me great delight. But now, for many years I cannot endure to read a line of poetry. My mind seems to have become a kind of machine for grinding general laws out of a large collection of facts. The loss of these higher tastes is the loss of happiness, and may possibly be injurious to the intellect and more probably to the moral character, by enfeebling the emotional part of our nature."

On the other hand, the history of religion shows the disastrous effects of faith uncontrolled by facts or rational reflection. For example, parents for religious reasons have refused medical help for their ailing children. In poetry, the arts, and religion, undisciplined imagination leads to the chaos and madness of a private world.

Pascal clearly delineated fact and faith when he said, "Human things must be known to be loved. Divine things must be loved to be known."

Love in order to know

But faith deals with human interpersonal relations as well as with divine things. Here, the scientific method does not apply. No married man would try to deal with his wife in a perfectly logical and scientific manner. Persons must not be treated as things. They, too, must be loved to be known.

The language of religion is poetry, for faith cannot be expressed mathematically, systematically, logically. Religion deals with the infinite, the concerns too weighty to be supported without symbolism. And here is our difficulty; the language of religion is poetry, a language so different from our usual language of technology and science. We must become bilingual. Both the language of religion and the language of science convey truth.

Faith's truth is not lesser truth

The fact that the experiences of faith cannot be expressed in scientific language does not mean that the truths revealed through faith are less important. They are certainly less exact, less easily communicable, and less subject to proof. (Faith seeks to understand the whole rather than the part.) But for human happiness the truths of faith are incomparably more important.

We can, as some eastern philosophers do, write off the material world as illusory, or we can write off Christianity as a fairy tale; but in either case, human life is impoverished. The two areas of experience must be held together and the validity of neither denied. This is a difficult task in the space age, but if we fail, we will sink into a deeper despair than already characterizes our era.

But what is faith? "Faith gives assurance to our hopes, and makes us certain of realities we do not see" (Hebrews 11:1, NEB). W. L. Greer of Manchester says that faith is not belief in spite of evidence, but life in scorn of circumstance. It involves committing ourselves and throwing our actions behind our beliefs. Faith is an act that bids eternal truth become present fact.

That at a particular time in history, the eternal truth became a present fact is precisely what we as Christians believe. "The Word was made flesh, and dwelt among us, and we beheld His glory . . . full of grace and truth" (John 1:14). And so we see that the mystery of this strange and wonderful universe cannot be contained in a mathematical equation. The secret—the secret of faith—lies in Jesus Christ.

Our age is devoted to the accumulation of knowledge—scientific knowledge. Let us also strive to accumulate the knowledge of faith.

SHE GAVE WITH THE RIGHT HAND

I thanked this good Samaritan over and over for her kindness and coaxed to learn her name. Her only response was that I should call her Jane.

Ida F. Killian

Have you ever wished daily living could be a more joyous experience? If so, perhaps you have been neglecting an adventurous avenue, a secret formula which Jesus incorporated so simply in His Sermon on the Mount. He said, "But when you give alms, do not let your left hand know what your right hand is doing" (Matt. 6:3). Have you ever really put this to the test?

Recently I visited Mrs. Richardson who had just returned from the hospital. She had been injured in an automobile accident at a busy five-point intersection. But let her tell her story.

"It happened so quickly," she began. "The other car crashed into the side of mine and left me too dazed to think."

As she spoke I glanced at a lovely ceramic planter vase with its verdant vines trailing near her bed.

"That vase is part of my story too," she said.

"Tell me," I prodded.

"Let's go back to the beginning. Shortly after the collision a woman appeared and covered me gently with a blanket. She said she lived in one of the many houses near the intersection. She had heard the crash from her home and felt someone might need her. She spoke to me quietly until police and ambulance arrived."

"It was thoughtful of her to stay until help came," I interrupted.

"She stayed longer than that. This strange woman rode to the hospital with me. I clung to her hand all the way and drew strength from her touch."

"Did you ask her name or in which house she lives?" I asked.

Mrs. Richardson ignored my question.

"I thanked her at the hospital and she disappeared. Next morning a young girl I had never seen before entered my room and spoke to me briefly. I was still sleepy from the anesthetic and can't remember anything she said, but I knew she was kind and sympathetic."

"Who was she?" I asked impatiently.

"Wait, I'm coming to that. Later

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that afternoon the woman who had accompanied me in the ambulance came to visit. She brought the beautiful ceramic vase you see here. I can't tell you how I cherish it, but I cherish the spirit of its giver even more."

I turned the planter around and traced its smooth design with thumb and forefinger. "It's exquisite," I agreed.

My friend continued, "It had been this woman's daughter who had visited me earlier. The girl works in the hospital and had stopped by at her mother's suggestion."

Mrs. Richardson drew a long breath and smiled mysteriously. "Now to answer your earlier question. I thanked this good Samaritan over and over for her kindness and coaxed to learn her name. Her only response was that I should call her Jane. With a mischievous laugh she told me her last name was too difficult to pronounce and too long to learn to spell. We talked a bit longer and Jane left as quickly as she had come. It may be I shall never see her again."

Jane's last name will probably always remain anonymous in the heart of Mrs. Richardson but her generous spirit will live unendingly. Jane did not want adulation. She evidently did not want her left hand to know what her right hand was doing.

Secret giving brings special joy

One of life's greatest discoveries is to find the satisfaction of anonymous giving. It opens our own consciousness to the inexhaustible storehouse of God. Possessing a secret always gives one a sense of trust and a feeling of worth. Having some secret of giving exist only between one's self and God intensifies spiritual pleasure. Scripture says, "Beware of practicing your piety before men in order to be seen by them" (Matt. 6:1). How true it is that a pat on the back for some contribution siphons away that bright inner joy which sparkles only when our gift is given in secret.

Giving the tithe in systematic church offerings is good because it carries on the work of the Lord and provides constant discipline in sharing. But contributing little extras in anonymity for which we shall receive neither credit nor recognition—these are gifts which fill us with holy pleasure and secret joy.

Not just money

Nor is monetary sharing the only type. Sometimes a silent prayer for one in sorrow or distress can be our most effective gift. Food or clothing with an unsigned card left on a needy one's doorstep is also true giving. Leaving a helpful Christian pamphlet on a public conveyance has been known to fall into the hands of someone who needed it desperately. Ways to share in our troubled world are legion.

Recently a friend said to me, "What is there for a woman like me to do? I have offered my services free at various agencies, but they are all well staffed. How can I give when there is no void to be filled?"

It is human nature to want to give. Few are so constituted that their whole being is geared to receive. Yet, avenues to give are not always apparent. On the surface we find closed doors. But in the realm of secret giving, opportunities are many. My friend might have made little gifts for unfortunate children or institutional inmates. She might have made scrapbooks for hospitals or sent homemade cookies to our home for the aged. With some persistence it is likely she may have discovered myriad voids waiting to be filled with her love and willingness.

During a period of extreme difficulty a young couple we know received an anonymous gift of fifty dollars. It seemed a veritable fortune. Not having the slightest indication where this gift originated, their appreciation flowed out to everyone; they hoped in this way to convey their thanks to the one who had bestowed such generosity. Thus a whole circuit of goodwill was established.

Deeper roots

Secret giving is like healthy rootage. It sends up fragrant flowers of tangible good and abundant fruit of helpfulness, yet it remains hidden from human eyes. It has an ever-expanding outreach, prospering itself as it passes blessings on to others. It dips deeper and deeper into the well of God's immeasurable bounty and conversely rises higher and higher in realms of true helpfulness.

This is not vague theory but a proven pathway of living service. It is the Master's glorious secret of giving. "Do not let your left hand know what your right hand is doing."

Fuses Are Outmoded

He takes up his spiritual slide rule
and puts a shaking finger
(eyes shut tightly)
on a biblical quotation:
"An eye for an eye," he reads;
This directive is not suitable
to his despair.

His trembling hands reset
the circuit breaker—
faith blazes out from every
darkened chandelier
in answer to his prayer.

Cecilia Parsons Miller

A GENERAL CONFERENCE SAMPLER

Here are some random quotations from the Estes Park Conference.

LITANY

Orlando Waltner: Worthy art Thou, our Lord and God,/ to receive glory and honor and power,/ For Thou didst create all things/ and by Thy will they existed and were created.

People: O come let us worship and bow down,/ Let us kneel before the Lord our Maker!/ For He is our God/ And we are the people of His pasture and the sheep of His hand.

Elmer R. Friesen: Here, where the majesty of God's creation surrounds us,/ we acknowledge God's power and grace./ This place of valleys and mountain peaks,/ of delicate wild flowers and tall, stately trees/ becomes memorable ground because God is already here./ He also comes to meet us anew in this, our thirty-seventh triennial conference session.

People: For the gift of eternal life through Jesus Christ,/ For the ministry of the Holy Spirit, as Counselor and Comforter,/ For the communion and fellowship of the saints,/we thank Thee, O God.

Friesen: Let Thy Spirit come upon us, O God, as we raise our voices in petition.

People: Let Thy Spirit come upon us, O God,/ To establish us in a consensus of biblical faith and doctrine,/ To set our spirits aglow with Thy renewing Spirit,/ To equip us with understanding that discerns.

Waltner: Because Jesus said, "As the Father has sent me, even so send I you."

People: Guide and move us through this conference, O God, that from this place, made memorable to us through Thy presence, we shall be sent into the world as Jesus Christ, Thy Son, was sent to live among men./ Teach us the meaning of our Master's words, "Even so send I you." *Worship service, July 10.*

THE UNINVOLVED CHURCH

The skeptics are dim about the social responsibility of congregations. All too frequently the congregations are the last to respond to movements of social reform. As a rule the Christian church universal does become involved, but usually through special commissions operating from national headquarters or regional headquarters rather than from the congregational level. Not infrequently Christians must join secular organizations in order to participate in social action. *J. Lawrence Burkholder, July 11.*

MISSION COOPERATION

Luis Correa: I generally believe that Christians all over the world are practically the same. You, like ourselves, have people who are true Christians and others who are giving a real poor testimony in the Christian life. Many of you are complaining that the American Christians have become materialistic. I would say you are seeing the results of your own neighbors. In other words, what you have now is a result of your own work. I wish we Colombians could be the same as you—I mean work hard for our country, for our people, so we could have the things you have now.

One point that I want to make emphatic is in the relationship between the missionaries and the national pastors or workers in our country. I believe that today in Latin America there are two movements which are fighting against the democracies of the United States, of this country. These two movements are the communist and the nationalistic movements. The worst, I think, is that at times these two forces are found in our own churches of our Latin American countries, especially, I say, the nationalistic movement. We will not be surprised if one of these days North American military forces would invade another country, another Latin American country, as was done in the Dominican Republic. We would not be surprised if this country would be my own country of Colombia. What would happen then? What would happen over there? Every North American citizen would be compelled to leave the country in twenty-four hours. Now what does this mean? That would mean if everybody had to leave the country in twenty-four hours —every missionary too—that would mean that the property of the missionary and the missions there would become the property of the government. The work that has been done until now would be destroyed because the missionaries have not done enough to train the national pastors, national workers in the school of administration, and in missions in general.

We know that Latin Americans ought to collaborate in the work. We believe that and we are ready to do it. We are ready to work beside the missionaries down there. But we believe also that we could also be called administrators, not only co-workers, but administrators. And I think, and I believe, this is something that we have to discuss about it. I don't know if in this kind of big meeting or the mission board, but we have to be real careful about this. Some day the communism will come to Colombia or some other place, and what is going to happen with our missions, with our schools, with our churches if there isn't a national pastor who can take care of the work over there, or the administration work? We are ready, I believe that with all my heart, we are ready to work with the missionaries, but then they have to consider at this point this very important point in this day, that Latin America is changing a lot. *July 15.*

Discussion groups

Elmer Ediger: I hope however that you feel like responding in some way to what Rev. Gering has said. I myself feel this way and I'll say something just now. Some people speak of the Mennonite church as gradually becoming extinct. And there are maybe some signs that we are becoming extinct by the process of becoming watered down, and losing a sense of message, losing a sense of mission. But I think Rev. Gering has suggested a possibility that we are just now through our childhood stage. We're in our adolescent stage, we're struggling to find our way, and some things you read about in *The Mennonite* are a process in this adolescent stage of ours. Now we are trying as young men and young women, as a church that is, to try to find ourselves for this new day. *July 11.*

Pastors Seminar

Walter Gering: We have several other items. I want to take just a few moments here today. I have been asked to say something here about the program for the pastors seminar which will be held on the Mennonite Seminary grounds and in their buildings at Elkhart, Indiana, October 6-13. We have been working upon the thought of having a seminar for all ministers of our conference sometime within the next few years. This has been made possible by funds made available through the Schowalter Foundation, and a committee has been set up to bring to us a program which has many challenging subjects. May I suggest this, and we would especially urge the ministers who are here today to think seriously about this.

It is hoped that in the course of five years we will be able to have all the ministers of our conference participate in this program at least once, and that means that we have been seeking to select approximately fifty ministers who would come to this seminar, expenses paid. *July 16.*

Better Preaching

But what is the heart of the congregation? What is the center of its life and its authority? When is the congregation its most authentic self? I think it is not the Sunday morning service, the preaching of the Word. We've come out of the Reformation, but we are not Lutherans. For Lutherans, Sunday morning preaching is the center. Now don't get me wrong. I believe in preaching. And I believe in much better preaching than we have from our responsible preachers. *Burkholder.*

Bible Address

John McCombe: It's been suggested that I use the first few minutes of this afternoon's time allotted for "God's Word for a New World" to deal with some of the questions raised by the young people in meeting with them the other evening.

Why is it so important to provide Bibles now for work throughout the world, when the early church got along very well without Scriptures? The answer to this query must be one of complete rejection. The early church did not get along without Scriptures. Let us begin with our Lord and His use of Scripture. At every point in our Lord's ministry He recalled and used the Scriptures that He had imbibed from His youth up. At every point in His own life we have the recorded memory of those nearest to Him that He drew upon the Scriptures for sustenance and strength. What we call the Old Testament was the covenant relationship He knew almost by memory.

You seem to indicate that Bibles were more important than food. Should we not concentrate on giving rice to people throughout the world who are hungry? It is certainly not God's will to give a starving child a

NEWS SERVICE
MISSOURI

book instead of food. And if I indicated this to any young person present, and if their parents are here, please correct the impression. I was trying to say that man has more than one hunger. It is because we are not feeding the soul with the Scriptures that the Bible Society makes its statement to you, and encourages you to carry forward your present plan of putting God's word into the new age.

How can we help? This is the question that a person most likes to hear. You want me to give you some suggestions? Would it be feasible for every Mennonite Bible class to make it possible for a similar Bible class to come into being elsewhere in the world, in every one of those nine countries, through your church? Those of you who are members of Bible classes, could you help your group of twenty to duplicate itself somewhere else in the world? To make twenty Bibles available? At an average cost of $2.50. This can be done through your own organization. *July 16.*

Tiny Island of Taiwan

Paul Lin: We bring greetings from churches in Taiwan. When I arrived in the States so many people asked me, "Where is Taiwan?" or "Where did you come from?" I said, "Taiwan." And they said, "Oh, Thailand." But it is not Thailand, but Taiwan. We Chinese appreciate that churches in the States, Canada, and other countries still find this tiny island, and pray for us, and send us many missionaries. Through their works and activities God's word is spread among us and many Taiwanese are converted, believe in Jesus Christ and enjoy Christian life. It is a great privilege to attend this conference. *July 11.*

Stewardship of Involvement

Frank Ward: Stewardship looks at the life of the Christian from the point of view of what he is and what he possesses. It is not enough for us to say, however, that God is the owner of all and that we are His stewards. For to do so is to miss the full implications of what the biblical writers would say to us. For they would remind us that we are called by God to be faithful stewards of the mysteries of the manifold grace of God. And whatever else those phrases might imply, they would remind us that as Christians we are called to be stewards of the gospel, the good news of Christ's act of redemption, of God's great act of reconciliation through Christ. It is that action we are called upon to continue.

Perhaps most of all, we in North America need to be reminded that the stewardship to which we are called however is a stewardship of involvement. The tragedy of Kitty Genovese is not that of New York alone. Our whole culture is permeated with a kind of spectator philosophy. It has become far too easy for us to dig down into our pockets on Sunday morning during the offering, pick out what is left of Friday's paycheck after it has been allocated for food, clothing, housing, car, outstanding bills, recreation, and garbage collection, and drop that into the plate and tell ourselves that we have been good stewards. We have not. We have, instead, passed the buck in a literal sense which is not necessarily bad, but in a figurative sense which definitely is. *July 16.*

Bend the Structures

Jacob T. Friesen: As congregations we need to develop a spirit of adventure, to bend and sometimes even break the structures, so that they will help provide the most helpful setting in which the gospel can be heard and new life and power be experienced. Settings and structuring are not synonymous with renewal. They may become mere gimmicks. But let me tell you that the ministries of Christian education and their setting with the Scriptures, with skillfully prepared and written curriculum, and a dedicated teacher, and an intimate person-to-person relationship in a small group is the most powerful weapon that the devil has ever confronted. For here you have encounter, here you have involvement, here over and over again, God with His Holy Spirit has broken in. *July 16.*

College Conversation

Robert Kreider: I would hope that our church colleges could enter in increasingly to an intimate conversation with the church about the great issue of the church. This concern about church renewal—I would lay before you as a representative of one college a request, "How can we help?" How can we help in adult education? In post-college education? Certainly there are resources in which if we think through this together, where the church needs the college, and the college needs the church. I would look forward to an early occasion at a council of boards meeting, where we would have substantial representation of our church colleges and schools, in which we would enter into conversation with the mission board, with the Board of Christian Service, the Board of Education and Publication, with the stewardship interests of the conference. How can our colleges and schools help to achieve the mission of the church? What is the particular mission each one of our schools and colleges have in this grand design of our Lord? *July 15.*

CLOSE TO MENNONITES

Wilbur Heide: I count it a privilege to be with you for this great occasion. The Brethren in Christ share a common heritage and a similar stance in the eyes of the world. When our people were gathering for our own conference four weeks ago in California, they were invariably asked as they traveled across the country, "Are you Mennonites?" My own answer to this question is "No, but we are very close to them." *July 11.*

PAPERS FOR OUTREACH

Elmer Friesen: We have *Der Bote* and *The Mennonite.* Do you think that in our papers we are communicating adequately with the people of the conference?

Bohn: Shall I say something about *Der Bote*? I'm not sure it communicates to me too well. It takes me too long to get through an issue. *The Mennonite* I think communicates real well to our people. I especially like it because of its outreach use. It doesn't deal specifically, or only, with concerns that pertain to Mennonites or members of the Mennonite church. But I have been able to use this to explain what Mennonites are to people who inquire about Mennonites. In one case, a set of parents weren't quite sure they wanted their daughter, who married a Mennonite, to join a Mennonite church. They'd heard some strange things about Mennonites. We gave her a couple of issues to take home to her parents, and this seemed to solve some of the problems. There are some other journals from other Mennonite branches that we can't use this way. They are so much centered in the concerns of the Mennonite people and their complexes that we can't use them for outreach. *July 15.*

BROTHERHOOD TENSIONS

Henry Poettcker: And you have the tension that exists when conservative Christians see one approach and those that are designated as the more liberal having another approach. And the unfortunate situation which develops when in moving from either one of these, people in that group are ready to cry heresy. Related to the theological problem is that of ecumenicity. We still find it difficult to understand how we can learn anything from the National Association of Evangelicals, or the World Council of Churches, or the National Council of Churches. You see immediately we have two camps again. Something good from one or the other can't come, so we say, because we already have our preconceived evaluation or judgment. And how can you learn anything when you've already given the verdict? And how can we possibly learn from the Catholics despite the renewal which is obvious on many fronts?

The brotherhood concept can take on its true meaning only under the Lordship of Christ. When I use the term, I'm not using a cliche. I'm thinking of the fact that there is redemption in no other but Jesus Christ, the revelation of God. I'm thinking of the fact that when people recognize Him as redeemer they also come to Him in the knowledge that He is the one to command their lives and as such He becomes their Lord. Brotherhood will operate only properly under the Lordship of Christ, our Redeemer who called us brethren. *July 15.*

PASSIVITY OR FLEXIBILITY

Congregational integrity was lost when the individual member came to regard himself as a passive observer. The price of the institutional church has been passivity and professionalism. As an alternative I would propose, as I suggested, an old Amish idea—that a single congregation may consist of a number of separate subcongregations, each with its own leadership, lay or ordained. It seems to me that we have not sufficiently explored the idea of dividing congregations into creative sub-communities. This may suggest chaos. But what it really calls for is organizational flexibility, and a new spirit of tolerance and experimentation. *Burkholder.*

GREAT LAKES FELLOWSHIP

Reuben Short: The Evangelical Mennonite Conference with headquarters in Fort Wayne, through its executive committee has requested that I appear before you and in your presence to bring greetings from them wishing you the best of God's blessing for your meetings here as well as in your local communions. The Evangelical Mennonite Conference is but a small pond compared to the great household of Mennonites. We're only twenty-one churches, approximately 2,500 members, smaller actually than many of your churches. We do have about a missionary for every ninety people. Our brethren feel that we have profited much by learning from you. We hope to learn some more. In fact, it is our sincere hope and desire according to the expression of our leadership that some day we might be able to lift ourselves out of the pond and join the great lakes, or perhaps greater, and enjoy that fellowship together. *July 11.*

MEMORIAL SERVICE

P. K. Regier: Shall we enter into this memorial service in an attitude of prayer and grateful remembrance in favor of those who have gone home before us and left the work to be carried on for those who follow them. We wish to present the names of those whom the Heavenly Father has seen fit to call unto the eternal reward and present the names by the various area conferences. From the Canadian Conference, the following: J. G. Rempel, Wilhelm Wiens, Arthur Friesen, Jacob Pankratz, Jacob Driedger, F. F. Sawatzky, Isaak Warkentin, Peter Thiessen, Martin Unrau, Daniel Janzen, David Janzen, J. J. Klassen, William Funk, Jacob Born, Jacob Stobbe, Henry Wall, Peter P. Heinrichs, P. A. Rempel, P. P. Epp, Maria Henrichs, Mrs. Gerhard Loewen, Mrs. Daniel Janzen, Mrs. Abram Froese, Mrs. Edwin Brandt, Mrs. Jacob Born, Harvey Taves. Then from the Western District, the following: P. T. Neufeld, C. H. Goering, J. H. Langenwalter, D. H. Richert, Mrs. R. S. Haury, Guy Heap of Birds. From the Eastern District the following: William Shelly, Wayne Getz, Menno S. Rosenberger, Leroy Albright, Raymond V. Stubbs, Harold L. Rosenberger. Central District: Henry N. Harder, J. E. Hartzler, William B. Beaver, M'Della Moon, Mrs. Myron Krehbiel, Mrs. A. J. Neuenschwander, Mrs. C. H. Suckau, Mrs. Ida Troyer, Henry Eby, J. B. Haig Mary Maurer. Northern District: William P. Friesen, Peter J. Pankratz, Mrs. Martin Fast, Sr., Mrs. H. D. Epp. Pacific Conference: Mrs. Cornelia Funk, Emma M. Ruth, Mrs. P. A. Kliewer, Mrs. Lydia Horsch, David F. Ratzlaff, Miss Elizabeth Wirkler, Henry R. Schroeder, Mary Schirmer Baumgartner. Then a few names from overseas: India, J. Ratan Sing; Congo, Etienne Tshimuanga; Uruguay, John Janzen and Adolf Hein; Brazil, P. A. Rempel; Paraguay, John Gerhard Bergman.

Conference Statements

Following are the texts of three of six statements adopted by the General Conference at Estes Park in July. The other three have been published earlier: capital punishment (April 27, though modified in minor points by the conference); Vietnam (Aug. 3, page 489); freedom movement (Aug. 17, page 520).

Interchurch Relations

In God's concern for the unity of Christian believers, the Holy Spirit has also spoken to the Mennonite church.

In 1860 the General Conference Mennonite Church was organized with the deep hope of being used by God to bring healing to a fragmentized Mennonite church. Through the years, our efforts in bringing this healing among Mennonites have been inadequate and slow. But within the last five decades, God has led all Mennonites into numerous and varied programs of mutual service and witness to Christ, and led them closer to each other.

In 1961 the executive committee of the General Conference Mennonite Church presented a statement on ecumenicity to the General Conference with these words: "We recognize the New Testament teaching on the unity of the Christian brotherhood in Jesus Christ and that the Holy Spirit seeks to direct all Christians toward that goal. We acknowledge our desire to be led by the Holy Spirit toward Christian unity, both within our denomination and with other denominations."

August 1962 was the time when in response to the Holy Spirit's counsel the Bethlehem conference resolved: "Since the General Conference Mennonite Church and the Mennonite Church are already engaged in cooperative endeavors in the areas of relief, publication, and seminary training, at home and abroad, be it resolved that we encourage the executive committee and the various conference boards to explore areas of further cooperative endeavor with the Mennonite Church and that we likewise encourage similar cooperation with other Mennonites and related bodies."

Only within recent weeks a district conference, out of concern for additional expressions of unity in Christ, challenged the thirty-seventh General Conference assembly to take bold steps to achieve church unity with the Mennonite Church. This was presented to the executive committee for implementation.

Concerns and aspirations for church unity cannot be lightly set aside. There is need to respect and honor the Spirit's work among us in calling us to a fuller and more mature expression of being one in Christ Jesus.

Obedience to this call and challenge urges us to admit the great need of fraternal and mutual discussions designed to create a mood of understanding and confidence across the lines of Mennonite groups. From these discussions with other Mennonite groups could emerge statements of mutual concern on issues of the faith. Such statements could be submitted to the groups for discussion and possible action. They would define the nature of church relations which would more nearly approximate Christ's call to oneness and suggest ways and areas in which these interchurch relations could be expressed.

The achieving of church unity is a hard task to which must be brought dedicated labor, thought, and prayer. Further, we are reminded that church unity must find expression at the local congregational level. Organizational or organic union cannot take the place of visible bonds of fellowship at the local level in the local community.

With these concerns in mind, the executive committee presents the following resolutions:

That an interchurch relations committee be established. This committee is to consist of five members appointed by the executive committee. The executive secretary is to be the sixth and ex officio member of the committee. The duties and responsibilities of this interchurch relations committee are: a. to provide situations in which, through discussions with comparable committees of other groups, a more confident understanding and awareness of each others objectives and programs can be realized; b. to seek humbly to understand the nature of fraternal and interchurch relations with other Mennonite groups as well as with non-Mennonite churches and interchurch agencies; c. to outline steps by which the more adequate understanding, experience, and expression of oneness in Christ can be achieved; d. to submit progress reports to the executive committee, to the annual meeting of the Council of Boards, and to the 1968 triennium sessions.

That we share with sister Mennonite churches a report of this action and invite them to join us in conversation with one another.

That district conferences and local congregations be urged to give careful study to ways in which fraternal relations among Mennonite groups can be achieved in local situations.

The Proclamation of the Gospel

Whereas: we have heard the the words of our Lord to preach the gospel to all people (Mark 16:15; Luke 24:47), to be witnesses to the end of the earth (Acts 1:8), and to make disciples of all nations and teach them (Matt. 28:19-20); we have heard and accepted for ourselves this good news of forgiveness and reconciliation with God and our fellowman and feel an inner compelling to share this good news by word and deed toward individual salvation and healing the wounds of society; we recognize that today the situation is more challenging than ever, due, on the one hand, to the population explosion outstripping the gospel absorption of all in an engulfing secularism and materialism; we are challenged, on the other hand, by the new and unprecedented opportunities in literacy movements and literature production, coupled with radio and television outreach and technology in general;

Therefore, be it resolved: that we rededicate ourselves and call on all members and fellow Christians to enter a life of discipleship where, under the guidance of the Holy Spirit, our lives may give a witness to the presence and peace of Christ and challenge a world devoted to selfish and frustrating purposes; that we reassert the fundamental Christian belief—biblical, historical and Anabaptist—in the primacy of evangelism, i.e., the spreading of the gospel of Jesus Christ, our living Lord, and the establishing of His church; that we call on our people everywhere to seek ways of emphasizing this central task in fuller measure, in our churches, communities, schools, and all forms of conference endeavor at home and abroad; that we search together for new forms of evangelism and outreach to meet the demands of a changing society and world while continuing with tried and tested methods wherever they prove effective; that we pray and work for a new unity of all Christians to embody and invigorate our response to the primacy of evangelism.

Simultaneous Evangelism

Resolved that we urge all the congregations of our General Conference Mennonite Church to participate in a period of simultaneous evangelism in 1966—Ash Wednesday to Pentecost (February 23 to May 29).

Though we encourage evangelism in our churches the year around, be it resolved that during this period each congregation engage in the evangelistic endeavor as deemed advisable and vital; that each congregation definitely and prayerfully plan for the period in the context of the community needs with special reference to inactive members and unreached people. In some cases several congregations may be able to unite for such endeavor.

It is further suggested that congregations plan for united action, but that the person to person approach involving all members should not be overlooked. Some congregations will wish to engage in visitation evangelism, radio and newspaper evangelism, or some other community encounter. The Committee on Evangelism will provide additional suggestions during the coming months. Special provision should be made for suitable literature for use during this time including imprinted editions of *Finding Faith and Fellowship.*

Be it moved that in anticipation of the program of Ash Wednesday to Pentecost Simultaneous Evangelism that we begin now in a preparation of prayer. It is suggested on one day (possibly Wednesday) during the above mentioned period, special time be given to prayer and fasting and that one meal on this selected day be a very light one and time be given to prayer. The monetary savings from this meal should be given to a project answering a great need decided by the congregation.

We are open to the leading of the Holy Spirit in making this an annual emphasis.

Freedom Breaks Out in Conference Discussion Groups

ESTES PARK BROUGHT a new level of spiritual freedom. As a result, interest was high during the General Conference meetings in July. Attendance was consistent during the week from the beginning to the last business session on July 16.

Two things seemed responsible. The two lectures by J. Lawrence Burkholder on church renewal lit fires of personal revival. Burkholder promoted a kind of tongues movement for congregations. This means, he said, that congregations become "discerning communities . . . in which all members are invited and expected to speak."

Inspired by the idea that the "church lives by speech," the delegates had one hundred immediate opportunities to put the idea to the test. Twenty discussion groups met five times during the business sessions. At these small group meetings of about twenty to thirty persons, over thirty different items of Christian concern were talked through.

The very process of conversation brought a feeling of freedom. One person felt she had learned to express herself in the small groups. Even though she felt she spoke for a minority point of view she felt that the other members of her groups continued to respect and accept her.

Others felt that the discussion groups were the "heart of the conference." One person testified, "This is where my thinking changed the most."

But others were disturbed. Almost everything came in for its share of criticism. Some folks felt this would cause others to feel that the conference was not as constructive as it should have been.

Elmer Ediger, Newton, Kan., said, "Discussion groups at the General Conference sessions are beyond the experimental stage." The Colorado meetings marked the fourth time that discussion groups have been programmed for the triennial sessions. Ediger led the discussion group program at this session as well as at the previous meetings.

The six topics receiving most attention were: congregational renewal, youth, stewardship, volunteer service programs, Vietnam, and race.

Congregational renewal was emphasized by the two lectures delivered by J. Lawrence Burkholder, a member of the Mennonite Church and a professor in the department of the church at Harvard Divinity School. Reactions differed, but most seemed stimulated by the Burkholder ideas.

Straw votes in three groups showed that most people had an opinion on renewal by openness. Probably more were in favor than were opposed.

In one group, one-third expressed themselves as "excited" and one-third as "thinking." The other third were either opposed or not ready to express themselves.

Votes in two other groups showed one group strongly in favor of the Burkholder approach to renewal. The other group reported a clearly negative sentiment.

Some groups took exception to what they felt were Burkholder's negative statements. He belittled preaching, large group worship, and the professional ministry, they said. Rural churches were not thrilled to be termed potential seed beds for city mission churches.

Other questions raised were: Was Burkholder serious in the radical proposals that he made? Is he more interested in changing church structure than in changing spiritual life? The Burkholder program may work in a Harvard congregation with trained leaders, but how does a small congregation develop this kind of leadership?

Related to local church life was a discussion of the church as "mission on the home front." But how do we present the gospel in today's world, for example, to a man who feels like a cog in a machine? Why doesn't the foreign missions approach work in our homeland? How can we develop more dialogue and witnessing with people in our own profession? Said one person, "We must bring people to the church out of love rather than out of guilt—'love thy neighbor as thyself.' "

Increased Bible study and prayer, one group felt, were the historically proven methods to produce real heartfelt renewal. Its fruit would appear in love to enemies, more spontaneous concern in witnessing, and better sharing of money.

Another group focusing on the same question of renewal laid down the following guidelines: Take seriously having all of the members of our church enlist for two-year periods of involvement in society through the church's voluntary service programs. Experiment with structural changes in our congregations, possibly in the Sunday school. Do not wait on conference committees, but rather begin asking questions on the local level.

To aid in renewal the conference might draw up a panel of consultants on which congregations could draw for monthly visits over a period of time. Out of this might grow pilot projects in congregations which might be helpful to other congregations. Congregations should clarify for themselves what it is that needs doing in their community by Christians. They should consider developing task forces around these needs and get as wide a congregational involvement as possible on these projects.

The youth panel on Wednesday evening stimulated considerable discussion. [See pages 544-47 in this issue.] Reactions were a mixture of bewilderment and appreciation. What began as a strong negative reaction in one group turned into constructive discussions as to what responsibility adults had and how they could do their part better.

Some of the discussion groups could not understand why there was so much talk by the youth panel about the "church" and so little about "Christ." It was also noted that young people are trying to find a meaningful religious language and are perhaps reacting overly much at this stage to traditional terminology.

Some people felt they got real insight with regard to the whole experience when they heard one young person say, "We wanted you to be disturbed."

But was the youth panel representative? It was recognized that this was an honest effort to represent the thinking of *some* youth. But some were also confident that there were other young people who had a clearer commitment to Christ. A common expression was that of gratitude for leadership which had led young people to have the courage and confidence to allow this type of expression in the presence of adults.

The catechism is related to youth work. In four of the discussion groups over half of the groups felt that the present catechisms were not fit to be used with today's young people. The questions being asked were not those of youth. Instead of "automatic church membership on completion of catechism," some urged delaying church membership classes to a higher age level.

Genuine appreciation was expressed for the elective educational materials now being prepared for youth, such as "Choice."

"We have not yet reached our limit of giving" was a characteristic response to the mission and stewardship reports. No one seemed to question, and many heartily endorsed, the new stewardship program.

Polls in several of the groups indicated, however, that many on the congregational level were not really yet aware of a new "stewardship emphasis." Although emphasis on motivation was generally considered basic, some warned of the danger of spiritualizing stewardship so much that it would not result in anything definite. Others could not understand why the word "tithing" was not used more frequently. Have we found anything to replace the contribution of this definite and challenging concept?

Several groups noted the strong contrast from the previous conference where "roast 1-W" seemed to be a major discussion item. At Estes Park volunteer programs such as Pax and Teachers Abroad Program seemed to be the obvious direction we were moving and wanted to move further. The excellent presentation of the service programs to the conference were appreciated and a hope expressed for more such reporting to the congregations.

With the demand from various groups for an all out push for all church members to give a period of voluntary service in their life came a feeling that the parents were holding back more than the children.

A few wondered whether we were belittling 1-W earning service by speaking of voluntary service as "church" and the other as "nonchurch."

Another emphasis called for volunteers with more clarity of belief and witness. They need more biblical realism to support their idealism.

Conference debate on Vietnam brought forth a wide mixture of responses. "We ought to be saying something," seemed predominant.

But most delegates felt they were not sufficiently up on the issues. For example, they wanted more clarification on such things as the Geneva Conference.

In spite of this the proposed resolution received strong endorsement because of a trust in the leadership who proposed it. With this endorsement was a misgiving that the resolution was a little "hollow." The conference was saying more than it was capable of saying as a conference body.

Various groups faced questions like these: Are we opening the doors to communism by trying to cut out the military role? Does love mean that we "let them have their own way"? Do we really believe that the Vietnamese majority should be able to decide? Unanimous support seemed to be given for a more bold and expanding role of the church in Vietnam.

Many liked the positive range of approaches to race presented by Orlo Kaufman. A readiness to become involved on the local level seemed evident in most groups. They had only one problem. How? This was especially true of the more rural congregations. Fresh air programs for city children and work with migrants were clearly favored.

Questions arose with regard to Mennonite identification with the freedom revolution. Have we really thought through nonviolence as it relates to nonresistance? Can we really accept that God is in this revolution? Are we in favor of "forced integration"? Are we forgetting about the evangelistic need of these people?

A more detailed report on the conference discussion groups is being prepared. It will be available soon from the General Conference offices, Box 347, Newton, Kan., for fifty cents.

WORDS AND DEEDS

Frank J. Wiens has supplied leadership for the Mennonite Central Committee program in South America for sixteen years. This summer his family left Asuncion for an assignment at Tabor College. As to returning to life in North America, Mrs.

THE CONTRIBUTION GAP

July receipts in support of the General Conference program totaled $103,867 as compared with $93,972 in 1964. During the first seven months receipts totaled $660,450 as compared with $637,730 in 1964. While this represents an increase in dollar receipts, we are behind last year budgetwise. Forty percent of the budgeted amount has been received thus far in the current year as compared with 42.7 percent last year. Adjustments are being made where possible. The mission board has found it necessary to withhold the remittance of August field budget monies. This particular board received almost 20 percent of its support during the month of December last year. It would indeed make it much easier to carry on the work if support would come earlier this fall. Below you will note the breakdown by boards. *Wm. L. Friesen, Conference Treasurer.*

	Jan. to July Receipts	% Budget	Needed by Dec. 31
Missions	$443,508	39.8	$1,114,350
Christian Service	122,487	46.6	263,000
Education and Publication	36,503*	35.9	101,550
Seminary	57,952*	35.9	161,100

*Includes pro-rated share of "where most needed" funds.

Wiens says, "Small fears nag me that I might fall too easily into the soft comforts at home. If I can only remember not to take it all for granted. If in 1930 I had not been able to enter the United States but had gone instead to Paraguay, my lot would have been much harder. It was a circumstance led by God. Neither intelligence nor hard work have had anything to do with this difference in lot."

The White House, a wood frame "ancient" dormitory at Bethel College, North Newton, Kan., for twenty-seven years, is being razed.

The People's Assembly Protesting China's Ashes of Death was a protest rally sponsored by Japanese Christians in Tokyo in June. Masatoshi Matsushita, the group's Episcopalian leader, expressed regret that China had carried out a second nuclear test. The Chinese say they are developing nuclear weapons only for self-defense. As the world's only victims of nuclear attack, the Japanese appealed to the world for greater efforts for peace.

Two overhead classroom projectors along with accessories will be purchased by Bethel College as the result of a $2000 grant from the Minnesota Mining and Manufacturing Co.

LETTERS

PRAY FOR THE SOLDIER

To the Editor: In the August 3 *Mennonite,* I read the article called "The War in Vietnam." In this article it is suggested that we pray for the Christian workers in Vietnam, and especially for Daniel Gerber, Dr. Eleanor A. Vietti, and Archie Mitchell.

I agree that we should pray for them, but what about the boys in uniform? There was nothing mentioned in this article to indicate that we should also be concerned about these souls. I believe we *should* be very much concerned about all involved. These boys were sent there by our government; many have already lost their lives there, and no doubt many more will still lose their lives there. And the suffering there is beyond our imagination. Anyone *not* very deeply concerned about these souls, in my opinion, has no right to feel he or she is a good Christian.

Just what is the attitude of the Mennonite church toward the man in armed service? I frankly don't know. What I have seen and experienced is disgusting beyond words. I have listened to many long prayers in many Mennonite churches, and in these prayers almost everything was mentioned, and this I think is good, but never have I heard the boy in uniform mentioned. In fact I have seen disrespect shown by Mennonites toward the man in uniform, I believe even contempt and perhaps hate. This is 100 percent wrong according to the teaching of Christ. His teaching is to love, not hate, pray for and love even our enemies.

I believe we would do well to remember that Jesus said, "He that hateth his brother has committed murder in his heart already." So one doesn't need to carry a gun to murder, and on the other hand, it is possible to carry a gun in the defense of the innocent with love in your heart, even for your enemy. *Mike Schmidt, 604 Columbus, Newton, Kansas.*

FRUITFUL MAGAZINE

The following letter comes from the minister of a church in Indonesia.

Dear Sirs: I ask you a thousand pardons for being so late in writing to you. Now I wish to express my thanks to you for your treasured gifts, *The Mennonite.* I cannot tell you how much I like that magazine (I have received it three times), because I can read about churches, Christians, etc., in many countries, and it has been a searchlight into my soul, and has fed me with spiritual food, so as to make myself closer and closer in spiritual relation unto the Lord Jesus Christ.

Surely as I can say, I should not like to miss that fruitful magazine. I know God himself has given you this work of spreading the good news of Jesus Christ all over the world. May God bless your work until His second coming.

PRESERVE GOD'S CREATION

Editor: In an era when internationalism is the only hope for the survival of the world, and when the flames of nationalism are raging on all continents, your beautiful photo essay about the art at the United Nations (July 26) is especially apropos.

The earnest hope and prayer of the whole church must be that the voice of the prophets of beauty, who often are reechoing and uttering the very word of the Lord—that word needed by us in our time—be heard with clarity and reception, and that by this obedient hearing God's good creation be preserved. *Robert G. Hunsicker, 203 E. Broad St., Souderton, Pa.*

LOTS OF EDUCATION NEEDED

Dear Editor: Sometimes people seem to think that *The Mennonite* devotes too much space to the race question. From some of my observations at the conference I would say that is definitely not so. In the first place there was practically no time devoted to this question at the conference. Then I want to mention two little incidents which happened there. I heard about this one:

A lady was telling how the membership in their church was decreasing, and she felt it would be too bad if this church would cease to be. A missionary who was listening suggested that they make a mission out of the church. "Oh no," the lady said, "we do not want any non-Mennonites in our church and we do not want Negroes." But she thought the mission board should make this church its special project!

The other incident happened to me. A pastor's wife came up to me sort of confidentially. "A-hm" she said, "I was wondering, maybe some time if you are in our community, maybe with a quartet or so, maybe you could —well, I don't know whether I should say give a talk because our people are still very new on the race question. You see during the war, they were rather looked down upon because they were German—and they suffered quite a bit—."

"Well, then they ought to sympathize with the Negroes," I interrupted.

"And they would not want to get in bad with their neighbors again," she continued and I reiterated my observation.

We did not make any appointment!

Our people still need an awful lot of education, don't they? I am all for using tact, but somehow the fact that every human being, no matter what his color, is our brother must be brought home to people.

Did I tell you that the Taiwan Mennonite churches raised an offering at their retreat of $20.00 ($800.00 in their money about) for the work here at Woodlawn? Wasn't that wonderful? *Marie J. Regier, 4606 Woodlawn Ave., Chicago 60653.*

CHURCH RECORD

CALENDAR

Conferences

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Eastern

Sept. 4-6—Labor Day Bible Conference, Men-O-Lan, Quakertown, Pa. William Klassen, speaker.

Sept. 11—Anniversary and Donation Day, Mennonite Home for Aged, Frederick, Pa. Harry Yoder, speaker.

MARRIAGES

Isaac B. Androes and *Anna Warkentin,* both of First Church, Newton, Kan., on July 9.

Samuel D. Augsberger, Pulaski (Iowa) Church, and *Mary K. Wyse,* Wayland (Iowa) Church, on July 24.

Phillip W. Ayers, Episcopal Church, Wichita, Kan., and *LaVera Goering,* First Church, Pretty Prairie, Kan., on July 31.

Isaac H. Balzer, Hebron Church, Buhler, Kan., and *Lena Wedel,* Buhler (Kan.) Church on August 1, 1965.

Stanley Boehr and *Karren Friesen,* both of Bethesda Church, Henderson, Neb., on Aug. 3.

Lorne Buhr, Zoar Church, Langham, Sask., and *Katherine Klaassen,* First Church, Winnipeg, on July 24.

Roger Corkill, Bethany Church, Freeman, S. D., and *Dianne Dubs,* St. Paul's Lutheran Church, Freeman, S. D., on July 11.

James Dyer, Lexington, Neb., and *Shirley Pankratz,* Bethesda Church, Henderson, Neb., on Aug. 1.

Earl W. Ediger, Bethel Church, Inman, Kan., and *Elaine Mishler,* First Church, Reedley, Calif., Aug. 6.

Paul Epp, Bethesda Church, Henderson, Neb., and *Charlotte Eymann,* First Church, Reedley, Calif., Aug. 15.

Werner Fransen, Vineland (Ont.) Church, and *Kay Ann Schrag,* Eden Church, Moundridge, Kan., on July 2.

Arlo Friesen, Bethesda Church, Henderson, Neb., and *Marilyn Bailey,* Marquette, Neb., on July 25.

Dwaine Friesen, Bethesda Church, Henderson, Neb., and *Annette Kay Wipf,* Mt. Olivet Church, Huron, S. D., on Aug. 14.

Elmer James Friesen and *Joan Friesen,* both of Bethesda Church, Henderson, Neb., on Aug. 20.

Gerald Gaeddert, Buhler (Kan.) Church, and *Joyce Eileen Regier,* Zion Church, Elbing, Kan., June 25.

Lee Grochowsky, Newton, Kan., and *Lorene Penner,* First Church, Newton, on July 31.

Stanley Guyer, First Presbyterian, Clay Center, Kan., and *Judith Kay Flickner,* Eden Church, Moundridge, Kan., on Aug. 5.

Martin Harder, First Church, Mountain Lake, Minn., and *Mary Dick,* Bethel Church, Mountain Lake, Minn., on June 20.

Dewayne Hiebner, Bethesda Church, Henderson, Neb., and *Sharon Glanzer,* Hutterthal Church, Freeman, S. D., on July 18.

Douglas Inghram, Newton, Kan., and *Carol Sue Deckert,* Bergthal Church, Pawnee Rock, Kan.

Ernst Konrad, Leamington (Ont.) Church, and *Jeanette Harder,* Grace Church, St. Catharines, Ont., July 31.

Peter Kroeker, Evangelical Mennonite Brethren Church, Jansen, Neb., and *Esther Marie Winsinger,* First Church, Pretty Prairie, Kan., July 30.

Monty Lawler, First Church, McPherson, Kan., and *LaDonna Lethgo,* Baptist Church, Yuma, Ariz., July 14.

Peter Neufeld, Tiefengrund, Laird, Sask., and *Janet Epp,* Eigenheim, Rosthern, Sask., on July 16.

Dennis Ratzlaff, Inman Mennonite Church, Inman, Kan., and *Donetta Thompson,* E.U.B. Church, Hutchinson, Kan., on July 31.

Ray L. Schlender, and *Lois Voth,* First Church, Newton, Kan., Aug. 1.

Brian Schrag, Kingman, Kansas, and *Marjorie Loewen,* Bethel Church, Mountain Lake, Minn., on June 6.

Richard Schroeder, Bethel Church, Mountain Lake, Minn., and *Theora Pauls,* Moundridge, Kan., in July.

William C. Sommer, Bethel Church, Pekin, Ill., and *Joyce Ann Rose,* Alger, Ohio, on Aug. 14.

James E. Stucky, Eden Church, Moundridge, Kan., and *Nola Janzen,* Turpin, Okla., on July 17.

LeVerne Ulmer, Lutheran Church, Menno, S. D., and *July Pollman,* Hutterthal Church, Freeman, S. D., on July 8.

Dennis Unruh, Bergthal Church, Pawnee Rock, Kan., and *Kathy Friesen,* Bethesda Church, Henderson, Neb.

MINISTERS

Peter Buhler, pastor of the Bethel Church, Langdon, N. D., was ordained as an elder on Aug. 29. Emil Krahn, Delft, Minn., was in charge of the ordination.

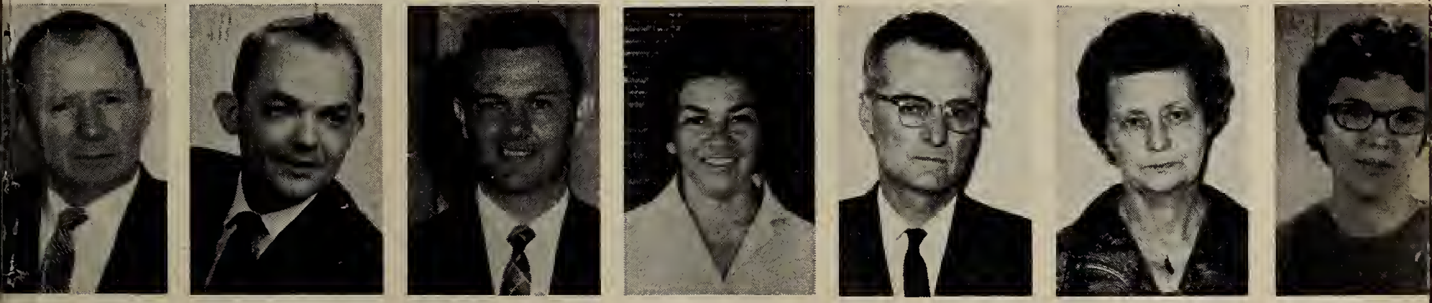
Waldo J. Flickinger has resigned as the pastor of the Grace Church, Dallas Ore., effective Oct. 1. He has served the church for five years.

Albert M. Gaeddert has become the leader of the Mennonite fellowship at Geneva, Neb. He completed his pastorate at the Bethel Church, Mountain Lake, Minn., on Aug. 8.

Ronald Krehbiel, Bedminster, Pa., will become the pastor of the Bethel Church, Mountain Lake, Minn., in Jan. 1966. He is presently pastor of the Deep Run Church.

Vernon Lohrentz began serving the Bethlehem Church, Bloomfield, Mont., on Aug. 10. He formerly served the

Gaeddert, Krehbiel, Lohrentz (Ministers); Aragon, Dyck, J. Franz (Workers).



Bethel and Bergthal churches in Hydro and Corn, Okla.

Walter H. Regier has accepted the pastorate of the Comins (Mich.) Church. For the past nine years he has served the First Church, Clinton, Okla.

Donald R. Steelberg is the new associate pastor of the Lorraine Ave. Church, Wichita, Kan. He is a graduate of Princeton Theological Seminary and has done graduate study in church history at the University of Chicago. He and his wife, the former Elsie Enns of Buhler, Kan., and an anesthesiologist, are members of the Moody Memorial Church, Chicago.

Samuel Ummel, Morton, Ill., is the interim pastor of the Boynton Church, Hopedale, Ill. He succeeds Harvey Nunemaker who is retiring from the ministry and will live in Elkhart, Ind.

H. P. Wiebe, a minister of the Evangelical Mennonite Conference, is serving as the interim pastor of the Bethel Church, Mountain Lake, Minn.

Lamont A. Woelk will become the pastor of the Southern Hills Church, Topeka, Kan., on Oct. 1. For the past five years he has served the Hoffnungsau Church, Inman, Kan.

Richard Yordy has become the pastor of the Champaign Mennonite Church. His address is 809 W. Clark St., Champaign, Ill. 61822.

The North Hill Mennonite Church, Calgary, solicits applications for the position of pastor. For information write to the pulpit committee, 185 Fairview Drive SE, Calgary, Alta.

DEATHS

Helen Banman (Mrs. Jacob J.), First Church, Newton, Kan., died July 30.

Elmer H. Bean, East Swamp, Quakertown, Pa., was born Dec. 30, 1880, and died July 7. He is survived by his wife.

Mary Beery (Mrs. Homer), First Church, Wadsworth, Ohio, was born Mar. 8, 1896, and died June 28.

Henry Boese, West Zion Church, Moundridge, Kan., was born in Moundridge, Nov. 19, 1897, and died July 9. He had farmed in the Burrton and Halstead communities.

Mrs. Pete Fliginger, Salem Church, Freeman, S. D., was born Mar. 16, 1883, and died July 2. She is survived by her husband and six children.

Katherina Huebert Friesen (Mrs. Gerhard), Henderson, Neb., was born March 1, 1892, and died July 21.

Mrs. Margaretha Friesen, Rosthern, Sask., was born Jan. 13, 1871, in South Russia, and died July 22. She was a member of the Eigenheim Church.

Herman D. Graber, First Church, Pretty Prairie, Kan., was born Feb. 12, 1893, at Murdock, Kan., and died Aug. 3.

Linda Haury, Bethel College Church, North Newton, Kan., was born Mar. 1877, and died July 2. She is survived by three daughters.

Mrs. Susanna Hofer, Freeman, S. D., was born June 24, 1871, in Russia, and died Aug. 1. She was a member of the Hutterthal Church.

Peter F. Janzen, Walton (Kan.) Church, was born June 12, 1877, and died July 22.

Tena Keim (Mrs. Jonas), First Church, Sugarcreek, Ohio, died on Aug. 4. She had been a long time teacher in the primary Sunday school.

Henry T. Nickel, First Church, Mountain Lake, Minn., was born Mar. 22, 1885, and died July 21.

Jacob B. Pankratz, Bethel Church, Mountain Lake, Minn., died July 13.

Helene Penner, First Church, Beatrice, Neb., was born in Germany, and came to Beatrice in 1878. She died July 17. She is survived by one sister.

Lizzie Ratzlaff Regier, Burrton (Kan.) Church, was born March 3, 1895, in McPherson County, Kan., and died July 31 at Goessel, Kan.

Jane Elizabeth Reimer, First Church, Beatrice, Neb., was born July 16, 1958, and died July 15. Her parents were Mr. and Mrs. Alvin Reimer.

Mrs. Anna M. Dettweiler Relph, Upland, Calif., was born in Moundridge, Kan., on June 22, 1875, and died July 31. Among her survivors are fifty-two great-grandchildren and two great-great grandchildren.

Mrs. Susan Sawatzky, Bethel Church, Mountain Lake, Minn., died June 25.

Henry D. Schmidt, Larned, Kan., was born Jan. 12, 1877 in Russia, and died June 27. He was a member of the Bergthal Church, Pawnee Rock, Kan.

Idella Schrock (Mrs. Joseph E.), First Church, Sugarcreek, Ohio, was born March 26, 1884, and died July 30.

Mrs. Edna Mary Voran, Kingman, Kan., was born June 27, 1895 at Murdock, Kan., and died July 21, 1965. She was a member of the Bethany Church, Kingman, and the mother of five children.

Mrs. Lydia L. Voran, Kingman, Kan., was born Nov. 28, 1888, in Moundridge, Kan., and died July 25. She was a member of the Bethany Church and the mother of four children.

Orville H. Voth, Wichita, Kan., was born June 21, 1905 near Whitewater, Kan., and died July 17. He was a member of the Grace Hill Church, Newton.

NEW ADDRESSES

Delton Franz, 4606 S. Woodlawn, Chicago 60653

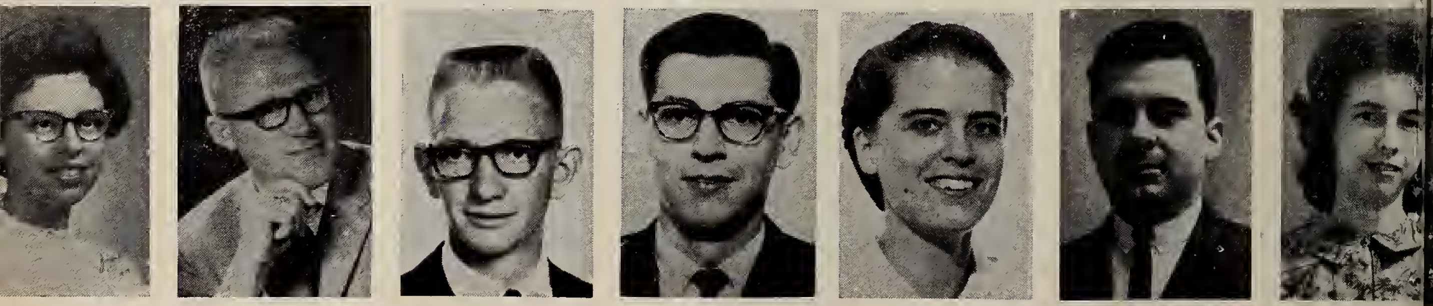
Mrs. Willard Friesen, 4841 N. 49 St., Lincoln, Neb. 68504 [7]

Ernest Goertzen, 2432 Roosevelt, Berkeley, Calif. 94703 [18]

Sam Guhr, Route 1, Box 382, Gulfport, Miss. 39503 [284]

Elsie Heppner, 504 Main St., Saskatoon [137]

Goering, Hildebrand, Hirschler, Kreider, Kreider, Leuz, Leuz (Workers).



Ed King, Route 1, Bellefontaine, Ohio 43311 [304]
Marietta Landis, Mennonite Christian Hospital, Meilun, Hwalien, Taiwan
Matthew Lewis, 819 E. 27 St., No. 6, Los Angeles, Calif. 90011 [281]
Dora Locher, Route 1, St. Marys, Ohio 45885 [35]
Denard Loganbill, 7317 E. 19 St., Tucson, Ariz. 85706 [57]
John Martin, 65 N. 24 St., Lawton, Okla. 73501 [10]
John W. Matthews, Box 966, Jerome, Ariz. 86331 [49]
Virgil Miller, 5605 B East 140 St., Grandview, Mo. 64030 [281]
Anne Neufeld, 4606 S. Woodlawn, Chicago 60653 [79]
Alfred W. Neufeldt, 29 Brookview Dr., Toronto 19 [213]
James Nussbaum, Route 1, Smithville, Ohio 44677 [299]
Dulane Pankratz, 7926 Canterbury, Shawnee Mission, Kan. 66208 [10]
Anna Marie Peterson, Communications Skills Dept., Camp Breckenridge, Morganfield, Ky. 42437 [109]
Walter M. Shelly, 1345 East 28 St., Oakland, Calif. 94606 [38]
Glen W. Stutzman, 337 Jackson, American Falls, Idaho 83211 [251]
Robert Suderman, 2611 College Ave., North Newton, Kan. 67117 [40]
Rudolph Martins, Route 2, Wayland, Iowa 52654
H. E. Nunemaker, 2029 Prairie St., Elkhart, Ind. 46514
Paul M. Plummer, No. 203, 1697 Ingledew, Prince George, B. C.
Jacob J. Sawatzky, Gretna, Manitoba
Ben Smith, Jr., Soddu Wallams, Ethiopia
Ted Stackley, 139 N. Residence, El Dorado, Kan. 67042 [116]
Bill Thiessen, Ochaja Teacher Training College, Idoh, Nigeria [234]
Donald Voth, 7554 Lafayette, Bethel, Kan. 66009 [46]
J. A. Wiebe, Box 887, Tabor, Alta.
Delores Wingard, 301½ Edgewood, Fort Wayne, Ind. 46805 [271]

WORKERS

Mrs. Elda Plata de Aragon, Bogota, Colombia, is an active worker in the Mennonite Church. During July and August she visited General Conference congregations in the United States accompanied by Huldah Myers Weiss, Milford Square, Pa., who served as her interpreter. Mrs. de Aragon attended the Colegio Americano in Cachipay. Her husband was killed during the political-religious war called the "Violence."

Willis and Nadine Busenitz were commissioned for mission service at the Zion Church, Elbing, Kan., on July 25. They will serve the Bethel Church, Hammon, Okla., for one year during the furlough of the Norman Bartels.

Mr. and Mrs. John R. Dyck, Rosthern, Sask., have begun a two-year assignment in Paraguay where he will be business manager for the Mennonite Central Committee. He will also serve as representative for Mennonite Economic Development Associates and work with the Volendam Colony's Production Credit Program.

Robert Epp, Inman, Kan., has completed his 1-W service in a hospital in Evanston, Ill.

J. J. Esau, Mountain Lake, Minn., was honored at a special service on Aug. 22, in the Gospel Church, Mountain Lake. He is retiring from the active full-time evangelistic ministry, although he will continue a reduced schedule.

Ilene Franz, Goessel, Kan., a member of the Alexanderwohl Church, has been assigned as receptionist and bookkeeper at the General Conference central offices, Newton, Kan. Mr. and Mrs. Arnold Franz are her parents.

Jolene Sharon Franz, Bethesda Church, Henderson, Neb., becomes the volunteer secretary for the Oklahoma City project on Sept. 1. She is the daughter of Mr. and Mrs. Herbert Franz and a member of the Bethesda Church.

David H. Friesen, Cuauhtemoc, Mexico, is the first member of the Mennonite colony in that country to receive a primary school graduation certificate. In August he enrolled in a secondary school in Chihuahua to continue his education and to prepare for further service.

Barbara Gilliom, Berne, Ind., was one of four volunteers serving at the Second Church, Philadelphia, from June 8 to August 13 assisting in vacation schools and camps. The other three workers were: *Ruth Hunsberger,* Telford, Pa., *Pat Jean Reeser,* Bloomington, Ill., and *Loralee Weinbrenner,* Fresno, Calif.

Janice Elaine Goering, Eden Church, Moundridge, Kan., begins a volunteer assignment with the Oklahoma City project on Sept. 1. She will serve as an assistant teacher in the prekindergarten training school. Her parents are Mr. and Mrs. Wilbert Goering.

Archie and Irma Graber, Berne, Ind., have completed thirty-five years of service in the Congo, most of it with the Congo Inland Mission. Because of his knowledge of the Baluba language he has worked on refugee, relief, and resettlement work at Mbjui Mayi (formerly known as Bakwanga) in the South Kasai for the last five years. In the program sponsored by the Mennonite Central Committee and the Congo Protestant Relief Agency he has established gardens, supplied thousands of chickens to replenish flocks, distributed literature, and built churches and schools. The Grabers presently are on furlough seeking guidance for the future.

Menno Hildebrand, Altona, Man., will begin service as a relief worker for the Mennonite Central Committee in Burundi, Africa. He is a member of the Rosenfeld (Man.) Bergthaler Church and the son of Mr. and Mrs. John H. Hildebrand, Man.

Peters, Sawatzky, Schrag, Schutz, Tiessen, Unrau, Unruh (Workers).

Arleta Hinz, Mennonite Community Church, Fresno, Calif., will spend a year in Holland under the Mennonite Central Committee's Student Trainee Program.

John Hirschler, Harbine, Neb., is going to Mexico City for a two-year assignment with Heifer Project as a representative of the Mennonite Central Committee. He is the son of Mr. and Mrs. Henry D. Hirschler and a member of the Beatrice (Neb.) Church.

Dr. and Mrs. Elvin Kreider, Ronks, Pa., have accepted a three-year assignment with the Mennonite Central Committee to do medical work in Algeria. He received his medical dedegree from Temple University last year and has served his internship at York, Pa. He is a member of the Paradise (Pa.) Church. Mrs. Kreider has a degree in elementary education and is a member of the Lindale Church, Harrisonburg, Va.

Robert Kreider will be inaugurated as the fifth president of Bluffton College on Oct. 15. Landrum Bolling, president of Earlham College will give the inaugural address.

Dr. and Mrs. Christopher A. Leuz III, Doylestown, Pa., are beginning a three-year medical assignment in Nhatrang, Vietnam, for the Mennonite Central Committee. He received his medical degree from Temple University and interned at Grand Rapids, Mich. Mrs. Leuz is a nurse. Both are members of the Doylestown (Pa.) Church.

Kermit Nikkel, Canton, Kan., has completed his 1-W service in Evanston, Ill.

Walter Paetkau will continue to direct the conference's short-term voluntary service program as he returns to Mennonite Seminary to complete his studies. He will be assisted by Darrell Fast, Henderson, Neb., a seminary senior. Correspondence regarding summer, teenage, and community service may be addressed to Paetkau at 3003 Benham Ave., Elkhart, Ind. 46517.

Arthur Peters, Mather, Man., will work with emotionally disturbed boys at Boys Village, Smithville, Ohio, as a one-year volunteer for the Mennonite Central Committee. He is a member of the Whitewater Church, Mather, and a son of Mr. and Mrs. William Peters.

Sheldon Sawatzky, North Newton, Kan., will work with the General Conference program in Taiwan on a three-year assignment beginning Sept. 1. He will assist the mobile medical clinic, teach English classes, serve as literature adviser to the bookstore, act as a local station treasurer, distribute relief supplies, and maintain fixtures and equipment. He is a member of Faith Church, Newton, and the son of Pastor and Mrs. Victor Sawatzky.

Reldon Schirch, Chenoa, Ill., joined the Bluffton College staff on Aug. 1 as controller and assistant business manager.

Kay Schrag, Odessa, Wash., will be a volunteer teacher in Channel, Newfoundland, for two years for the Mennonite Central Committee. Her parents are Mr. and Mrs. Alvie Schrag, and she is a member of the Menno Church, Ritzville, Wash.

Julia Schutz, Grace Church, Pandora, Ohio, has accepted a three-year assignment as teacher in the General Conference school at Cachipay, Colombia. She will begin teaching next spring after a period of language study in San Jose, Costa Rica.

Bertha Tiessen, Leamington, Ont., will teach in a Protestant school in a predominantly Catholic area on the West Indies island of St. Lucia. She is a member of the Waters Church, Copper Cliff, Ont., and her parents are Mr. and Mrs. Henry Tiessen.

John Unrau, Aldergrove, B. C., will go to West Pakistan under the Mennonite Central Committee's Pax Services. He is a member of the West Abbotsford Church, Abbotsford, and the son of Mr. and Mrs. Jacob Unrau.

Paul Unruh, North Newton, Kan., has been assigned to the Pax program in West Pakistan for three years. Because of a knee injury, his departure will be delayed for about three months. He is the son of Mr. and Mrs. Willard Unruh, and a member of the Bethel College Church.

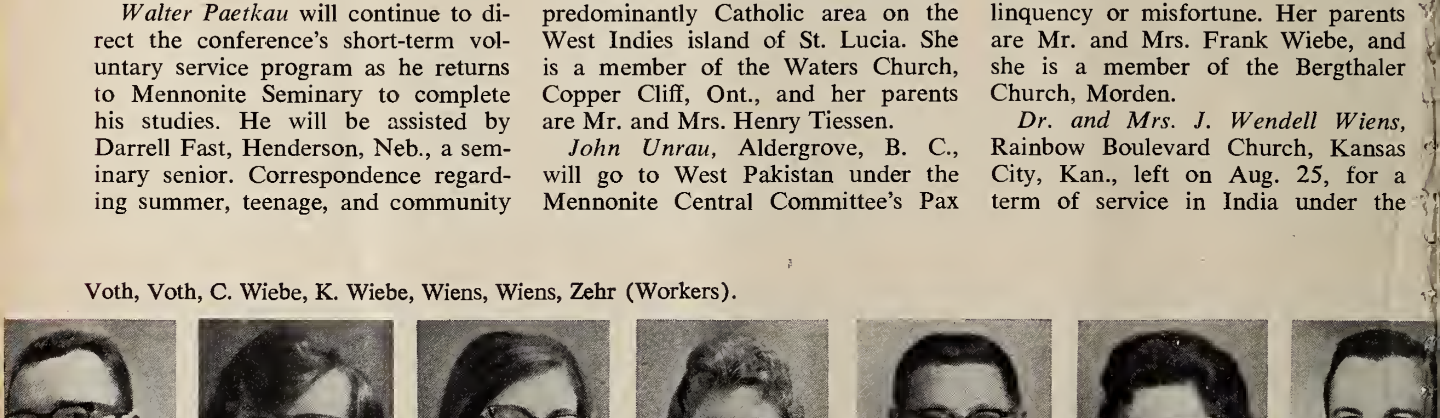
Dr. and Mrs. Cornelius Voth, Vancouver, B. C., have accepted a twenty-seven months assignment with the Mennonite Central Committee in the Congo. He received his medical degree from the University of British Columbia in 1962 and interned at Victoria. Mrs. Voth is a registered nurse. They are members of the Vancouver Mission. Parents of the couple are Mr. and Mrs. Jacob Voth, Clearbrook, B. C., and Mr. and Mrs. Heinrich Dueck, Aldergrove, B. C.

Erland Waltner, president of Mennonite Biblical Seminary, Elkhart, Ind., led the Bible studies at the biennial meeting of the Mennonite Church at Kidron, Ohio, Aug. 24 to 27.

Cathy Wiebe, Swift Current, Sask., has accepted a one-year teaching assignment at Flower's Cove, Newfoundland. She is a member of the Zion Church, Swift Current, and the daughter of Mrs. Margaret Wiebe and the late Cornelius Wiebe.

Katie Wiebe, Morden, Man., will be a two-year volunteer worker for the Mennonite Central Committee in Junior Village, Washington, D. C., a federally operated institution for children who are victims of parental delinquency or misfortune. Her parents are Mr. and Mrs. Frank Wiebe, and she is a member of the Bergthaler Church, Morden.

Dr. and Mrs. J. Wendell Wiens, Rainbow Boulevard Church, Kansas City, Kan., left on Aug. 25, for a term of service in India under the



Voth, Voth, C. Wiebe, K. Wiebe, Wiens, Wiens, Zehr (Workers).

Board of Missions. After language study, Dr. Wiens will serve the hospitals at Jagdeeshpur and Champa. He received his medical degree from the University of Kansas and after four years of general surgical residence at Kansas City Hospital received board certification from the American Board of Surgery last March. He is the son of Mr. and Mrs. Alvin E. Wiens, Hillsboro, Kan. Mrs. Wiens is the daughter of Mr. and Mrs. Otto E. Bachman, Moundridge, Kan. The couple has two children.

Daniel Zehr, Nairn, Ontario, becomes the executive director of the Mennonite Central Committee of Ontario, Kitchener, Ont., on Sept. 1. Since 1962 he has been associate minister of the Nairn Church and chaplain at Ailsa Craig Boys Farm. He succeeds the late Harvey Taves.

LOST AND FOUND

Youth Convention delegates who left personal possessions behind at Estes Park may inquire of the Youth Office, 722 Main St., Box 347, Newton, Kan. 67114.

MENNONITE MEN

Mennonite Men at Estes Park

Mennonite Men of the General Conference assembled at the Associated Camp near Estes Park, Colorado, for their sixth triennial meeting. A goodly number of men from all parts of the United States and Canada, represpenting all districts, gathered for fellowship and planning. The snow-capped mountains provided an atmosphere conducive to renewed dedication and inspiration.

Activities for officers began on Saturday afternoon of July 10 when the Mennonite Men Council met to plan for the program during the conference. A nominating committee consisting of Gay Rempel, Dallas, Oregon; J. F. Rempel, Henderson, Nebraska, and Russel Welty, Pandora, Ohio, was appointed. A budget committee also was named to study and present plans for projects for the coming triennium. Men who served on this committee were Walt Goering, Moundridge, Kansas; Herb Regier, Buhler, Kansas; Carl Ens, Saskatoon; and D. G. Rempel, Mountain Lake, Minn.

On Tuesday afternoon, July 13, some 300 men assembled in Lewis Dick Hall for the formal business meeting. The meeting was in charge of the president, Paul Zerger; devotions were given by vice-president Carl Ens. Ens referred to some of his experiences during his recent trip to the Middle East, Europe, and the United States. He observed the great dedication that Muslim men as well as Mormon men displayed for their respective faiths. He indicated that Mennonite men could learn the lesson of deep dedication from these men of different faiths.

A men's chorus, conducted by Professor Walter Jost, inspired the assembled group by singing "Beautiful Saviour."

The secretary, Herb Regier, reported on activities during the past three years. He indicated that of the $15,000 budget that was adopted in 1962 at Bethlehem for the eight projects to which the men pledged themselves, only $8742 was disbursed. This represents little more than one-half of the fulfillment of the proposed projects. Although these projects were very worthy, it became quite difficult to generate enough interest and enthusiasm conference-wide to complete them.

The executive council suggested that because of the lack of communications among laymen throughout the general and district conferences, that better administration be sought. To implement this suggestion, the Board of Christian Service has agreed to make available to Mennonite Men a member of their office staff for three or four days per month. It would be the duty of this administrator to keep up-to-date records and channels of communications between the General Conference and the various district organizations. Money and service projects would be largely encouraged on a local or perhaps a district level where more enthusiasm could be created and where it would be much easier to involve committed laymen.

The following budget was presented and approved: MDS administrative office (Akron, Pa.), $4000; administrator (Board of Christian Service), $3100; Boys League administration (Board of Education and Pubication), $1500; executive committee, expenses, supplies, $400; promotion and publicity, $350; Total, $9350.

This budget is made up entirely of administrative items. The administration of Boys League would be assumed by the Board of Education and Publication but would be subsidized by Mennonite Men.

The following officers were elected to serve the organization for the next triennium: president, Carl Ens, teacher from Saskatoon; vice-president, Robert Unruh, agricultural technician, Bloomfield, Montana; secretary-treasurer, Herbert H. Regier, businessman, Buhler, Kansas.

Representatives of the various districts were asked to report on some of the projects and activities that are sponsored by them. The following are some that were listed: weekend men's retreats and Bible conferences; scholarship for ministerial students; Kingdom Builders (individual pledges of at least $10.00 for each new church started in the district); help to develop district retreat grounds; pastor salary survey; visitation of prison and reformatory inmates; turkey to elderly citizens at Christmas.

After a brief coffee break served by the Mennonite Men of the Western District, the men reassembled for the inspirational part of the meeting. Elmer Neufeld, who served as director of MCC work in the Congo, addressed the assembly on the topic, "The Christian Laymen in the Contemporary World." He indicated that a total of twenty-three missionaries plus six children were killed in the 1964 uprising in the Congo. The greatest obstacle to effective witness to the people of the Congo by people of the western world is our extreme wealth in comparison to their extreme poverty, and the lack of our deep understanding of the Scriptures.

There can be little doubt that all men who took time and effort to attend the Estes triennium had a mountaintop experience.

Editor, Richard F. Graber, Moundridge, Kan.

Youth Finds the Church

Six young people told their experiences of finding the church to the Estes Park Conference in July. Of this report, one delegate said, "Here was a group of young people grappling honestly with their innermost feelings about what the church was and ought to be. If the adults of our conference would grapple as honestly with the gospel, I wonder whether the young people would have had to say they found the church outside of the church."

Leader of the discussion was Lauren Friesen, Aurora, Nebraska, a junior at Mennonite Biblical Seminary. Reporting on their experiences were: Barbara Pankratz, Mountain Lake, Minnesota, a Bethel College freshman; Don Fast, Henderson, Nebraska, a Bethel senior; Carol Voth, Newton, Kansas, who graduated from Bethel this past spring; Sandra Schrag, McPherson, Kansas, a Bethel senior; and Ken Goertz, Prairie Village, Kansas, a high school sophomore. Gayle Preheim is a Bluffton College senior. He is from Freeman, South Dakota.

Also sharing in the talk were Mary E. Janzen, Hillsboro, Kansas, a 1965 graduate of Bethel; Kathy Gaeddert, Geneva, Nebraska, a Bethel freshman; Bob Goertz, Prairie Village, Kansas, an Oberlin freshman; and Warren Moore, Memphis, Tennessee, Urban League worker and formerly conference race secretary.

Lauren: Many young people of college and high school age are quite critical of the church. They feel that the church is still in the age of the Model T—it sort of rattles along. And to young people this is frustrating at times. It makes them feel as though they would like to put on some brass knuckles and knock down some of these structures of the church which have become quite traditional.

I don't think this would help too much. So we are going to talk about where we have seen God acting, how we have felt Christ acting in our lives through the church.

BARBARA

Last week I was in Atlanta, completing a three week voluntary summer project. I worked with about six young people from the midwest and six Negro girls from Atlanta. The work we did was in a depressed area of Atlanta. We helped to paint and to fix up homes of people who needed our help. We also worked in a playground and helped arrange and sponsor recreation for children in that area.

While I was there, the work was extremely meaningful to me. However, it seems strange but the work itself was almost secondary to the fellowship that I had. I was a long way from home and here I found the church. Our fellowship was not in a church building as such; it was not on Sunday morning when we met—we met at 12 noon or we met at 2 o'clock in the morning. We had discussions. And we searched for truth as we thought God was revealed to us.

The discussions and the searchings that we had became a challenge to us. We all had a concern about the church and its relationship to the world. What does it mean? What is God? What is love? And what is life all about?

To me I could say that this is the first time I was in church—a real church as I thought was revealed through God. I began to see the real purpose of the church and what we are here for. I had many questions—in a way, I can say that I am more confused now about many things than I was when I left home, but I can also say that I am beginning to see what religion is.

Warren: Why did you feel that in Atlanta you were in the church for the first time?

Barbara: I think the reason is that we were neither black nor white, we were neither Mennonites nor Methodists nor Presbtyerians nor any other sect or group of denominational Protestantism. We were simply a fellowship searching for God and searching for reality.

Lauren: What was it in this experience that indicated to you that God was there—that God was acting?

Barbara: Well, I think it was the fact that we were seriously confronting ourselves and searching. And because we were searching for God I, therefore, am very convinced that He was very much a part of our group.

DON

My experience was somewhat different in that mine was within the church. But yet it wasn't within the Protestant church as we know it. During my high school days we took a field trip and visited a Catholic church. During this visit I really began to feel the presence of God. The choir and the organ were in the rear and the congregation was in such a hushed atmosphere of expectation that something was going to happen that I really felt that something did happen in that experience. I began to sense the role that music should play in the worship service.

Bob: Was this because of the form of worship in the church—the fact that it was a more liturgical service? Or would you consider this the kind of experience that would have happened no matter where you had been had you walked into such an atmosphere?

Don: Worship must be creative. When it becomes static, then I think it becomes a ritual and then it is no longer worship. Now let's say if I had grown up in the Catholic church, I perhaps wouldn't have experienced this. But it was new, it was creative, it was different. I could really sense that God was here. I can go to a lot of Mennonite churches, all kinds of Protestant churches, and a lot of times I do not sense this expectation that God is actually here right now and that He is going to do something, and that He is going to tell us something. So I don't think it was that it was in a Catholic church but I think that it was a creative experience.

CAROL

When I was a sophomore in college—previously I had decided I wanted to major in math and be a mathematics teacher, but somehow I didn't find mathematics my field. I got bored. I couldn't see sitting and figuring all day and so I changed my major and of all things to music. I found that most good music is religious music. Perhaps it is because religious music has something to express which is deeper and which is more meaningful to people which means more.

And I think this might be one of the reasons or maybe even the only reason I am in the church, because of the religious music. Because I am interested in music I find that I must be involved in perhaps the greatest music and therefore I am involved in religious music—in church music.

For instance, when I was asked to sing a solo in *The Messiah,* I found that the night before I was petrified. I had never sung in front of this many people before. A thousand people crowded into Memorial Hall in North Newton, Kansas, and this petrified me even more. Somehow I convinced myself that the people weren't there to listen to me—they were there to listen to the message—there was a message in what I was going to say. This was the only way I had enough nerve to stand up in front of a thousand people and sing a solo.

Warren: You said that you were perhaps in the church because of the music. Do you experience or hear the gospel in the music?

Carol: Yes. In the experience I mentioned, for example, I think I was wrapped up enough in what I was trying to convey that I myself heard it. And I think that when you hear a great choral number you listen to the words and even if you don't listen to the words, if you just listen to the overall sound, there is some message. And you can tell that it is trying to say something to you. Maybe it is all emotional but I don't consider myself an emotional person that way—that is, as far as a religious experience goes. There is something enthralling about the music.

Bob: Do you feel that this same sort of experience can be received through drama or through art? I know that Georges Rouault said that he hoped to paint a Christ so powerful that when one looked at it that this would move people to consider the Christian gospel. Whether he succeeded or not is a matter of debate but this was his idea. Do you think that this can have an effect as well as music?

Carol: Yes. I think you can have a religious experience anywhere, any time, listening to anything and thinking religiously. In a play such as Arthur Miller's *Death of a Salesman* —it was a very controversial play on our campus—perhaps when we saw the play it was not a religious experience but perhaps when we kind of modulated what was said in the play about our lives and about Willie Loman's life, we could see something. We could see something that was lacking there and I think we could have a religious experience in a sense that there was something that we could learn by it.

SANDRA

I don't think I could say that I could package an experience and say this is where I found the church. The church has come to me in various types and means and forms and through numbers and numbers of years—it has been a more gradual thing. Some of the experiences that I have been able to have were two years out of the United States, a summer in voluntary service, and especially Sunday morning worship services in my home church and other churches plus interpersonal relationships in college.

As I look over these experiences—maybe this is the keynote of all of it—it is only through the interpersonal relationships in each case that I felt Christ working in my life. And maybe it was only after I looked backward. I could see this through seminar groups, through talks with a roommate, through bull sessions or hen sessions or whatever you want to call them. I do believe the keynote in my life was an interpersonal relationship.

Warren: In retrospect you realized that you were becoming a Christian, but were you conscious of this at any point in your development?

Sandra: I guess it is always easier to look backward and this is probably about the only way you can—such as having a person say to you just a sentence and then having it hit you a week later. I don't feel that at that moment that I felt that Christ was working. But in such an experience as having a group of staff members in voluntary service have popcorn and Coke communion, I felt that Christ was there at that moment. Does that help?

Warren: Yeh—the popcorn does.

KEN

I am concerned how we can find church as high school students. The younger set or high school age can't work as voluntary service workers. We can't go to Atlanta. We can't do mission work, or so we feel. And one of our biggest problems is how we can find the church. For some of us there is a gap that seems almost too large to overcome between our membership in the church and how we can find the church. It is difficult for us to find work that we consider meaningful.

One of these problems is brought about by what I feel to be a void between the ages of perhaps fourteen and seventeen. For those of us who have been baptized at fourteen or a younger age—baptism is a high point but then shortly after, a month, two weeks, any time, it becomes a drop and we feel let down. We don't really find baptism to be that much a part of our being Christians. We still act basically the same as we did before—there seems to be little change in us.

I was baptized at thirteen and perhaps a month after this I felt that I was out of place in the church. I couldn't contribute as much as I felt went with the baptism and membership in the church.

Mary: Do you feel welcome as a recently baptized member that you can speak up in church? Do the adults welcome your opinions and ideas? Do they respect your ideas?

Ken: I don't really feel that people my age can honestly be accepted by

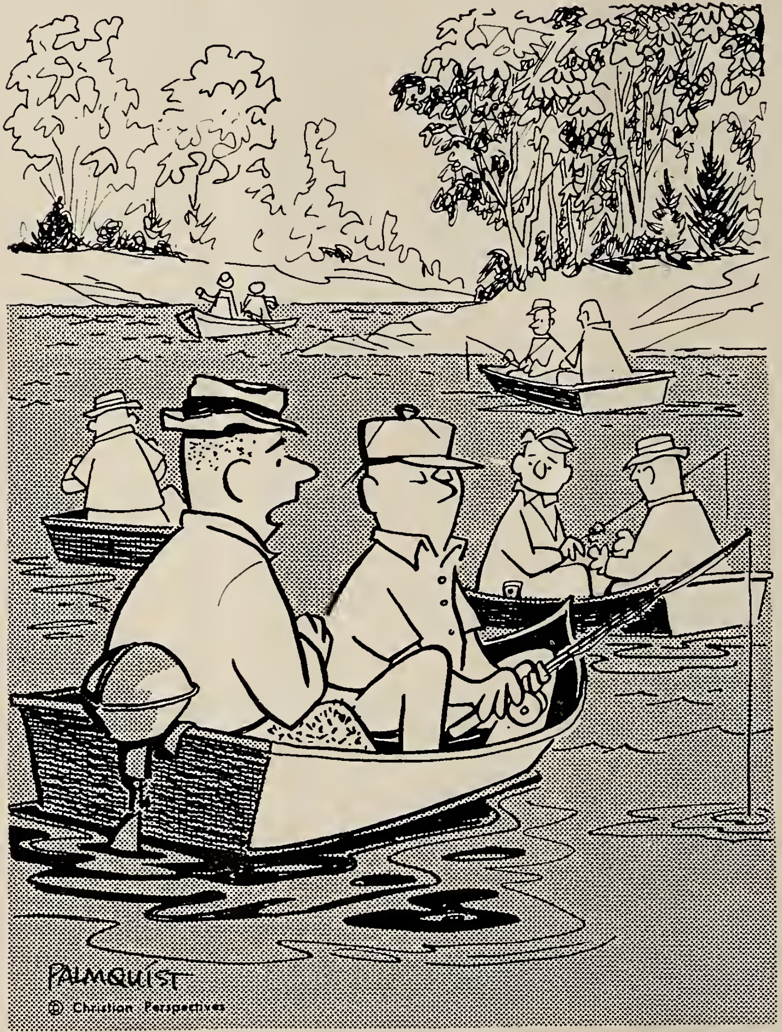
YOUTH

the older church members. What we have to say is often ignored or often dismissed as being something that is from an immature person. It has but very little bearing or almost no bearing on the business going about in the church. Dr. Burkholder mentioned the church meeting as being an integral part of the church fellowship. The youth my age want to be part of this. They want to be able to express their feelings on issues confronting the church but we find that we can't. Our words seem to go unheeded.

Mary: When was the last time that you went to a church meeting and stood up and tried to say something?

Ken: The last church meeting was our annual church meeting where various problems of the church were discussed and the majority of these were around financial matters and things like this. This, of course, made it a little difficult to say anything because of our lack of preparation in what the church is doing. I found that I knew almost nothing about what was going on, about how our money was being spent or things like this. I had received no instruction in this. I had gotten my catechism in the basic doctrines of the church but as far as the actual workings of our particular church, I found that I was woefully lacking here.

Mary: Do you find this a letdown after your baptism that you almost wish you hadn't had this?



"YOU'D THINK ON A SUNDAY MORNING SOME OF THESE PEOPLE WOULD BE IN CHURCH!!"

Ken: Right now I almost wish I hadn't because I would like to be very much a part of the church but I wasn't prepared perhaps to the best of my ability or the best of the church's ability to become a member —to become an active member in the church.

GAYLE

On a college campus this past year, several students of various denominations felt that they would like to have a deeper Christian experience; something more real and intense, something which they hadn't experienced in their church situation up to this time. This group of young people, of which I was fortunate enough to be one, decided to get together and see if this couldn't be obtained. We felt that this could best be obtained by having a real commitment and having the young people make a real commitment to something. And we felt that this would be most sincere if we were to make a commitment to an ideology instead of to a group. We tried to steer away from structure and organization.

After several months of discussion in which we worked on the possible commitment that we might make and in which we worked on the witness of the church, we felt the church beginning to grow. Finally we decided that we should have a time when those who would like to join the fellowship could.

In May about sixteen young people and faculty at Bluffton felt that they would like to become members of this fellowship. This was quite an experience. The church is young and it has problems but through moments of real Christian sharing and depth discussion, I have felt more than ever before the real Christian experience and the real church. I am firmly convinced that this is the Christian church.

Mary: I've had a similar experience with the church on a college campus and one of the questions that frequently confronts those of us who have had this kind of small group experience is, do we think we are the church? Do you see this somehow as a truer church than the institutional or organized church or as a form competing with the institutional church?

Gayle: We talked about this at length. We finally decided—and I believe this—that it is not in competition with other churches in that we have the same goal in mind. We made a commitment to acknowledge the lordship of Christ in our lives, which is the same goal as in the churches which we attended before. But we think and we experienced the new church as being more intensive and more real. It is more vibrant and it, of course, involves everybody—gives everybody a chance to become a real part of the church and is something which is really our own.

Kathy: Gayle, do you feel that you have any responsibilty to your other churches? Don't you feel that your experiences should be shared or somehow translated to the other churches?

Gayle: I do very much. Have you got an idea?

Kathy: No. I was wondering if you knew of any way you could do this. Doesn't this bring a barrier between you and your hometown church?

Gayle: I don't think it really brings a barrier. I think it would be very nice if this kind of fellowship could be taken to our churches and I hope that it will in the future.

Bob: You mentioned something about getting away from structure. And how do you manage to get away from structure? You had to at least tell them when you are going to meet and where.

Gayle: It was very hard to leave structure out of our discussions and we did this by concentrating and thinking mainly of our commitment and philosophy of the new church. Of course, saying we left structure completely out of the church isn't completely accurate. Perhaps we should say we keep as little as possible.

Mary: Gayle, one thing that bothered me somewhat was when you said that you wanted your group to be committed to an ideology rather than to other people in the group. Just what do you mean by ideology here?

Gayle: I was referring to this commitment which we had taken before us and the commitment basically would be the acknowledgment of the lordship of Christ in our lives. We felt that if we could make this commitment, the commitment to the group would follow.

Mary: In other words you didn't want to be a clique of friends or people who thought alike but rather people who share a common commitment to Christ as Lord.

Gayle: That's right.

Kathy: What was your main reason for wanting to get away from the structured church?

Gayle: I think one of the things, of course, was involvement. The new fellowship gives a chance to become totally and personally involved, as everybody can in a small group, you understand. This would be one thing. Another thing would be just having a group which is our own—something which we could work on and be creative in and something which would be more intense, if you know what I mean, and more real to us; Something that is deeper.

He Gave Up Football Games

The Lutheran Campus Pastor reports this item: "Word has just been received that the pastor of St. Vitus-In-The-Vale has announced that never again will he attend a football game. His parishioners have been left speechless by his decision. The pastor's reasons are given in the following statements:

1. Every time I went to the game somebody aways asked me for money.
2. Although I went to the game quite often, no one ever spoke to me.
3. I was a good fan and had two youngsters who someday might play football, yet the coach never came to call on me.
4. The seats were too hard, and they expected me to sit down in front of the fifty yard line.
5. The field judge said things I just could not agree with.
6. I suspected that I was sitting with people who were hypocrites. They seemed more interested in drinks and hot dogs than they were in the game.
7. The band always played the same old tunes.
8. Since buying a book on football, I stay at home and read it. I consider myself just as good a football fan as those who attend.

AUG 2 7 RECD

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*Supplemental reading for the Sunday school lesson of Sept. 5.

COVER

In the space age labor has become technical.

CONTRIBUTORS

Waldemar Klassen is an entomologist. His article has been adapted from a sermon given to the Mennonite Church in Champaign, Ill., last summer while he was a graduate student at the University of Illinois.

Ida F. Killian lives at 622 Avondale Ave., Haddonfield, N. J. 08033.

Cecilia Parsons Miller lives at 264 Walton St., Lemoyne, Pa. 17043.

Aaron J Epp, Goessel, Kan., is the pastor of the Alexanderwohl Church and president of the Western District Conference.

CREDITS

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722 Main, Box 347, Newton, Kan. 67114.

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 347, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 991 Fleet Ave., Winnipeg; Robert D. Suderman, North Newton, Kan.

Aaron J Epp

"I BRUSHED MY teeth," Freddie exclaimed with suspicious innocence.

"You did?" his mother questioned with an air of disbelief. "How could you have brushed your teeth when you were in the bathroom for only a few seconds?"

"Well, I did brush them just the same," Freddie asserted. "I swear on my Boy Scout honor that I did."

Freddie's oath clinched the argument. His mother apologized for having doubted him and Freddie dashed merrily off to school. His mother, however, had given in too soon. Minutes later she discovered that his toothbrush was as dry as a desert.

"It serves me right," she said to herself accusingly. "I should have checked to see if he had his fingers crossed."

This story by Ralph Sockman sums up the modern and ancient use and abuse of the oath. It is already a part of the answer for Christ's teaching concerning the oath.

The oath was an attempt to correct the tendency of unregenerate man to bear false witness under pressure of circumstances. He faced the temptation of strengthening his oath by swearing to the highest known, such as the sun, God, or even future events. To swear by something big or powerful seemed to guarantee a truthful statement.

But it did not work out that way. The Hebrews called upon heaven, earth, Jerusalem, the temple, the altar, and the gift on the altar to be the witness. Oaths that mentioned God's name were always binding; other cases were dependent upon the regulations. If God's name was used, God became a partner in the transaction; whereas if it was not used, God had nothing to do with the transaction. What began as a solemn business degenerated into hair-splitting definitions and mental reservations.

Moses' law was to restrict oath taking to important matters. The practice had developed that on trivial matters a man would take an oath in the name of God. Moses aimed to make oath-taking a very solemn affair. The people were reminded through the law that all of life was serious. God was holy and they should be holy. In their talk and conversation and in the taking of oaths, they should know that God was looking upon them. In the times of Jesus, the Pharisees and scribes had reduced the law of oaths to mean very little except when the divine name was used.

When our Lord came on the scene He said, "But I say to you." He stood as a Man among men, yet He spoke with the whole authority of the Godhead. "I say to you, Do not swear at all" (Matt. 5:34). Does Jesus mean this?

Is this relevant and pertinent to our faith and life? The Anabaptists and Quakers said it was. They have said that we should not swear in any shape or form under any circumstance.

Those who defend oath-taking go back into the Old Testament to the stories of Abraham, Joseph, and David, or take the New Testament instances where the name of God was used in making statements. Another interpretation which is perhaps more recent allows for oaths since we live in an evil world that demands additional evidence to our yes and no.

An oath would seem legitimate if those who swear would make it a solemn occasion. But if they did, an oath would not be necessary.

Oaths imply a double standard of truth telling. If one is obligated to be honest while under oath, then some freedom from this necessity is suggested while he is not. This is a pagan philosophy. As Christians we are always in the presence of God. Swearing and oath-taking are surplus. An honest man's word cannot be fortified. Nothing can be truer than true.

We know from experience that no one is going to be converted into a teller of truths just because he takes the oath or uses the name of God. Only by instilling into the heart of man a reverence for the truth for its own sake can this change be made. We need to speak the truth and leave the correct impressions when we speak to our children or parents, when we buy or sell, when we rent or trade, borrow or loan. We need to place a premium on truth. When the law or circumstance asks for an oath, we can do nothing but offer an affirmation. So Jesus taught, so James understood Him, so I believe.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Teen-agers and Sex

A Dilemma for Christian Parents

David R. Mace

"I JUST CAN'T believe it," sobbed Eleanor. "I know things like this happen. But to our Jean? Why, that child has grown up in the shadow of the church."

The distress of Eleanor Lawrence was pitiful to see. Her fine, sensitive face was drawn, and tears welled in her eyes. Ross, her husband, slipped a comforting arm around her shoulder. But in his gentle, grey eyes was also a look of deep anguish.

"Do you remember, Ross, the first time she sang in the junior choir, and the people said she was like a little angel? Oh, no! It can't be true. It *mustn't* be true."

But it was. These two Christian parents were in deep trouble. Their seventeen-year-old daughter Jean, their pride and joy, was pregnant. To make matters worse, the boy just wasn't accepting any responsibility. Marriage was out of the question. There could be no cover-up.

This kind of human drama is being enacted more and more often these days. Time was when Christian parents felt securely immune from such a possibility. This kind of thing just didn't happen to children from good homes.

Perhaps some parents can still enjoy that kind of complete confidence. But most of them, from time to time, are assailed by doubts and fears as they wonder vaguely whether their teen-age sons and daughters can grow up in the modern world and come through unscathed.

For today we are facing a crisis of sex behavior. The standard of chastity before marriage, maintained in our Christian culture almost without question through the long centuries, is today taking a heavy beating. And in the battle for values it is our young people —innocent, immature, inexperienced— who are in the front line.

Let's try to understand what's going on and what we can do about it. I'm going to address myself particularly to parents; but if any teen-agers have found the title of this article eye-catching and have started to read, I hope they will stay right with us.

Freed from the old taboos

Let's begin by facing the fact that the change in sex behavior hasn't happened overnight. It has been coming gradually for at least half a century—so gradually that many of us haven't realized what was happening. The "free love" cult in the World War I years; the "revolt of youth" in the period between the wars; the more and more "frank" and "daring" treatment of sex in books and plays and movies; the earlier and earlier age of dating and the later and later hours of getting home—these and many other influences have brought about a deep change in our attitudes to the relationships between men and women.

The churches have found it difficult to know how to react to these changes. Protests have been made when good taste was really outraged. But often the protests were halfhearted, and they became more and more feeble as it was realized that they didn't seem to make any difference. The church was hampered by the fact that Christian people found it difficult to speak plainly about sex; their reticence was the result of the traditional belief that silence was the best way to keep sex in its proper place.

Up to a point, this "conspiracy of silence" worked, as long as Christian influence was strong within our culture. But as those who reject the Christian view began to become very vocal indeed about sex, the silence of Christians began to look more and more like weakness and indifference, and to be interpreted to mean that they had nothing to say.

And maybe this is uncomfortably near the truth. The church has indeed stood for chastity throughout its history. But its method of getting young people to accept its standard has not been to persuade them or reason with them. Too often, what has been done has been to *command* them, and to make the consequences of not obeying almost intolerable. And anyway, Christian young people in the past were usually so closely guarded and protected and supervised that they didn't have much chance to disobey.

In a modern democratic society we can no longer approve of these methods. And one reason why as Christians we haven't put up a big fight against the new attitude to sex is that we have instinctively felt that the old attitude of silence wasn't worth defending.

William Temple, when he was Archbishop of Canterbury, once said that he would far rather have the open discussion of sex that has become accepted today, with all the risks involved, than go back to the pattern of the past. I believe most of us would agree with him. The "good old days" weren't so good, really.

So we have gone along with the new ways because in our hearts we couldn't feel that they were wholly evil. In fact, we had better face the fact that as Christians today we can take a much more positive view of the goodness of sex as God made it, and of love between man and woman, just because the freeing of sex from the old taboos has enabled us to see its Christian meaning more clearly.

Unprotected from temptation

So far, so good. But now the situation seems to be getting out of hand. It's all right to encourage a more open and honest discussion of sex, and to recognize the rich spiritual overtones in the physical attraction between man and woman. But we never intended the new attitudes to go to the lengths they are going today.

We feel somewhat like the citizens of Cuba, who rebelled against a tyrant and overthrew him, only to find another tyrant seizing control. For the bad old days of silence and suppression, we seem to be exchanging an era of unbridled license. We are caught in a trap. Or, to put it more accurately, our boys and girls are caught in a trap that we have unwittingly helped to set. We have allowed ourselves to surrender our right as parents to protect our children from sexual temptation; yet we seem unable to help them, with convincing arguments for chastity to protect themselves. This is the dilemma of Christian parents today.

Well, what can we do about it?

One thing is clear. We can't, at least for our older teen-agers, go back to the era of strict controls, of supervision and chaperons. What then? Do we give up the struggle, and let events take their course?

We can't do that, either, because that would be letting our young people down. What we must understand is that the new freedom isn't working smoothly, any more than the old strictness did. It isn't just Ross and Eleanor Lawrence who are in trouble. Their daughter Jean also is in a whole heap of trouble. So is the boy who made her pregnant—whether he knows it or not.

The new standards aren't solving our problems. Or, to put it differently, if they are solving some problems, they are doing so only by creating others. The naive idea that if everyone gave up trying to be chaste, we would all be happy, is complete nonsense. Even if we could lick venereal disease, and provide all our young people with a surefire way of avoiding pregnancy, general sexual freedom still would be a disastrous policy. It would seriously undermine the whole structure of stable, secure marriage and family life on which the well-being of our society rests. This is not just a vague theoretical statement. It is already taking place before our eyes. However liberal we may be about divorce and remarriage, the rate at which families are breaking up today cannot be regarded as a sign of a healthy state of community life.

Let no one deceive us, therefore, into thinking that no fundamental Christian values are being threatened. Behind the standard of chastity lies the whole issue of the quality and integrity of our relationships to others.

As I see it, Christian parents have a special responsibility to their teenagers at two points.

Protection for young girls

First, I cannot escape the conviction that we must restore some of the protection that has always been given to young people in all the great civilizations, and especially in our Christian culture. I am thinking now of the early teen-agers. The age of dating has fallen dangerously low; and this, together with the fact that these early teen-agers are being subjected to a barrage of erotic stimulation that has hardly been equaled in human history, creates a situation fraught with great danger. One of the most tragic statistics of our time is the skyrocketing venereal disease rate in the eleven-to-fifteen age group. That, and the increase in pregnancies in quite young girls, is evidence of a dismal story.

As a distinguished British anthropologist has recently pointed out, no human culture has been able to maintain a high standard of sex morality without protecting its young girls from exploitation. A girl in her early teens, prematurely sexually awakened, may be almost helpless against the double assault of her own surging impulses and the persuasion of the predatory male. It is completely unrealistic for us to say that we are going to "trust" fifteen-year-olds when they find themselves irresistibly drawn by social pressures into situations in which they can't trust themselves.

And this applies to the boys as well

The standard of chastity before marriage, maintained in our Christian culture through the long centuries, is today taking a beating

as to the girls. The documented case histories published by Lester Kirkendall show clearly that a great many boys in their early teens are incapable of coordinating their urgent sex drives with restraint and consideration for the girl. Early teen-agers may be biologically capable of sex relations. They are not yet emotionally ready for anything like a mature love relationship. The testimony of other cultures suggests that at this stage their social activities should be on a group basis, and not in terms of pairing.

It is time for Christian parents to take a firm and determined stand on this matter. I declare without hesitation that too early dating is an unmitigated evil. I do not know any responsible and knowledgeable adults —parents or teachers—who favor it. I do not believe that the young people themselves really favor it. They have been led to believe that it is something expected of them, that it is manifestation of status and maturity, and that they must stifle their doubts and fears and plunge in, or be discredited. It is closely tied in with the vanity of mothers, the vested interests of clothes and cosmetics manufacturers, and the ill-advised promotion of classes (attendance at which is subtly presented as a status symbol) to teach mere children adult forms of dancing.

Individual parents will of course find it hard to take a stand against early dating if all the other parents complacently tolerate or facilitate it. But this is where Christian parents, with the help of the church, or even perhaps of the school authorities, can unite; and their united power, democratically deployed, would be overwhelming if they would exercise.

I personally would like to see paired dating out of fashion for young people under sixteen, though I recognize that I might have to settle for fifteen. If this could be achieved, the battle would be half won. And no one would suffer. I believe the early teen-agers would on the whole enjoy much better the kind of well-organized group activities that are better suited to their emotional development.

Our second task is to help the older teen-agers, who *are* ready to begin paired relationships, to formulate sound codes of sexual behavior. At this stage of development, boys and girls can do some quite intelligent thinking for themselves. The trouble is that, at the present time, most of them are hearing only the propaganda that declares sexual freedom to be desirable and chastity outmoded.

Parents must communicate

What the *avant-garde* writers are saying today is that young people can have sex relations without suffering any harm. This is quite true—at least in some instances. But if we try to base the case of chastity on answering this kind of argument, we miss the whole point.

For two Christian young people in love, the question is not whether they can have sex relations without suffering personally any harmful results; but, what would happen if all other young people who thought they were in love felt equally free to have sex relations? Every time we act, we cast a vote for or against one of the rules of human life. And to have sex relations outside marriage, even if the conditions seem ideal, is to give consent to the removal of an age-old restraint that has been established not for the strong, who don't need it, but for the weak.

How can we communicate this to our young people? If they have sensed anything of the Christian message, with its goal of dedication to the will of God and a life of service to others, it will not be nearly so difficult as it sounds. To talk of altruistic love, or social responsibility, to young men and women who recognize no other motive than self-interest, and whose only aim in life is to have a good time and to get ahead, is admittedly a discouraging task. But there is much more idealism in youth than we sometimes give them credit for. And I repeat that many of our boys and girls are fully aware that the cult of sexual freedom isn't working well, and they are troubled about it and looking for something better.

The sad truth, all too often, is that Christian young people and their parents today are not so much out of humor with each other, as out of communication with each other. If they could communicate more effectively, they would probably be surprised at the extent of agreement.

Communication, therefore, is essential. The Christian case for chastity is, I believe, a strong and convincing one. But it cannot be presented to youth, or to anyone else, without the use of language. And when Christian parents are unable to discuss this subject with other Christian parents facing the same problems, and unable to find ways of making the standards in which they believe convincing to their sons and daughters, they are at a double disadvantage.

I believe that churches can and must help. For instance, a group of parents can meet together, formulate their convictions, and then have some well-chosen intermediary communicate these convictions to the teen-age young people as a group. I myself have acted as the intermediary in such a program, with encouraging results. This kind of group communication can often open up the way for better family communication.

This is merely an illustration. The point I am making is that we need not stand, helpless and incapable of action, before this problem that has arisen in our time. It is true that the church's traditional standards of sex behavior are being challenged today with considerable vigor. The attack is subtle, insidious, and often hard to meet. But nothing is more demoralizing than doing nothing. We do not need to deliver up our sons and daughters to the exploitation that is going on in the fair name of love. As Christians, we can unite—in serious and sustained study of the problem, and in providing our sons and daughters with the protection and guidance they need, as they enter a new era of human freedom that can succeed only if it is matched with a new kind of personal integrity and social responsibility.

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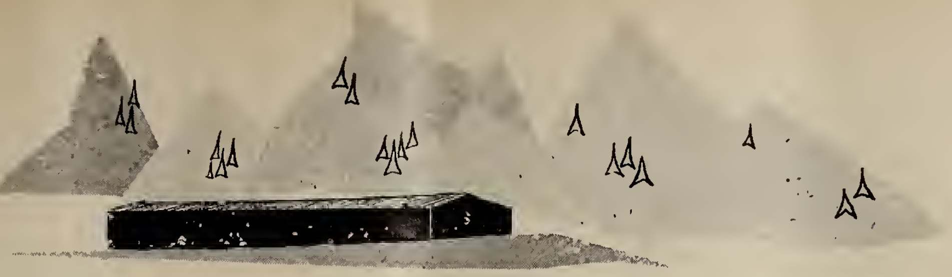


A GENERAL CONFERENCE SAMPLER

Following are a number of excerpts from the General Conference sessions at Estes Park.

Prayer in Prosperous Times

Howard Raid: O Lord, our God, Thou who art all wise and all powerful, Thou who rulest the universes far beyond the imaginations of the mind of men, we who are weak make bold to come before Thee, in adoration, confession, thanksgiving, and supplication. We come before Thee as Thy children, praising Thee for leading our forefathers and us from Friesland and the Emmental to Estes. Even more we praise Thee for the great spiritual insight of the Anabaptist vision that Thou hast given unto us; that has sharpened our spiritual lives even unto this day.

We confess that during depressions and during disasters we have been most readily willing to turn to Thee. We confess that like the Pharisees we have sought to maintain our forms of faith rather than Thy spirit. We confess that our prosperity and our learnings have dampened our spiritual fires. We confess that our culture confuses us so that we cannot distinguish between Christ and culture. We confess that we are more eager to build new church buildings than to build our spiritual lives in our own communities. We confess that we can be more easily challenged to give our money than ourselves and our sons and daughters. We confess that ours is a Reader's Digest morality that deadens the soul.

But we are thankful, Father, that we can come unto Thee and that through Thy Son Jesus, the Christ, the Redeemer, we can find forgiveness for all of our sins. We are thankful that Thou didst send Thy Holy Spirit to be our comforter and our counselor in the daily walk of life. We are thankful that Thou didst give unto our forefathers the courage to seek to be followers, doers of the word, stewards of the gospel among men. We are thankful that the power of the Holy Spirit is available to even this generation. We are thankful for the closed communities through which our Anabaptist vision has been maintained by our forefathers. We are thankful for the reawakening of the understanding of the power of the Anabaptist vision that has come to us in our day.

And now, O Father, we pray that the Holy Spirit may so change our lives that our status seeking shall be left to Thee. We pray that in our prosperity we may seek Thee as we do in depression. We pray that we may be as willing to develop the eternal truths that have been entrusted to the Mennonite church as we are to change our forms of worship. We pray that we shall be as much concerned about our spiritual stewardship as we are about the draft or our income tax. We pray that we may be as concerned that our children know Thee as we are concerned that they have strong physical bodies and a good education. We pray, O Father, that the power of the Holy Sprit shall be a greater force in our lives than the power of the materialistic culture.

We pray that we shall let the Holy Spirit change our churches as we are willing to change them ourselves. We pray that we may become as excited about serving Thee in our own home communities and in our families, among our friends and our enemies as we are in the glamorous distant places.

Now we pray that we may be able to use all the understanding, skills, and knowledge and abilities which we have in this age to more effectively not only conserve our vision but to develop it, to enlarge it, and to proclaim it to needy mankind through our lives. In the name of Jesus Christ, our Lord and Saviour. Amen.

Resolution on Social Change

Moved that whereas we are in the midst of social change: a) our churches restudy with renewed zeal the elements of the Christian faith so our members may be better able to communicate their faith; b) we closely examine our entire efforts to prepare youth for Christian witness in the world enabling them to take the church with them wherever they go; c) we inspire and call persons into the ministry seeking to correct those things within the church that cause men to leave the pastoral ministry and discourage others from entering it; d) churches give serious thought to new forms which could help the Mennonite church to be the church; e) we implement the above by asking the conference executive committee to appoint a committee of three or more members to study, develop, and recommend patterns of renewal to our churches.

Conference Goals

Moved that as a delegate body we take home the theme found in Luke 1:17: "To make ready a people prepared to the Lord." We urge our individual congregations to set their own goals for the coming three years in the light of this theme.

Discussion Group Evaluation

Elmer Ediger: I would like to review a few things in regard to this last discussion period, as it relates to the summarizing of the reactions to the General Conference sessions here at Estes.

As to facilities, the words: "Best ever. Let's make this a regular place.

At least, let's find a place where we can have a family experience, and have provision for campers."

With regard to youth and children, special notes of appreciation: "This enabled parents to attend. This was a family experience. The young people became a vital part of the conference for the first time." However, there was concern that the adults get more feedback from what's going on in the youth conference if it's held parallel.

With regard to conference reports: There was some appreciation of the fact that various methods were used to make reports, but there was also the observation that very few people had read the conference report book which had been prepared. Would it be possible to have this available in congregations in advance? All of us immediately know the mechanical difficulties of that.

As to the cost of this conference because of its facilities, some questions were raised, but by and large it seemed that these concerns had evaporated, particularly since some provision was found for camping.

With regard to how the time was spent on the floor: They felt there was not enough time on the floor for discussion purposes; and still too many speakers. They appreciated the variety of techniques that were used, and they very much liked the emphasis on singing at this conference. They also liked the tone that was set during the first part of the conference, through the conference message, and through the Burkholder lectures, and the theme of unity which they felt helped a great deal to provide an openness and a spirit of freedom through the conference.

With regard to discussion groups: This seemed to be very much an accepted part of the conference procedure by now, and that it belongs not only as a conference gimmick but that it belongs rather as a method which is a part of our brotherhood way and our theology of the church. Some people said this is the heart of the conference. Some people said this is where their thinking changed most. One person said this is where she learned to express her views, even a minority view, and still felt that she was loved, which she had not felt in previous conferences.

As to procedure: In general about the conference, concern arose several times that the official personnel from the platform should not call for the question. There was a commendation to the program committee for their gracious way of keeping us on schedule. There was a very strong concern which came up a number of times that somehow we should be able to devise a better way of doing our nominating so that we can know the people better, by whatever means this is. We should be able to be creative about this.

A proposal came from several groups, with unanimous approval, that communion be held in the discussion groups the next conference and toward the end of conference. There was a strong desire that the statements that were to be presented to conference be presented before people leave for conference. A number of groups said they didn't like to have everything go to the committee; rather the emphasis should be to go to the local churches.

And one personal concern of mine: I hope we can have an improved speaker [public address] system.

NEWS

Fair Exhibit Provokes Varied Reactions

The following article was written by Urie Bender, literature consultant for the Mennonite Board of Missions and Charities, Elkhart, Ind.

"Nobody would be yelling if nothing was happening," says Sargent Shriver about the war on poverty.

The same might be said of the Mennonite exhibit at the New York World's Fair. The "yelling" ranges from enthusiastic approval to angry rejection. Interestingly, according to the log book, both the most vitriolic comments and some of the highest praise come from Mennonites.

Here is a sample:

"I don't like modern art."

"Sure makes you stop and think. It's great!"

"You folks sure don't have much here, do you?"

"It's wonderful!"

"Frankly, it makes me sick."

"I never thought Mennonites would stoop so low."

"The exhibit should be taken out and burned."

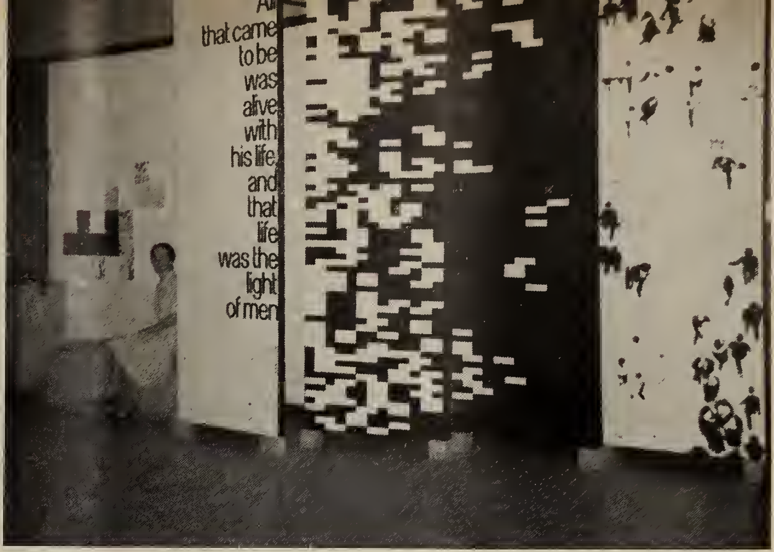
Just as interesting are comments from non-Mennonites. These are seldom strongly critical but range rather from quiet perplexity to frank admiration:

"This gives me a new impression of Mennonites. . . . Yours is the type of exhibit we need for this modern age. I'm glad to see someone is doing it."

"What does that mean?"

"It's just like Christ—so simple and uncluttered."

What has provoked these and many other reactions? Four simple panels designed to reflect the theme—"Jesus Christ the Light of the World"—of the Protestant-Orthodox Pavilion in which the Mennonite exhibit is located. The focal point in the exhibit is John 1:4 (NEB): "All that came to be was alive with his life, and that life was the light of men."



Mennonite exhibit, Protestant Orthodox Pavilion, New York World's Fair: "On the frontier of communication."

From the time of the first announcement that a World's Fair was to be held in New York in 1964-65, alert leaders in both the General Conference Mennonite Church and the Mennonite Church began discussing how to present the gospel in this setting. First reactions were negative. Costs were too high and little seemed to be gained by duplicating the approach of most other exhibitors.

But, after a drastic reduction in exhibit charges several months later, the idea was revived. A joint committee was appointed. Several persons were assigned by the committee to study the fair, the Protestant-Orthodox Pavilion, and the other exhibits and then to bring a recommendation outlining specifically the kind of exhibit the Mennonite Church should sponsor.

The recommendation was accepted, and Kenneth Hiebert retained as the designer of the exhibit. After approval of a working model by committee representatives and final clearance by the entire committee, the exhibit was installed in the Protestant-Orthodox Pavilion in September, 1964.

Reactions were not long in coming. Within weeks it was evident that the designer had invited study and deep thought, provoked pungent criticism, and attracted highest praise. Attendants were sometimes embarrassed to hear unrestrained critics and lavish praisers within the same hour.

Undoubtedly, the basic problem relates to two alternatives of approach the committee faced. The first would have been to promote the Mennonite church's extensive service program and unique peace emphasis.

The success of this approach, used by most other exhibitors in the Pavilion, can be measured by the number of persons contacted, quantity of literature distributed, and number of pledges signed.

Opposed to this is the artist's subjective method in which he reflects, in one form or another, his essential understanding of a given truth. He is less concerned with numbers than the propagandist although he also recognizes that, if the truth presented speaks to a universal need, many hearts will respond.

The same tension exists between the two major approaches to Christian witnessing. One is direct, often referred to as "buttonholing," and confronts the individual abruptly with the claims of the gospel.

The second, emphasizing relationship or even friendship, is indirect and subjective, reflecting the experience of the one who is witnessing. In many cases, the direct approach views the person "witnessed to" almost as a statistic. The indirect approach shows more respect for the individual rights of the person.

The Mennonite exhibit is caught between these two approaches. Most people want objective results. The exhibit is subjective. Most of the other exhibits reflect the direct, objective, promotional approach — the propagandist's approach.

Critics will surely say that many people are being bypassed. This is true. The concern of the committee was to communicate with people, not basically the masses. If the unsaved masses were all-important, the Protestant-Orthodox Pavilion was the wrong place for a witness to be given.

Numerous other pavilions draw many more thousands of people. And there would have been techniques—such as a loudspeaker strategically placed—that would have made possible bombardment of the ears of the masses. There could have been visual displays at convenient places; literature distribution could have conceivably reached tens of millions of people. Food or rest areas might have provided profitable contacts.

The committee chose, however, to cast its lot within a more unified framework. They chose an artist whose Christian commitment or skill could not be questioned. Supporting a viewpoint which is candidly reactionary to the strong commercial flavor of many of the exhibits, they have cut through the superficialities so evident in most approaches.

But can an exhibit requiring thought be used in the context of the World's Fair? Many pavilion attenders have only a limited amount of time to spend in the entire fair. Many are already denominationally involved. They have come to the pavilion to look at their own denomination's exhibit and (God forgive us all!) to pat themselves on the back because their church's life and work is prominently displayed!

Does a design leaning heavily on symbolism have a place in this throng of people? Experiences of the volunteer-attendants this summer indicate that a surprisingly large number of people are stopped in their steps by the exhibit, by the Scripture verse, or by the winsomeness of the attendants. But it is only those who take the time to stop who seem to open themselves to the voice of the Spirit. Out of these contacts have come discussions in depth, some lasting more than thirty minutes and sometimes leading to continued relationships by correspondence.

An interesting comment comes from the Church of the Brethren *Messenger* (June 10): "There is a modernistic exhibit under Mennonite auspices. Unlike the majority of other Protestant displays, given as they are to hawking denominationalism and merchandise ("Won't you come in and see the second coming of Christ in color? It only takes three minutes"), the Mennonite offering is simple, subdued, straightforward. . . . The stark black and white Mennonite panels, curiously, form about the only exhibit sincerely striving to express the theme claimed by the entire Protestant and Orthodox Centers: "Jesus Christ, the Light of the World."

The exhibit continues to be an exciting venture. No one will deny that mistakes have been made, that approaches needed revision and that problems still exist. But we have learned through this experiment on a frontier of communication about which little is known.

The committee is grateful for the constructive criticism given. The New York pastors are absorbing gratefully each lesson being learned in the art of communication with a harried, rushing, and transient population.

During an April orientation, volunteers and New York pastors set up as an objective the desire for depth involvement with individuals rather than simply a hurried touch on the masses. This objective is being realized in a very thrilling way.

DON'T VOLUNTEER FOR DRAFT CO'S ADVISED TO PREPARE

In view of growing United States involvement in the Vietnam war, it appears likely that more men will soon be drafted. Draft quotas per month have been doubled by the president. The National Service Board for Religious Objectors suggests the following:

No changes in drafting procedures are anticipated.

The age when men will be called is expected to drop quickly.

After the draft age has dropped to nineteen, and if more men are still needed, school deferments may be tightened.

Single men will be called before married men are drafted.

Married men with no children may expect to be drafted after the single men nineteen years or older have been called.

Students in colleges doing acceptable work should be able to remain in school for the school term.

The number of conscientious objectors called into alternative service will likely increase.

In view of the increased rate of the draft, the Board of Christian Service offers the following advice to young men in the United States:

More young people, married and single, are needed now in the volunteer and Pax projects.

Look again at the reasons why you are thinking of entering service. Going into 1-W (alternative service) work now merely "to get it out of the way" is not a good reason. Delay your entering service as long as possible.

Volunteering when you are not called by the draft board is not a strong witness against war, militarism, or the draft. It is, in fact, accepting military conscription as an inescapable evil.

Continue your education or preparation for your vocation as long as you can. Your skills as a Christian trained for service are urgently needed. Those planning to enter service should write to Voluntary Service and 1-W Office, Box 347, Newton, Kansas 67114, or call Fred Unruh, Newton, Kansas. Office phone: (316) AT3-5100, or home phone: (316) AT 3-4804.

EVANSTON I-W REUNION

The Evanston (Ill.) Church will sponsor a reunion and I-W homecoming on September 25 and 26.

The Saturday evening meeting will be a time of getting acquainted, fellowshiping, and receiving necessary information. Sunday will feature worship, a fellowship meal, and afternoon rally.

Persons interested in more information or who plan to attend should write: Evanston Mennonite Church, Laurence M. Horst, Pastor, 1332 Davis St., Evanston, Ill. 60201.

WORDS AND DEEDS

"We are sorry to see you go; please, come back soon." were words with which one person entering voluntary service was commissioned. In a discussion with young volunteers, Menno Wiebe, Canadian mission executive asked, "Did this speak of serving where there is need, or was there a selfish motive involved?"

The Conference statement on Vietnam was published in the *Congressional Record* of July 27. It was inserted by Senator Frank Carlson, Kansas, who said, "I share your concern regarding the continued escalation of the war in Vietnam."

Bethel Deaconess Hospital School of Nursing graduated fourteen students on July 30.

Taxes on alcoholic beverages during the fiscal year ending June 30 brought in $3,500,000 for the U. S. federal government. Automobile accidents caused by alcohol during the same period did 4 billion dollars worth of damage according to the American Business Men's Research Foundation. The National Safety Council says that alcohol is involved in at least half of all automobile accidents.

The East Asia Christian Conference is beginning a $120,000 relief and rehabilitation program in northern as well as southern Vietnam. Support is coming from its member churches in Australia, New Zealand, Malaysia, Indonesia, Japan, and the Philippines as well as from the World Council of Churches.

CHURCH RECORD

CALENDAR

Conferences

Oct. 15-18, Western District Conference, Enid, Okla.

July 23-30,1967—Mennonite World Conference, Amsterdam

Eastern

Sept. 11—Anniversary and Donation Day, Mennonite Home for Aged, Frederick, Pa., Harry Yoder, speaker.

Western

Sept. 14—Gift and Fellowship Day, Bethel Deaconess Hospital and Home, Newton, Kan.

AUDIO-VISUALS

I Was a Stranger is a filmstrip portraying Mennonite work through Mennonite Central Committee to the Arab refugees in the land of Jordan. The script for the filmstrip was written by Herbert Swartz, director of the MCC program in Jordan. The Audio Visual Library, Box 347, Newton, Kan. 67114, has two copies of the filmstrip, and the Faith and Life Bookstore, Rosthern, Sask., has one copy.

Give Us This Day is a thirty-minute film on African refugees now available from the Mennonite Central Committee. Steve Allen is the narrator. It is a good portrayal of the refugee situation in Burundi, Congo, and other African nations. It may be ordered from MCC, Akron, Pa. 17501 or 104 Princess St., Winnipeg 2.

BAPTISMS

Bethel Church, Mountain Lake, Minn., on June 6: Roger Nickel, Daryl Nickel, Roger Pabst, Eldon Heide, Ronnie Becker, Douglas Friesen, Robert Friesen, Norman Fast, Steve Reimer, Beverly Foss, Sheryl Fast. On Aug. 8: Richard Hoek.

Burrton (Kan.) Church on June 6: Ronald Dyck, Peggy Holzrichter, Rodney Nikkel.

First Church, Fredonia, Kan., on Aug. 15: Galen Peters, Eugene Seibel, Carol Thiessen, Judy Thiessen.

First Church, Newton, Kan., on July 4: Mr. and Mrs. Henry van der Weg, Peter Fleming.

First Church, Lima, Ohio, on July 4: Barbara Bowers, Becky Rowen, Patty Smith.

First Church, Wadsworth, Ohio, on May 23: Jeanne Beery, Victor Lowe, Elsa Ortiz, Jack Rohrer.

Hebron Church, Buhler, Kan., on July 25: Iris Franz, Darrel Ediger.

DEATHS

Adolph Auernheimer, First Church, Halstead, Kan., was born June 29, 1877 in Summerfield, Ill., and died Aug. 8.

Wanda Moser Cherry, St. John Church, Pandora, Ohio, was born Aug. 5, 1917, and died July 30. She was a teacher in the Gilboa school system.

Jacob K. Froese, Buhler (Kan.) Church, was born Dec. 10, 1880, at Inman, Kan., and died June 25.

John J. Graber, First Church, Pretty Prairie, Kan., was born May 22, 1905, near Pretty Prairie, and died Aug. 14. He is survived by one daughter, two sons, and two grandchildren.

Lena B. Graber, Calvary Church, Washington, Ill., was born Dec. 28, 1868, and died Aug. 8.

Caroline Lehman (Mrs. Simon), First Church, Berne, Ind., was born Dec. 20, 1879, and died July 27.

Clarence E. Schindler, Pulaski (Iowa) Church, was born July 9, 1897, and died. Aug. 7.

Mary Jane Sprunger (Mrs. Donald J.) First Church, Berne, Ind., was born Aug. 23, 1917, and died Aug. 22. She is survived by her husband, two daughters, and two sons.

John J. Toevs, Grace Church, Dallas, Ore., was born Nov. 30, 1891, and died July 1.

Marie R. (Mrs. John J.) Toevs, Grace Church, Dallas, Ore., was born Dec. 10, 1900, and died Aug. 5.

Kerry Reed Wiens, Inman (Kan.) Church, was born Dec. 26, 1964, and died July 22.

MARRIAGES

Isaac Balzer, Hebron Church, Buhler, Kan., and *Lena Buller Wedel,* Buhler Church, on Aug. 1.

Ross Becker, First Church, Newton, Kan., and *Frances Ediger,* Bethel College Church, North Newton, Kan., on Aug. 15.

Neal Berner, First Methodist Church, Newton, Kan., and *Martha Sommer,* Bethel College Church, North Newton, Kan., on July 24.

Roger Blumenshine and *Judith Anne Bundy* were married in the Presbyterian Church, Louisville, Ky., on Aug. 14.

Harvey Buller, Bethel Church, Mountain Lake, Minn., and *Esther Jane Harms,* Grace Hill Church, Whitewater, Kan., on Aug. 7.

George Eastman, Nazarene Church, Eureka, Ill., and *Esther Albrecht,* Flanagan (Ill.) Church, on June 26.

Henry Maurice Ediger, Buhler Church, and *Charlotte Fox,* First Methodist Church, Anthony, Kan., on July 24.

Dan K. Enns, Hoffnungsau Church, Inman, Kan., and *Barbara Jean Friesen,* First Church, Aberdeen, Idaho, on Aug. 8.

Ronald Ewert, Bethel College Church, North Newton, Kan., and *Emily Glover,* Methodist Church, Medford, Mass., on Aug. 1.

Kenneth Graber, Salem Church, Freeman, S. D., and *Ruth Buhler,* Salem-Zion Church, on Aug. 14.

William Eugene Gray, Church of God, Decatur, Ill., and *Marvelyn Kaufman,* First Church, McPherson, Kan., on Aug. 21.

Stephen Von Gunten, First Church, Berne, Ind., and *Kay Richcreek,* Emmanuel Baptist, Toledo, Ohio, on Aug. 28.

James John Hofer, Hutterthal Church, Freeman, S. D., and *Cheryl Kay Schmidt,* First Presbyterian Church, Marion, S. D., on Aug. 19.

James H. Monarez, Our Lady of Guadalupe Church, Newton, Kan., and *Anita Sommer,* Bethel College Church, North Newton, Kan., on July 30.

James Nofsinger and *Barbara Small* were married in the Calvary Church, on Aug. 21.

Paul Ropp, First Church, Normal, Ill., and *Marjorie Louise Liechty,* First Church, Berne, Ind., on Aug. 1.

Jack Shoaf, Monroe (Ind.) Methodist Church, and *Althea Wulliman,* First Church, Berne, Ind.,

Robert Siemens, Bethel College Church, North Newton, Kan., and *Frances Burdette,* Methodist Church, Valley Center, Kan., on Aug. 8.

Elmer Dale Thieszen, Bethesda Church, Henderson, Neb., and *Donna Mae Hofer,* Hutterthal Church, Freeman, S. D., on Aug. 20.

Stanley Unruh, Tabor Church, Newton, Kan., and *Raedine Stagemeyer,* Methodist Church, Wheat Ridge, Colo., on Aug. 28.

Armand Vigneron, First Presbyterian Church, Arkansas City, Kan., and *Lillian Dick,* First Church, Halstead, Kan., on Aug. 21.

MINISTERS

John Thiessen began serving the Brudertal Church, Hillsboro, Kan., as interim pastor on Aug 18. He will continue his work as chaplain at Bethel Deaconess Hospital, Newton, Kan. He has spent twenty-nine years as missionary in India and was the executive secretary of the General Conference Board of Missions for seven years.

Bruno Penner has accepted the invitation of the Meadows Church to become their pastor. He has been serving the First Church, Glendive, Mont., since 1958.

Floyd Quenzer, Paso Robles, Calif., will be installed as the pastor of the Pleasant Oaks Church, Middlebury, Ind., on Sept. 19. He has served congregations in Newport, Wash., and Moundridge, Kan. The former pastor of the Pleasant Oaks Church was Myron Krehbiel.

NEW ADDRESSES

John Adams, Jr., 956 Magnolia, Macon, Georgia 31201 [281]
P. P. Androes, 4760 E. White Ave., Fresno, Calif. 93702 [6]
Mrs. Frances Baughman, 8101 - 15 St., Westminster, Calif. 92683 [59]
John R. Dyck, Casilla de Correo 166, Asuncion, Paraguay [134]
Walter Dyck, Box 36, Henderson, Neb. 68371
J. J. Fransen, 11 Massey Rd., Regina, Sask. [214]
Martin D. Goerzen, Beaverlodge, Alta.
Verlin Harder, 341 Hunter Dr., Benton Harbor, Mich. 49022 [262]
George Hess, 10983 Milton-Carlisle Rd., Route 3, New Carlisle, Ohio 45344 [299]
Harvey Hiebert, 624 South Main, Bluffton, Ohio 45817 [31]
Shirley Hildebrand, Mennonite Chris-

tian Hospital, Meilun, Hwalien, Taiwan
John B. Jantzen, Taylor University, Upland, Ind.
Jacob K. Klassen, Box 305, Vineland, Ont.
Helen Kornelsen, Village Jhilmila, P.O. Saraipali, District Raipur, M.P. India
Vernon Lohrentz, Bloomfield, Mont. 59315 [47]
Daniel Miller, 3940 Harrison St., Apt. M, Riverside, Calif. 92503 [304]
Walter P. Neufeld, Wayland, Iowa 52654 [23]
Jacob A. Nickel, Ste 8 - 1604 Main St., Saskatoon, Sask.
Jake Paetkau, Blueberry Creek School, R. R. 1, Spirit River, Alta. [192]
Herb Pauls, 1402 - 7 St., Dodge City, Kan. 67801 [44]
Vernon Pauls, 532 N. Eby, McPherson, Kan. 67460 [13]
Robert L. Ramseyer, Apt. 9, Northwood Apts. # 3, 1700 Murfin Ave., Ann Arbor, Mich. 48104 [35]
Walter H. Regier, Fairview, Mich. 48621 [204]
Elmer Richert, 3003 Benham Ave., Elkhart, Ind. 46517 [134]
Don Schierling, 404 NE 16 St., Oklahoma City 73104 [21]
Donald Schroeder, 950 Highland Ave., Salina, Kan. 67401 [43]
James Smith, 7080 Alan Dr., Denver, Colo. 80221 [170]
Lyle J. Smith, 1127 S. Eddy, Grand Island, Neb. 68801 [170]
Mrs. Lester Soft, 504 East Marlin, McPherson, Kan. 67460 [136]
Homer Sperling, 12531 Downey Ave., Downey, Calif. 90240 [6]
Larry Stover, 9677 Fremont Rd., Perrysburg, Ohio [181]
Lotus E. Troyer, Smithville, Ohio 44677 [265]
Omer Troyer, Route 1, Kalona, Iowa 52247 [281]
Omar L. Voran, 4600 SW 6 St., Des Moines, Iowa 50301 [18]
Gertrude Warkentin, 602 N. Chautauqua, Wichita, Kan. 67214 [18]
Edwin P. Willems, 2328 Watts, Houston, Tex. 77025 [18]
Erwin Albrecht, Chouteau, Okla. 74337
Floyd G. Bartel, 1733 Hemlock Rd., Lancaster, Pa. 17603
William J. Betts, 38640 Carolside, Palmdale, Calif. 93550 [48]
James Blum, 241 East Oakdale Dr., Fort Wayne, Ind. 46806 [181]
Douglas W. Chipman, 825 N., 6 Ave., Phoenix, Ariz. 85004 [305]
Alvin D. Dalke, 433 Jamaica St., Aurora, Colo. 80010 [43]
Arthur R. Dick, 4140 Booth Pl., Apt. 4D, Kansas City, Kan. 66103 [18]
George Dick, Route 1, Box 382, Gulfport, Miss. 39503 [50]
Donald Dirksen, 1600 Arizona, Milpitas, Calif. 95035 [6]
Dr. George Dyck, Topeka State Hospital, Topeka, Kan. 66606 [115]
Peter J. Ediger, 10102 W. 64 Place, Arvada, Colo. 80002
Peter P. Fehr, Box 248, Steinbach, Man.
Herbert Fransen, 2508 Nottingham, Houston, Tex. 77005 [214]
Mrs. Joyce Frey, Route 3, Box 12, Archbold, Ohio 43502 [265]

PUBLISHED

Leaders' Resource Manual for Young Mission Workers is a new publication sponsored by the General Conference Women's Missionary Association in cooperation with the Board of Missions. It gives information on organizing Young Mission Workers groups, and planning programs and projects. Although not exhaustive it contains much valuable information on the various fields and types of mission work. It may be purchased from the Faith and Life Bookstores for $1.50.

Learning to Lead has gone through its third printing, bringing the total edition to 15,000. Willard Claassen, the author, made minor revisions before the last printing to make the book, published by Faith and Life Press and Herald Press, easier to use.

Stewardship in Mission is a seventy-six page manual supplemented by ten smaller pieces including Bible studies, worksheets for planning the congregational program for the coming year, a guide to assist members in making commitments to the church's various ministries, and material to assist in training visitors for the Every Member Visit. The material was prepared by Lester Janzen, stewardship secretary of the General Conference. The Stewardship in Mission program aims to confront every Christian with God's call to responsibility for the gospel. As God the Father sent His Son on a mission to redeem lost mankind, so Christ confronts us with responsibility to share the good news for man's salvation. The Stewardship in Mission program suggests ways through which the Christian can give concrete expression and a visible response to Christ's call to discipleship. A sample kit containing the *Stewardship in Mission* manual and ten supplementary pieces may be ordered from Faith and Life Bookstore, Box 347, Newton, Kan. The cost is $3.30 (U. S.); $3.60 (Canada). There will be no charges for postage if payment accompanies the order.

GIFTS

The Board of Missions received approximately $12,600 from the Dwight L. Miller estate. Miller lived in Norfolk County, Virginia. The Mennonite Board of Missions and Charities, Elkhart, Ind., received an equal amount.

The board also received $1624.94 from the Mrs. Rachel Regier estate. Mrs. Regier, the former Rachel Burkhalter, was the widow of Dr. W. E. Regier of Whitewater, Kan. At the time of her death she was living in Berne, Ind.

Claassen, Fast, Friesen, Friesen, Hildebrand, Luyendijk, Martens, Plett, Reimer (Workers).

WORKERS

Dr. and Mrs. Roland Brown will live in Detroit during their furlough from Taiwan. In January, Dr. Brown will begin a six-month refresher course in chest surgery at the Herman Kiefer Hospital in Detroit.

Virginia Claassen, Whitewater, Kan., will teach in the Oraibi, Ariz., school this fall. Formerly she taught at the school for missionary children in Miyazaki, Japan, for five years. The past seven months she was employed by the Board of Education and Publication. She is the daughter of the Carl Claassens and a member of the Emmaus Church, Whitewater.

Frieda Fast, Chilliwack, B. C., has accepted a one-year assignment as teacher in the mission school for Indian Children at Oraibi, Ariz. She taught at Oraibi during the 1961-62 term and is the daughter of the Cornelius Fasts and a member of the Eden Church, Chilliwack.

George and Margaret Ediger have left Costa Rica for their new assignment in Paraguay. They will work with the Menno Mission to the Lengua Indians of the Chaco of Paraguay. The Edigers completed one year of study at the Spanish Language Institute, San Jose, Costa Rica. Parents of the couple are the George P. Edigers, Inman, Kan., and the William Voghts, Kelowna, B. C.

Richard and Melita Graber and their two sons, returned from India early in August. Graber taught science and mathematics for two and one-half years at Woodstock School, Mussoorie. He will study and teach at Emporia State Teachers College in Kansas this fall. Parents of the couple are the Ben A. Grabers, Hutchinson, Kan., and the Jacob Goerzens, Harrow, Ont.

Dr. and Mrs. Alvin Friesen have returned to Taiwan for another term of missionary service. Dr. Friesen will be the medical director of Mennonite Christian Hospital, Hwalien. During an extended furlough, he spent one year in medical practice and one year in further training in Saskatoon. Mrs. Friesen was born in Taiwan and formerly served as nurse in the Mennonite Christian Hospital. During their furlough she became a member of the Immanuel Church, Barnes Crossing, Sask., by transferring from the Meilun Presbyterian Church, Hwalien.

Mr. and Mrs. Howard J. Habegger and three children are returning from Colombia for a four-month furlough from September to the end of the year. They will live in Berne, Ind., and will travel extensively. He is the pastor of the church in Bogota.

Shirley Hildebrand has begun a three-year term as missionary in Taiwan under the General Conference Board of Missions. She will work with the women and youth at Chungho Chapel, Taipei, will teach some English classes, and will assist with mission correspondence and business. She formerly served a three-year term as teacher of missionary children in Hwalien. She is a member of the Eden Church, Chiliwack, B. C., and is the daughter of Mr. and Mrs. Isaak Hildebrand.

Loretta Janzen has returned after serving as a nurse in India for three years—one and one-half years in Calcutta under the Mennonite Central Committee and one and one-half years at the Bethesda Leprosy Hospital in Champa under the General Conference Board of Missions. She will be attending Goshen College this fall. She is the daughter of Henry J. Janzens, Swift Current, Sask., and a member of the Zion Church.

Vernon Klingenberg, Zion Church, Elbing, Kan., began his period of 1-W service in Denver on Aug. 15.

Frank Luyendijk, Voorburg, The Netherlands, was chosen in June by the Dutch Mennonite Young People's Union to serve as its president.

Helen Martens, Sanford, Man., joined the Conrad Grebel College faculty on Sept. 1. She will teach a course in Music and Fine Arts. The course is open to students of the University of Waterloo and the three neighboring colleges as well as to Conrad Grebel students. She will direct the college choir and teach a limited number of piano students. During the coming year she will be completing work on a doctoral degree in musicology at Columbia University. Previously she taught at Bluffton College and in the Winnipeg public schools.

Mr. and Mrs. Leron Peters will serve for one year replacing Jake Unraus, under the Canadian Conference, at Manigotogan, Man. Mrs. Peters is a member of the Salem Church, Freeman, S. D.

John E. Plett began a two-year term of voluntary service as assistant cook at the Mennonite Youth Farm, Rosthern, Sask., on September 1. John was born in Paraguay, South America, and emigrated to British Columbia, Canada, with his parents, Mr. and Mrs. Henry Plett. He is a member of First Church, Vancouver.

Lloyd L. Ramseyer, president emeritus of Bluffton College, delivered the commencement address at Mennonite Hospital School of Nursing, Bloomington, Ill., on Aug. 29.

Vernon Reimer, Niverville, Man., is visiting churches in Manitoba and Saskatchewan during September. In October he will return with his family to his post as director of Mennonite Central Committee program in India, Nepal, and Pakistan.

Marilyn Schmidt, Galen Regehr Kenneth Wiens, Hoffnungsau Church Inman, Kan., spent two weeks doing voluntary service in Manitoba.

Gareth and Carol Schmidt, Tabor Church, Newton, Kan., are serving two years of 1-W service at the Rancho Los Amigos County Farm. They are living at 13940 South Paramount Blvd., Apt. 721, Paramount, Calif.

The Erwin Schrags and *Margaret Dueck,* General Conference workers in Mexico, are beginning medical work in Nuevo Namiquipa, a village on the northern boundary of the Cuauhtemoc colony. A clinic is being built.

R. R. Smucker, 44 Vista Dr., Goshen, Ind., returned missionary, lecturer, and now administrator of the Mennonite Disaster Service rebuild-

ing operations in northern Indiana, will be available after Oct. 15 to give illustrated reports on disaster work in Indiana following the destructive Palm Sunday tornadoes. During the fall he will be able to accept invitations only from Ohio eastward, but in winter and spring he will also be open to invitations from other parts of the United States and Canada.

Bruce Sommer, Pekin, Ill., served as interim representative of Church World Service in the Dominican Republic during August. He is a volunteer placed by the Mennonite Central Committee to do experimental agricultural work in the San Juan, Puerto Rico, area.

Mrs. Margaret Wentz, Newton, Kan., has been named instructor in English for Bethel College. Her husband is associate pastor of the First Presbyterian Church, Newton.

Martha Burkhalter, former missionary to India, is hospitalized at the Lutheran Hospital in Fort Wayne, Ind. She has been living in Berne, Ind., since her return from India in 1959. She began work as General Conference missionary in India in 1917.

LETTERS

NEXT BEST THING

To the Editor and everybody else that is responsible for *The Mennonite*: I would like to say a hearty "thank you" for publishing the recording of the Estes Park General Conference report. I feel it is a real treat for those that were not able to attend the conference. It is the next best thing to read it for yourself. And I suppose even for those that were present, to read it, helps to refresh their mind. With best wishes. *Mrs. J. J. Becker, Mountain Lake, Minn.*

REVOLTING ALLIANCE

Dear Editor: I should like to add my support to the position of Mr. Earl Keeler as stated in his letter to *The Mennonite* in the August 17 issue.

How can a Mennonite who is sold on the peace program play the part of an hypocrite by joining himself to demonstrations and marches that inevitably result in riots and violence?

I note the resolution on Freedom Movements as passed at the General Conference "we. . . . with reference to participation in the freedom movement prayerfully respecting those whose search leads them to direct involvement."

It is quite evident that many of these demonstrations are planned and promoted by the communistic forces and thus unwary Mennonites are drawn into an unholy alliance with the revolutionary force.

Maybe this proves the point that someone recently made: "We Mennonites believe in nonresistance so strongly that we'll fight for it."

Like Mr. Keeler has said, are we as ready to do personal work on the street, pass out gospel tracts, and win to the Saviour our lost friends and neighbors as to become involved in a social reform? Prov. 11:30: "He that winneth souls is wise." *Dan U. Dalke, Route 2, Bluffton, Ohio.*

STOP FIGHTING

Dear Editor: Here is one way of presenting our G. C. views to those concerned: (See enclosed memo.)

To the fighting forces of North Vietnam and South Vietnam and those who support them:

We believe the admonition "Thou shalt love thy neighbor as thyself" is for all people. Hence, we beg the nations of North Vietnam and South Vietnam, and those who support them, including U.S.A. and communist China to *stop fighting* and *hurting each other.*

We think this cease-war action should bring love and respect to you from all the world. And even if some people fail to do this, you will have done the right thing.

The Creator of mankind deserves our first and most fervent love. But next to Him we are to love our fellow human beings, regardless of race, creed, or nationality, as we love ourselves.

Copies of this should be sent to the Commanders in Chief of the armed forces of—1. North Vietnam, 2. South Vietnam, 3. U.S. of America, 4. Communist China. *Mrs. George Dick, Box 382, Route 1, Gulfport, Miss.*

NOT HOT OR COLD

Dear Mr. Shelly: I was rather surprised at two of the conference statements on the war in Vietnam. The first statement I refer to is this, "We recognize that many countries, including the United States, share responsibility for the war in Vietnam, and we abhor the subversion and aggression of the communists in Vietnam."

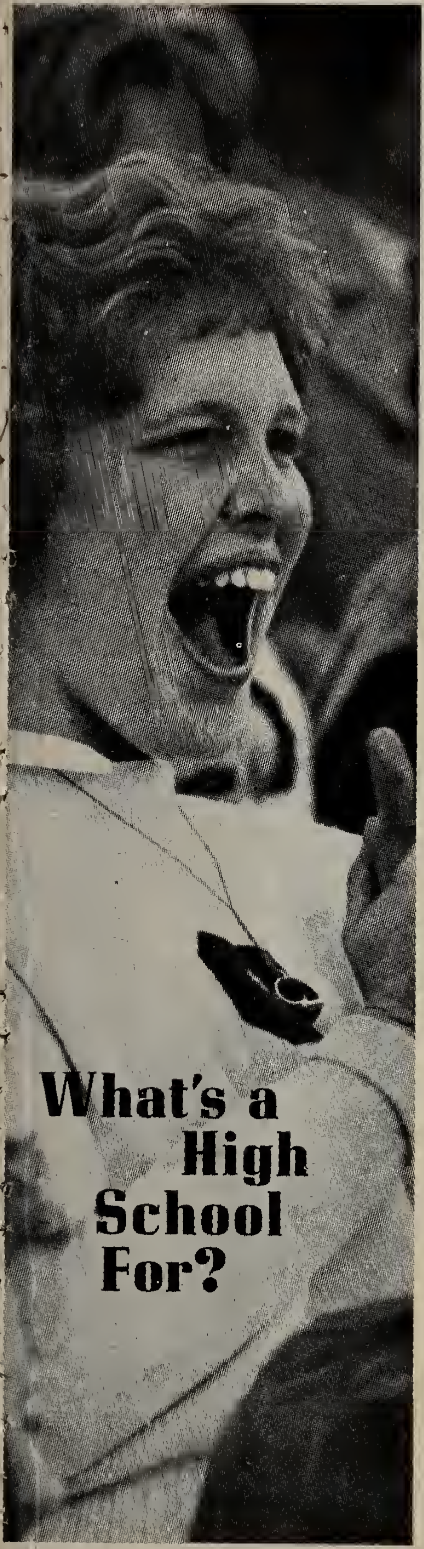
Considering the fact that American troops fighting in Vietnam are fighting ten thousand miles away from home, in a country where the people had no chance to vote to determine if they want our troops there, and where the Vietcong or communists, whose subversion and aggression our conference leaders abhor, are mostly South Vietnamese, one finally has to wonder if our conference leaders should not have labeled, condemned, and abhored our government for its aggression and subversion in Vietnam, instead of the communists.

The second statement I refer to is this, "As a conference we appreciate the efforts of the United States government to negotiate a settlement and urge that it continue to explore every possible means to end the war."

I firmly believe that actions speak louder than words, and believing this, I would be interested in knowing what efforts by our government to negotiate a settlement are so deeply appreciated by our conference leaders. Are our almost daily, ruthless air strikes against both North and South Vietnamese territory some of the efforts of our government to negotiate the ones so deeply appreciated by our conference leaders? Perhaps our government's new request for 1.7 billions of dollars to improve and build new military installations on a worldwide scale is another governmental effort appreciated by our conference leadership, or perhaps the more than double increase in the number of men drafted into military service is another one of our government's efforts to end the war appreciated by our conference leaders?

We can only hope that our conference leaders haven't slipped to the point where they are offering only token-resistance to militarism and war, as token-resistance is a pretentious cad, trying to please both the good and the bad, shielding the good like a cowardly cad, not to offend the obviously bad, weakly opposing the bad it observes, to please the good it outwardly serves, switching and jumbling and treacherous too, trying to be a friend of the two, two-faced, and ugly, and vile in its pose, friend of the evil it fails to expose, never quite hot and never quite cold, slave of its passion for prestige and gold. *Vernon Stucky, Hesston, Kansas.*

Ward L. Kaiser



What's a High School For?

It's for More Than You Think

Everything is for something. A cup is for drinking. A hat is for wearing. You don't set a cup on your head; you don't pour tea into your hat. The world makes more sense when we find out what things are for and use them for their own intended function.

What's your school for? What's any school for? For that matter, what's an education for?

Some of your friends, of course, never will like school. They go because they must. Ask them, "What are you going to school for?" and the only honest answer they can give is, "For a while."

Most students, however—all the way from kindergarten through graduate school or trade training—try to get some good out of those hours in class. They may grumble plenty, but they recognize that schooling has a purpose, a goal.

What is that goal? In school, as in sports—yes, in all of life—you'll never score unless you know where the goalposts are.

An inquiring mind

Many students, along with many teachers, see the chief benefit to be gained from years of schooling to be the development of an inquiring mind.

"Basically, the goal of good education is to strengthen the individual's ability to ask questions and his desire to work out answers." So said a teacher. You'd expect a teacher to know.

If that's what school is for, something's gone wrong. A recent study indicates that first-grade pupils ask 96 percent of the questions and the teacher only four percent, but by the sixth grade it's exactly the reverse. Does *that* sound like progress toward independent thinking and the spirit of inquiry?

Feed facts

So some—again, both students and teachers—move the goalposts nearer. Schools, they say, are not so much intended to produce alert, creative minds as to *feed facts.*

This way of looking at education makes any classroom a fact factory. The teacher's role is to grind out the stuff. Your job as a student is to soak it up, store it away, then burp it forth at the time of the next exam.

So you amass information. You can give quick, sure answers to questions on your course. Where did Leif Ericson land? What were the provisions of the treaty that ended the War of 1812? How fast does sound travel? Define a calorie. Name the twelve apostles. Explain how to grind the valves on a 1958 Ford V-8.

But we have one problem, however, anyone who goes through school with this approach doesn't become a better person in the process. He only becomes an encyclopedia. And who wants an encyclopedia that must be fed and clothed?

Earn a living

Taking a different attack, some persons say that high school should, above all, prepare a person to *earn a living.*

Let's face it: the average high school graduate earns a whopping $50,000 more in his lifetime than does his classmate who drops out before diploma time.

Let's also be sensible: earning a living—with or without the $50,000 bonus—isn't everything. The skills that can be traded for money—or for first place in the race to keep ahead of the Joneses or the Joneskis—aren't all that count.

Look at it this way. The Soviet Union boasts that its schools are turning out the best steelmill technicians and open-hearth engineers in the world.

They probably are.

So?

So some people over here say we'd better catch up. Let's revise our curriculum some more. Let's make room for *useful* things! Away if need be, with the Bill of Rights and world political systems and spelling and grammar and Shakespeare and Thoreau and the Bible!

Huh-uh; no, thanks. Not in a democracy. Next time an election rolls around or an issue is decided, the future of the community or the country will depend, once again, upon the good judgment of the people. Where will we be then if all we have is the world's best technicians in steel? In a dictatorship the people don't have much influence, so they can't do much harm. In a democracy the person who knows only how to make a living is, with or without a high school diploma, a public enemy.

On the one hand are the people who lack useful skills. A boy was applying for a job. On the application form he came to the question, "What machines can you operate?" He wrote "Pinball and slot." He didn't mean to be funny. But he didn't get the job.

Baby sitting continued

On the other hand are the people who know only what they know, and never broaden their horizons beyond that point. They can operate production machinery—or play the violin or teach math or type letters—and they suppose that if they can sell their skills for a suitable salary they are well educated. The truth is that they may be trained, the way a circus seal is trained, but they are not educated.

Another way of looking at our public school system is suggested by the following story. Let's call it baby sitting continued.

Greenwich, Connecticut, has an average family income well above figures for Canada and the United States as a whole. Yet its schools are forced to provide education at a lower cost per pupil than parents pay for a babysitter. Greenwich education costs fifty-one cents an hour. That includes buildings, books, furniture and supplies, teachers' salaries, lunches, and transportation. The Greenwich baby sitter rates seventy-five cents to one dollar per hour.

Is school, then, an inexpensive way for parents to have sitting-service continued right through to age seventeen?

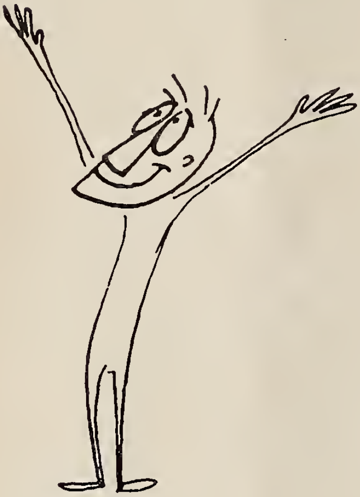
When adults keep saying that getting a good education—the very best available—is important, yet vote down proposals for school improvement because they would cost money, what do you make of it?

Right now this country has more people enrolled in formal education than ever before. This fall the present record will once again be broken. Yet these millions will, in too many cases, complete their school careers without even having faced the question, what's an education for?

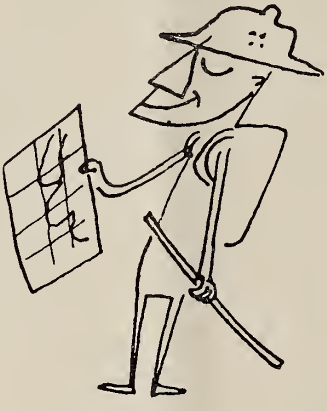
Unfortunately, when students do face it seriously, many adults can offer no help. They have only the fuzziest notions of why we're building and staffing schools.

Still, some people really care. They care about what you're getting out of school; about how these important years of your life, which you must trade for what society calls an education, can be best invested; about what a high school is for.

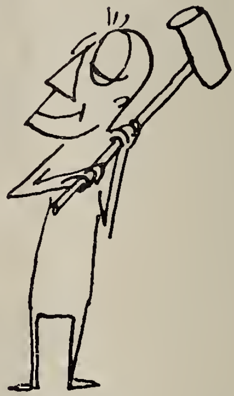
Perhaps the final question, really, is what *we're* for. When we get the answer to that one, we'll know what a school is supposed to help us do and be.



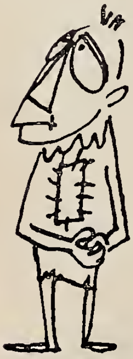
Use me, Lord, use me!



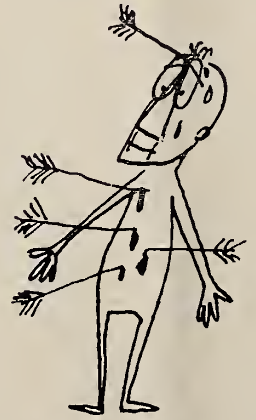
I'll go anywhere



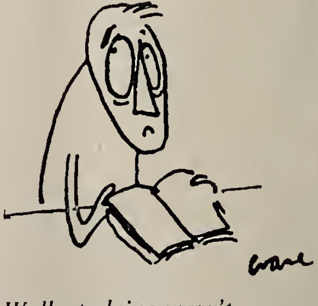
—do anything



suffer abject poverty, make any sacrifice . . .



even martyrdom



Well, studying wasn't exactly what I had in mind

SEP 7 REC'D

Youth Changes the Church

Larry Rempel

WHY DO WE give adults headaches by asking questions, disagreeing with them, and trying to change age-old concepts and practices? Well, it's because we are at the point in our lives where we want to evaluate for ourselves the things we have simply accepted for so many years. We are learning and asking questions much like Jesus as a youth asked questions in the temple.

Freedom to question the church's practices, to experiment, to test, and to challenge the ideas presented to us by the church are freedoms that we as Mennonites can be proud of. If there are changes to be made, young people are the most willing to take the more daring steps. Young people then, are instrumental in promoting many changes.

Perhaps our best method of obtaining the knowledge necessary to us as potential leaders is by asking questions, questions, questions. The Sunday school is probably our most used means of providing answers to these questions, and of laying a foundation upon which to set the blocks of leadership in place.

Another method of developing leadership in the youth of the church is through the youth groups. These attempt to stimulate thinking about practical and personal application of Christ's teachings and the Bible in general. Even more important, we try to realize how Christ would have us, as Christians, meet situations.

Each autumn, our church holds its retreat in which the leaders of the church come together to discuss the life of the church. I, along with another young person, had the opportunity to attend the retreat last year. The presence of young people at the retreat served as a reminder to the adults of youth's part in the church.

Another group that is becoming more aware of the benefit of youth in its membership is the church council. A young person in the council seems to add a new interest to the meetings and new views to the business discussed. To the youth, who may well be a leader in the church later on, the experience of serving on the council is invaluable.

My personal experience as a member of the church council has certainly been one of learning. Although my contributions, if any, have been small, what I have come to understand about the business of the church is great.

While young people seek a closer understanding with the adults in the church, we also want a better contact with the community in which we live. This has become especially evident in our group lately as we have visited, and have been visited by, many youth groups of other churches in our area. These get-togethers, I believe, are a result of youth's curiosity to learn and a desire to find our place in the world.

The founders of the Mennonite-Anabaptist movement, Conrad Grebel and Felix Manz, were both under thirty years of age at the time. These two young men had the vision to go against the current and attempt to lead the people back to a meaningful religion.

Alternative service, a result of the demand of young Christian men to serve their country in a constructive way, resulted in one of the most complete mental health programs in the United States. The continuing demands of young men in this service have resulted in many national, and even some international, reforms in the treatment and handling of mental health patients.

Pax was formed and is being continued largely through the desire of young men and women to help others. (During 1964, the General Conference MCC reported 229 Pax workers then serving, in thirty-two foreign countries. Most of the volunteers were under age thirty.) Through this and other extensions of the church, young people have taken a very significant role in carrying our peace witness abroad.

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*Supplemental reading for Sunday school lesson of Sept. 12.

COVER

School—those important years of life that are traded for what society calls on education.

CONTRIBUTORS

David R. Mace, 27 Woodcliff Drive, N. J. 07940, is, along with his wife, executive director of the American Association of Marriage Counselors.

Ward L. Kaiser, 251 Diane Place, Paramus, N. J. 07652, is youth director for Friendship Press and an Evangelical United Brethren minister.

Jim Crane is a professor of art at Florida Presbyterian College, St. Augustine, Florida. A collection of his cartoon commentaries has just been published by John Knox Press in the paperback, "On Edge" for $1.25.

Larry Rempel, 9505 Baseline, Alta Loma, Calif., is a high school senior and a member of the First Church, Upland. His essay is adapted from a talk given to the California Mennonite Fellowship last spring.

John Drescher, Scottdale, Pa., is editor of the Gospel Herald.

CREDITS

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THE MENNONITE

722 Main, Box 347, Newton, Kan. 67114.

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 347, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 991 Fleet Ave., Winnipeg; Robert D. Suderman, North Newton, Kan.

John Drescher, in the August 24 Gospel Herald, *publication of the Mennonite Church.*

On July 15 the General Conference Mennonite Church moved to end the existing divisions in the Mennonite family. We as Mennonites, are overdue for a call to unity. Elmer T. Clark wrote in his book, *The Small Sects of America,* "In proportion to their numerical strength the Mennonites are the most divided Christians in America." Too often we have presented a picture of spiritual impotence, division, and contention rather than love, concern, and unity in Christ.

Meeting in Estes Park, Colorado, during the week of July 10-16, delegates of the General Conference Mennonite Church voted to take steps toward "more adequate . . . oneness in Christ" with other Mennonite groups. No opposition was expressed in the vote, though some delegates thought Mennonite union, while inevitable, should not be rushed.

The resolution adopted called for an interchurch relations committee of six to start discussions with other Mennonite bodies. Conference delegates noted that the General Conference was organized in 1860 "with the deep hope of being used by God to bring healing to the fragmentized Mennonite church."

What will our response be? What should our response be? Should there be any hesitancy on our part to honestly evaluate our position toward fellow Mennonites? Have we ever looked carefully to really see what our differences are? What is our vision of Christian unity? If our vision is a bit foggy, are we willing to seek to clear it?

Certainly we believe in Christian unity. We could not believe the Scripture and believe otherwise. We believe there is a unity which Christ would have us know, preserve, and enrich. Most uneasiness comes when we try to think how that unity is achieved.

But we, as Mennonites, have hardly begun to grapple with the problems of Christian unity. Too often we have been busy bolstering our divisions and differences until things have magnified out of proportion.

Of course, we need to see that the New Testament picture of the church is that it is a fellowship of believers in Christ as Saviour and Lord. It is not an ecclesiastical organization. But if the prayer of Jesus means anything, we see He extends the image of unity that can be easily discernible to those outside.

Before union, many problems, misunderstandings, and understandings will need to be discussed and clarified. One of the problems confronted immediately will be to frankly face old prejudices, petty differences, and fleshly feelings. We must rid ourselves of sneaking suspicions and preconceived notions. This will test our openness to the Holy Spirit and His leading. Spiritual unity and growth are only possible when there is the liberty of the Spirit and openness before one another.

In a search for unity we will need to learn how to handle differences. We all need to trust others just as we want others to trust us. The group at Estes Park said, "The achieving of church unity is a hard task to which must be brought labor, thought, and prayer.

Immediately, when church unity is spoken of, one hears some who cry that we are not interested in unscriptural compromise on any doctrine or practice. But neither are our brethren. We are not interested in unity simply to have a bigger group or organization. This is not their motive or purpose either. We are not interested in talking of unity merely because it is a popular subject at the moment. The General Conference concern expressed is much deeper than this also.

Searching for unity requires an open and willing spirit to talk. Are we ready for this? The General Conference has indicated their openness and willingness in this. How will we respond? Will our General Conference appoint a committee to talk over common concerns? It would seem that spiritual honesty and integrity require some kind of response. If we are not open to talk, we must give honest reasons.

Then, too, unity and humility must go together. There must be true humility in confessing our own need and in seeing the concern of our brother clearly. We cannot selfishly hold our own concerns sacred while refusing to see our brother's concerns. Are we as ready to listen to others as we are to have others listen to us? Are we as concerned for others as we are for ourselves?

True unity will require much searching of the Scriptures together. We are all desirous that our unity be found in Christ and His Word through the leading of His Spirit. There will always be various interpretations. We find this true even within congregations and conferences. In the apostolic church it was Christ and the demonstration of the power of the Holy Spirit which was the unifying factor. Are we willing to search together as true disciples of Christ and allow His Word and Spirit to search us?

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Does the Church Really Care?

Mary E. Venable

THE BABY, ON the lap of his teen-age mother, was crying lustily for his bottle. The visiting social worker encouraged the mother to get it for him. The little mother shrugged off both the baby's wailing plea and the social worker's suggestion with the reply: "If I give him his bottle, he'll wet, and I don't feel like changing him."

The teen-age mother did not know that much of her baby's chances for healthy personhood depend upon the way his physical and emotional needs are met in the early months and years of his life. Doubtless, she too has failed to receive sufficient love, expressed through care for *her* needs by adults important to her.

In a two room flat, not far away, live the Gilbert family. One of the five children who sleep in one of the two rooms has asthma; another is retarded; another screams in his schoolroom. The fourteen year old sister and the mother, who share the other room, are both pregnant. There is no father in the home.

These children do not come to my church school or yours. If they did, would the experiences and relationships they found there speak to their deep needs?

These children are examples of tens of thousands today. They are some of the disadvantaged of the "inner city," from which so many of our churches have retreated in unconcern or despairing frustration. And the traditional program of some of the remaining churches makes less than a ripple upon the mounting tide of human need.

In 1950, one child in ten in the fourteen largest cities in our country was considered a child of "limited background." In 1960, this was true of one in three. The prediction for 1970 is that one out of two children in these cities will be suffering from disabling disadvantage. The same conditions exist for many children in most communities—not only in these fourteen cities.

Latchkey kids

In one large city alone, city and private agencies estimate that there are twenty-five hundred "roamers"—children and young people who are homeless, neglected, chronic truants, vagrants. The younger ones hang around their own neighborhoods, run errands for neighbors, and may become mascots for gangs or runners for narcotics pushers. Some of them are "latchkey kids"—children with keys hung around their necks so that they

can get in and out of their flat while their parents are away.

Countless others, less dramatically on the loose, are caught with their whole families in the seemingly hopeless patterns of living brought about by poverty, discrimination of various kinds, and lack of cultural, educational, and spiritual resources.

These are the children who have no real anchor, no strong adult model. Often they are characterized by extremes of apathy or aggression, low school achievement rates not commensurate with their latent potential. These disadvantaged children often "resign from school" emotionally and intellectually long before they drop out physically, as many of them eventually do.

Only a critically small proportion of these children are ministered to in any meaningful way by the church or by youth-serving agencies! Yet these, too, are the children whom the church is called upon to reach with the gospel's loving concern.

Not sought, the church must seek

The next fact to be faced is that not many of them or their families will seek the church; many of them to all practical purposes *cannot.* Therefore the church must seek *them.* And it must care about them for *their* sakes, not for the sake of building the church's strength, or its program, or its sense of success as an institution.

It must care about them enough to be willing to cast to the winds, if necessary, much that is traditional in program and approach in order to tune in where the actual need and potential response are. This may mean some fondly cherished religious labels and traditionally recognizable religious approaches will have to give way to more life-related but less comfortably familiar ones—all this to minister to the whole life of the child as he actually is, wherever and whatever his need is, in order that the gospel's deepest meanings may reach him for his increasing wholeness.

One church worker who carries heavy administrative responsibilities has felt impelled to do some work directly with "inner city" children. She has found her little group, of school age, unready to respond to the kind of religious education program typical for this age group in most of our middle class churches. She is experimenting, for one thing, with a program in which the individualized, very informal use of art materials in proportion to group activity is much greater than in more advantaged situations.

Programs must be tailor-made

Pioneering centers such as the East Harlem Protestant Parish have launched into experimental programs which, while holding to the "givenness" of the gospel, dare to let their approaches and activities be determined by the life situations, needs, and readiness of the persons they serve.

These centers recognize that their ministry includes not only a program tailor-made for the gathered group, but also such values as: help with family problems; continuous effort to involve parents despite severe obstructions to such involvement; experiences that support the reality of the church as fellowship; home visitation, and street corner encounter to children and their family members who may not "come to church" as we know the church's organized life; and active concern about changes that must be brought about in the community and society which deprive these children of their birthright.

The answer is manpower

As the church looks at the "inner city" child, it sees the individual. There he is—door key around his neck—trying to hop a ride on the back of the city bus, until the driver yells at him. He is destined to drop out of school in a few years unless someone helps him. He does not know that somewhere in the community of the Christian church there is a stable, loving adult whose friendship could give him new life.

The church sees the "inner city" child also as legion. It sees the thousands of "roamers," of "latchkey children," of slum prisoners, families victimized by disadvantage. And the church knows that, in the words of an able and concerned church social worker, the answer to the challenge is *manpower.*

Can the suburban church and the church on the fringe of the "inner city" care enough to deploy more effectively the man hours already being used? To find additional ones to support those at work in the "inner city," and to establish new beachheads? Can the church, wherever it is, care enough and be venturesome enough to make its "programs" for children (and others) real enough to be a clear channel for the gospel in the "inner city"?

It can happen only through persons. What if the church—any church—took as its goal the provision of at least one loving adult *for every child* within its reach presently lacking such a nurturing relationship? An overwhelming task? Without question, but overwhelming would be the resulting value for the chlidren of our time if this could become the church's serious goal.

These are they from which
so many of our churches have retreated
in unconcern
or despairing frustration.

Marjorie H. Myers

Trying Too Hard

Burned chicken legs and shoeless daughter. What would sophisticated Cele think of the way Ruth managed her home?

THE RECORD PLAYER was too loud—or maybe it was faster than usual; I wasn't sure. I had learned to accept it as a part of every Saturday, but today it was more than I could take. The sound was coming from the bedroom where my daughter Carrie was making her bed. The day had begun.

I had too much to do. Mama and Cele, my sister, were coming for the day.

"Don't forget your bedspread, Carrie," I called from the kitchen.

"Will do."

I hoped I hadn't forgotten anything. I don't worry about Mama. She was always sweet and agreeable. She never reminded me if something was amiss; she simply fixed it. And she would talk with Carrie. They always had so much to say to each other that I secretly envied them while I slaved away in the kitchen.

It brought back memories of when I was a child and talked for hours with Mama. She always made me feel better, regardless of my mood. And I loved her, but I never seemed to have time to tell her so.

Cele had no children. Not, my sister had said, because it wasn't possible, but because children would interfere with her type of life.

"Can you imagine," Cele said, "raising a baby in a bureau drawer?"

"It's a shame," I told her, "you haven't any real roots. Doesn't Bert ever tire of traveling?"

"That's his job, Ruth. I married into this situation, and I don't intend to waste time feeling sorry for myself."

Loyalty! It was the same with every visit.

"You should ride those gondolas, Ruth," Bert's voice boomed. "And the sidewalk cafes of Paris! Can't be beat."

Last week they had returned from another trip, and now they were staying with Mama.

I felt a knot at the base of my head. I leaned backward to enjoy the pain that relieved tension.

"Why don't we have a picnic lunch?" Tim asked whenever I prepared dinner for Cele and Bert.

"And scare them away?"

"If anything's going to scare them away, it's the attitude you take."

My husband and I seldom disagreed, but Cele and Bert were always subjects of discord. Of course, I ignored Bert. He was big, loud, and splashy. His conversation was bound to center on his trips, which annoyed me, though I hated to admit it.

"Can you help with the dishes now, Carrie?"

Where was that girl? She had time enough to make five beds.

"Here I am!"

I scanned my thirteen-year-old daughter. Dungarees, a shirt hanging over them, red sneakers, and a teasing top knot piled on top of her head. That was what she had been doing—fooling with her hair again.

"Really, Carrie, you know how much we have to do. Wait until you change your clothes to fix your hair."

"I'm not going to change."

My hands plopped down into the dishwater, splashing suds in all directions. "You certainly *are* going to change."

"Why?"

"Carrie, how can you be so trying?"

"Granma won't care."

"It's Aunt Cele I'm thinking of."

"Why does Aunt Cele matter more than Granma?"

My daughter could be so exasperating. "She doesn't matter more, Carrie, but—well, you know how she is."

"You mean stuffy."

"I mean that she won't think that I'm raising a lady."

"Maybe you don't know Aunt Cele, Ma."

"My own sister? I know she's the height of fashion and etiquette, and I don't want her going all over the country spreading tales about us."

Carrie sighed and picked up the dish towel.

I managed to dust out the ceiling corners and wipe off the window sills before my company arrived. Carrie,

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the tomboy, had turned into an awkward beauty.

I knew the heels would be kicked off under the table and the beads discarded before too long, but she was making a grand entry.

I had chosen a day in the middle of the week for the luncheon.

"You don't mind, do you, Tim?" I had asked my husband at breakfast.

"Mind having to miss all that fuss? No, dear! And I don't think Bert minds either."

If I detected a strain in his voice, I ignored it. It was Tim's way of saying, "I hate putting on the dog."

Mama was spry as ever. Cele was just as fancy. Dressed in the latest fashion, she was slim as the day she married.

I stood a little straighter and tried to draw in my stomach. My hand automatically found its way to my hair.

"You look just fine," Mama whispered.

Cele drew me close and kissed me hard, my first surprise. Cele had always pecked as though afraid of contamination.

"How are you, Ruth? It's been ages!"

My face felt damp. Nervous perspiration, probably; I dabbed it with my rumpled handkerchief.

I watched for Cele's first sign of disapproval. She looked around, but only wistfully, so it seemed.

"It looks so nice, Ruth. I hope you didn't go to any bother for us."

Could this be Cele? My sophisticated little sister? She had loved to compare our food with the parfaits of France or the sauces of Italy. How could she know that I had scanned half a dozen magazines until I found the right salad?

"No trouble at all," I said, a little too enthusiastically.

"And Carrie! You've grown into quite a young lady."

"I'm thirteen!"

"I know you are. I've been waiting for this day; we'll talk about it later." Cele smiled sweetly at Carrie.

"How did you like your stay in Germany, Cele?" I asked, to make conversation.

"It was a beautiful trip."

Did I imagine it, or did her answers seem languid?

We made small talk. Carrie wrapped her feet around the chair rungs and squirmed. Only Mama rocked complacently. And watched.

"Ma, is something burning?" Carrie darted for the kitchen.

"My chicken legs!"

"Oh, what a shame!"

That was Cele.

"They're kinda bad, Ma."

The charred meat looked pathetic on the large cookie sheet.

"It was a special dip too," I blubbered.

"Don't worry about it, Ruth. Let's eat the rest of the lunch." Cele's arm was around my shoulders.

Mama was trying to rescue the perishing chicken legs.

"It's mainly a salad! I have frozen things. Let me think!"

"Aunt Cele, do you like pizza?"

Oh, no! Carrie wouldn't! I had bought that enormous pie only after continuous begging. I wanted to sink through the floor.

"I love it," Cele crooned. "It goes so well with a salad, too."

My only concept of pizza was the Pizzaro, a teen-agers' heaven. I'd watched them, no cutlery, no style, just arms at all angles, digging into a cheese-spattered pie. No one noticed my embarrassment. None, except Mama.

She walked to my side and patted my hand. "You're trying too hard, Ruth. Relax!"

My shoulders hunched in defeat. I couldn't keep the silly tears from running down my cheeks.

Trying too hard. Was that it? When I sang in the church choir, I had been asked to sing in a trio. I practiced every spare minute, while I washed dishes, when I cleaned, or showered, even when in bed before I prayed, "Help me, Lord, to be a good singer."

The Sunday we sang I was nervous. I tried to keep the tune in my mind, but I couldn't. We started off badly, and it wasn't good. The pastor reassured me when I admitted I couldn't understand why God would allow such a thing.

"Maybe you tried too hard, Ruth."

How can anyone try too hard?

Mama led me from the kitchen.

"What's Cele really going to think?" I sobbed.

"Don't judge Cele too harshly, dear," Mama smoothed my hair while she spoke. "Cele's a very lonely girl."

"Lonely?" I looked up in surprise.

"Yes, lonely. I know she's been everywhere and seen about everything, but she has no real home. And she has no children."

"She's never wanted any."

"No, she didn't. Now it's late to start a family; but she's older now and wiser. Maybe she wishes she had a daughter like Carrie."

"She always seemed above the rest of us, Mama."

"I think she thought she was, at first. Now she sees things differently, and she's been trying so hard to make you understand that."

I dried my eyes. Poor Cele! Poor Bert! Poor me! All trying to be something we're not.

"The pizza's ready." Carrie had discarded her shoes and was walking in her stockinged feet. Cele had found an apron, my oldest one. I groaned!

They set the table while I stood by in a trance. Did Cele really enjoy pizza, or was she just playing a part? How did you eat such a thing?

"Well," Mama said, "here goes." She picked up her pie in her fingers.

We all laughed. The tension was broken.

"This salad is delicious," Cele said between bites. "After lunch, you must tell me how you did it."

I reached for my second piece of pie.

"Ma, you like it!"

"It's really good."

Carrie joined her hands above her head in a winning salute.

"How long will you be in town, Cele?"

"We'll be here two months this time, Ruth."

"Let's get together soon. We can have more pizza, or a barbecue in the yard with dungarees and charred chicken legs," said Carrie.

"Bert would love that." I looked for a sign of amusement but Cele's eyes were misty.

Mama wiped her hands on her napkin. She was smiling too. "Carrie's going to wash the dishes, Ruth. I'll dry. You and Cele go into the living room and get reacquainted."

Bless her!

"Ruth," Cele said after we were seated by the fireplace, "I want to ask a favor.

"What is it?"

"Bert and I would like to borrow Carrie for the summer."

"Borrow her?"

"We're going to take a trip to Canada, a pleasure trip this time. We expect it to last for awhile because Bert's going to retire from the road. He has a job offer in New York. Ruth, I'm going to have a home of my own!"

"Oh, Cele! But about the trip—will Bert want an unpredictable teenager along?"

"I know what you always thought of Bert, Ruth."

"He isn't really a braggart. Traveling is all he's ever known, so that's all he can talk about." She lowered her eyes, suddenly shy. "Ruth, we're just ordinary people underneath."

She was my baby sister again. I thought of the way I used to fuss with her hair so that it would shine. She had to have what I missed. I had helped to make her what she was. Had I tried too hard?

"I don't know what Tim will say, but we have two months to get to know each other. Maybe it will work."

"Thanks, Ruth. I've always admired you. I never wanted to let you down because I knew what you expected."

There it was—out in the open.

"Aunt Cele, would you like to see my Krazy Kat?" Carrie called from the kitchen.

"Love to! What is it?"

Carrie emerged, shoes in hand. "He sits on my bed and only my best friends and important people autograph him. Would you sign your name on Krazy Kat?"

"I sure will. I've never autographed anything but a check."

I watched them go into Carrie's bedroom. Cele's arm was circling Carrie's waist. The trip would be good for Carrie, and Carrie would be good for Cele. My teen-age daughter wouldn't be spoiled by this lavish gift. She had too much of Tim coiled in the web of her being.

"Well, Ruth, it's good to see you resting."

"Thank you, Mama, for so much."

"Ruth, if I had been the only one coming to see you today, would you have worked so hard to get ready?"

"Well, I would have worked!"

"But not worried."

"Not as much, I guess, because I knew you were understanding." What was she getting at?

"I don't want to preach, Ruth, but this afternoon reminds me of Jesus' visit to Mary and Martha. Martha was blessed. Her work in the kitchen was not unnoticed. But Mary spent her time with her Lord, getting to know Him."

"I get the message, Mama." I fastened my eyes on a far corner of the room. "I wasn't singing to an appreciating, understanding Christ. I was singing to a roomful of Celes who, in turn, were only listening for the ordinary."

"What was that, Dear?"

"My secret, Mama."

LETTER TO A WOMAN IN VIETNAM WHOM I DO NOT KNOW

YOU LIVE IN North Vietnam. I live in North Newton. In one way, our lives are alike. We have rather simple goals for our families—enough food, adequate clothing and shelter, the freedom to be happy in our family life, to learn, to enjoy, to work, to serve others. I rejoice in our recently-purchased home. It is lovely. A living room large enough to entertain friends. A kitchen counter on which to knead bread.

Your home? You have none. You live without roots in an unfamiliar place. You were moved out of your village several years ago by powers, government, people you did not know. They said they were being kind to you. Your village had to be burned in something called Operation Sunrise.

My husband is a scientist. He is away this week doing research on synthesizing some chemical compounds. But he will be home this weekend, and I can hardly wait.

Your husband is a Vietcong guerilla fighter. You have not seen him for many weeks. You do not know whether you will ever see him again. You love him. You wish he would not fight. But he says he is doing it for you, because we must have a better world. You know he is a good man.

My children had fun today. The boys played at "track meet" and were thrilled to break their "high jump" records. My seven-year-old daughter worked proudly at her knitting.

Your children? Your older sons are no longer living. Napalm bombs destroy bridges and roads, and they also burn people to death. Brothers, for example, who must take a father's place and are out on errands for their mother. Your daughter is too ill to play. You have no medicine for her.

No. I cannot bear it! *I* cannot bear it? You *do,* actually, day after day after day. And people from *my* country have destroyed your village and killed your sons and its own sons. They, like your husband, think they are doing it to make a better world. You and I know they are not.

Please, you must forgive me. You must forgive us. I have written letters to the president of my country. To my senators. To my local newspaper. We contributed to the teach-in, an attempt to persuade our government to take another course. Yet I feel powerless to stop what is happening to you. Your tears and my tears are not enough. There must be reasoned action on an international scale.

The last time I asked God what I could do, He said I could write this letter to you. I could send my love and goodwill to you across invisible barriers. Dear sister, please accept that love and goodwill with your forgiveness. What has been taken from you can never be returned. But may the day come soon when peace comes to your land.

Elaine Rich

NEWS

Increasing Interest in Church Union Mennonite Church Acts at Ohio

"CHURCH SCHISMS AND divisions are a serious liability" to the health of the body of Christ. And the implications of this obvious fault were discussed frankly in a report brought to a recent meeting of the Mennonite General Conference.

"In isolation we will not understand ourselves nor will we learn what others are hearing from God," said the report of the Church Welfare Committee. The committee has been studying interdenominational relations for the last four years. Concerns raised at biennial sessions in 1961 and 1963 stimulated their search.

And what did they find? They found that Mennonites are not the only Christians. "As Mennonites we are not the only church, the whole church, nor the integral part within the church. Rather, we are participants in the church of Jesus Christ in the world today. As such we are the recipients of a unity Christ is effecting which is both extensive and intensive in its character."

They also found that the drive for church unity came from the mission field. "Interestingly, the practical awareness and search for church unity has found its ferment in overseas mission." The missionary movement and the ecumenical movement have been essentially one.

And what does this mean for Mennonites? "We should seek a unity of faith and obedience," said the committee headed by Truman H. Brunk, Newport News, Va., and Newton L. Gingerich, Markham, Ont.

They indicated a desire to search with others for the meaning of "oneness in Christ." The way to find this would be "face-to-face dialogue with other brotherhoods." This dialogue should include discussion based "upon the authority of holy Scripture and committed to a search for fuller obedience to Christ."

To make this aim practical, the Mennonite Church in its meeting at Kidron, Ohio, Aug. 24-27, voted to form a committee on interchurch relations. The committee would have three to five members. This decision corresponds to action taken by the General Conference Mennonite Church in July in its Colorado meetings. (See *The Mennonite*, Aug. 31, page 534.)

Both committees will have similar purposes and tasks. The Mennonite Church committee will "provide an official channel for dialogue with other church groups to realize more fully the spiritual unity we have in Christ."

The Mennonite Church approaches the subject of interchurch relations with a bit of caution. From the Church Welfare Committee came the counsel to minimize the use of words with an ecumenical sound. Said the report, "Since the term ecumenicity carries with it some negative connotations, we might well speak of 'interchurch relationships.' "

The committee strengthened this counsel after hearing their report discussed. They accepted a suggestion that part of the purpose of the new interchurch relations committee would be "to be aware of the end-time ecumenicalism and to avoid it and warn against it."

A similar concern was reflected in the report when it was suggested that "we need to be careful not to lose part of our brotherhood in the dialogue with other groups."

Members of the interchurch relations committee have not been appointed. They may be chosen when the conference executive committee meets in October.

In other action the Kidron conference spoke out on the Vietnam crisis and modified a statement on capital punishment that had been presented to it.

The same statement on capital punishment which was adopted by the General Conference in Estes Park was considered by the Mennonite Church at Kidron. Concern was raised by some delegates about the propriety of offering counsel to governments. And others felt that the Bible supported capital punishment. So instead the group adopted a brief statement indicating their belief in the sanctity of human life and calling on the governments of Canada and the United States to discontinue the use of the death penalty. They also called for a ministry to the offender and urged congregations to study the fuller document.

While shy about counsel on capital punishment, the group spoke more boldly on Vietnam. In a letter drafted for the president of the United States, they said, "We are impelled to register with you our deep concern and misgivings regarding both the moral basis and the direction of American policy there.

"However abhorrent Vietcong atrocities may be (one of our missionaries has been for three years a Vietcong prisoner)," the letter continued, "has not the historical moment passed when the United States can hope to control world affairs by unilateral military intervention, particularly since in the eyes of the majority of the people of the developing countries this merely means new forms of colonialism?"

While offering no specific course of action, the Mennonite body felt confident that "once the nation faces the moral issues at stake, ways can surely be found to reverse the present march of events."

As the General Conference had done, the Mennonite Church also adopted a plan for reorganizing its conference structure. The church also approved the establishing of a ministerial information office. This office, to be directed by A. J. Metzler, Scottdale, Pa., the group's executive secretary, will assist congregations in the securing of ministers.

Harold Bauman, Tenafly, N. J., was elected moderator of the conference. He succeeds Roy Koch, West Liberty, Ohio.

Church Life in East Europe Sometimes Similar to America

Nine Mennonites took a three-week study trip to the German Democratic Republic (East Germany) and Czechoslovakia this summer. They have now returned to their respective communities and churches. The visitors were: John Howard Yoder, Goshen College Seminary; Nick Dick, Toronto, Ont.; John Redekop, Fresno, Calif.; Roy Vogt, Winnipeg, Man.; LeRoy Walters, Grantham, Pa.; Henrique Enns, Brazil; Alle Hoekema, Amsterdam; Paul Baumann, Biel, Switzerland; and Hugo Jantz, a Canadian who is a minister in Neuwied, Germany.

These nine met with over forty theologians, ministers, and students in East Germany and Czechslovakia. They also spoke with people on the street, in restaurants, and homes. They discussed communist-Christian issues with five or six Marxist scholars and party workers.

One day was spent at a theological seminary in Eisenach, one day with a church publisher in Weimar, eight days near Berlin in discussion with church leaders and students, and one day with church and government officials in Dresden. In addition, four days were spent with representatives of the Protestant churches in Prague.

The group noted that economic and political conditions seem to have improved in East Germany in the past three years. This is partly due to the stabilization resulting from the building of the Wall. Many Christians spoke of improved church-state relations in the post-Stalin era. While the church is not without restrictions, congregations are able to hold regular worship services and Bible studies without interference. Young people meet weekly for youth programs and weekend retreats. Some difficulty has been met in arranging retreats since the government wishes to restrict Christian activities to the church buildings.

The state supports theological faculties, the reconstruction of old churches and cathedrals, and theological education. It gives a direct annual subsidy of about 2.75 million dollars to the Protestant churches in East Germany, which is about 10 percent of the total church budget.

Some new churches are being built. Twelve have been built in Saxony since the war. At the same time, many of the existing churches are only partially filled. In general, church attendance has declined in recent years.

The basic problem of the church is not state oppression but materialism and indifference. Youth dedication (*Jugendweihe*), by which young people are urged to commit themselves to the building of a socialist society (and about 90 percent do), is a cause of grave concern to parents and church members. Some pointed out that this is not a pledge to support atheism. The young person pledges to cooperate in the building of a socialist society, however that may be interpreted. Some feel that it may be interpreted very broadly and that it is possible for a Christian to make this pledge without denying his faith. Others are not so sure. By many it is seen as a deliberate attempt on the part of the state to influence their children away from the church.

In spite of this, the majority of Christians are more concerned about the materialism. Marxists also complain about a widespread lack of idealism. Someone observed that 5 percent of the people are convinced Christians, 5 percent are dedicated Marxists, and 90 percent are indifferent to either belief. The basic goal of this large majority is to own a television set and a car—the ideology doesn't matter.

When Christians in East Germany were asked whether they felt the burden of communism so much that they longed for "liberation" by the West, even if this would mean an atomic war, they replied with incredulous expressions. They could not imagine anyone wanting to engage in another way to change his social condition. A number of young people said with obvious sincerity: "We would love to travel more freely, especially to the West. But even if we could, we would return to our present place and situation. This is where we are needed, and this is where we will stay."

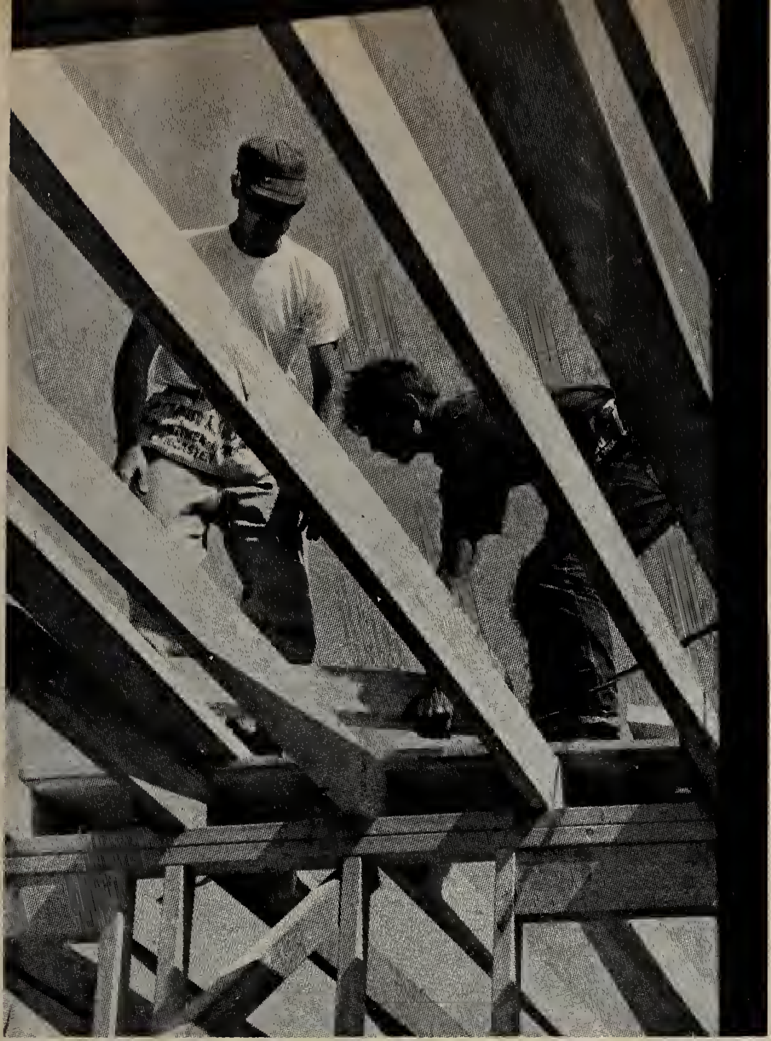
Others, of course, would leave if they could.

While in Germany the Lutheran Church is by far the largest Protestant denomination, many small denominations make up the Protestant segment of Czechoslovakia. No marked economic improvement has been noted in this country in recent years. Salaries in general are low, and more equalized between the different social classes than in East Germany. A doctor may earn about $90 a month, which is less than a coal miner or steel mill worker earns. A minister earns about $60 a month with little chance for improvement. All ministers' salaries, with the exception of Seventh-day Adventists and some Baptists, are paid by the state.

While the freedom of the general population has improved considerably in the post-Stalin era, this is not so true of the church. Churches are able to conduct worship services and retreats without too much interference, but ministers are not permitted to speak publicly outside of the church itself. They are not permitted to broadcast Christian messages. Sometimes they are prevented from having western Christians speak in their churches, and they have even more difficulty obtaining western Christian literature than do Christians in East Germany. The two Protestant seminaries in Prague have 30 students each and some unofficial limits seem to be placed on enrollment.

Within these and other limitations the church is carrying on its work with considerable courage and enthusiasm. A Sunday evening service in Prague attracted a very large number of young people, many of them university students. A service which we attended in a nearby city attracted a good-sized congregation, but mainly middle-aged or older.

Most Christians in North America would say, in theory, that Christians live behind the Iron Curtain. In practice, many would seem to doubt that this is really the case. "On our trip," said the group, "we met many people whose strong testimony convinced us



VOLUNTEERS FROM PENNSYLVANIA helped rebuild homes in Dunlap, Ind., following this spring's Palm Sunday tornado. Other communities in which Mennonite Disaster Service has worked during the last six months were: Elkhart, Shipshewana, Jimtown, Jefferson, Wyatt, Olive, and Middlebury, Ind.; Denver and Lamar, Colo.; El Dorado, Newton, Garden City, Dodge City, Syracuse, and Augusta, Kan.; Muscatine, Clinton, Davenport, and Dubuque, Iowa; Quincy, Kiethsburg, East Dubuque, and Mota, Ill.; LaCrosse and Prairie du Chien, Wis.; and Minneapolis and Mankato, Minn. On Labor Day, Wichita, Kan., was added to the list.

that it is indeed possible to be a Christian in a communist country."

While governments may draw national boundaries, the Christian church, if it is truly the body of Christ, cannot see its boundaries in terms of an "iron curtain" or national barriers.

Many of the problems facing the church under Marxism are similar to the problems facing the Church in the West. These are lack of fellowship, indifference, and materialism. Compromise with communism is not the principal reason for unfaithfulness on the part of Christians. Insofar as they are presently unfaithful, this is often due to temptations also found in the West.

While the existence of an atheistic state makes it impossible for the church to identify fully with the state, many church leaders still think in terms of a *Volkskirche* (state church). They are quite happy to accept state support and to ask for more. At the same time, groups in East Germany and Czechoslovakia are questioning whether it is not more biblical to separate the church fully from the state.

On the one hand, the Marxists themselves are forcing these churches to be more biblical, by chiding them for their institutionalism. On the other hand some Christians are discovering in the New Testament that the Church is not the same thing as society.

Many Marxists admit that they have yet to develop an adequate understanding of man and of morality.

A major element of Marxist atheism is the general scientific approach to life which assumes that things can be explained without bringing God into the picture. This attitude, of course, pervades the non-communist world as well.

Some of the smaller Protestant churches in Czechoslovakia are freer today than ever before. Previously they were persecuted by both church and state. Now, for the first time, they are placed on an equal footing with the larger churches.

The weaknesses and strengths of the church in these countries are parallel to those of the church in the West. For example, just as some Christians in America identify Christianity with the "American way of life," so some Christians in East Germany and Czechoslovakia are ready to identify Christianity with the "socialist" way of life. Others simply react against the system. Still others seek to work creatively within it, without a final commitment to any system.

MISSION METHODS SURVEYED
100 WORKERS ATTEND STUDIES

Questions of common concern were discussed at the strategy sessions of the missionary orientation course at Estes Park, Colorado. One hundred and four adults and fifty-eight children attended the course immediately following the General Conference sessions, July 17-20. Andrew R. Shelly, executive secretary of the Board of Missions, was the general director.

National churches are assuming leadership. Harold Graber pointed out that since the Congo church has been recognized by the government, the missionary takes a back seat in church leadership but is still needed as a coworker. Orlo Kaufman referred to the Gulfport project in which the aim of the workers is to work themselves out of a job. "Let the church and community take over when they are able," was Kaufman's advice.

Malcolm Wenger, Montana, emphasized that separation of the mission and the national church is not best. "We must work together as brothers in Christ." On many fields nationals have leadership positions in committees related to literature, educational, medical, and evangelistic work.

Cooperation with other mission groups was discussed especially in regard to the work in Paraguay, Uruguay, and Brazil. Bruno Epp sketched the development of the churches and the cooperation which has taken place. Ernst Harder spoke of the co-operative work of the Uruguay Evangelization Committee and the work of the seminary in Montevideo.

Differences in standards of living of national workers and missionaries was questioned. In some countries missionaries receive three to four times as much as their national co-workers. In other countries the ratio may differ somewhat, possibly even be reversed when comparison is made with government officials and technical experts. The possibility of partial or complete self-support was considered. Paul Lin, Taiwan, said: "The lay worker validates what the mission teaches."

As a result of the J. Lawrence Burkholder addresses during the General Conference sessions, the church in homes concept became prominent in discussions regarding the new church in Bogota and the city mission work in the United States. Mrs. Elda Plata de Aragon gave a brief report of the development of the work in Bogota.

Comparisons were made of types and methods of work in different countries. Special challenges of the work in Korba, India; Bogota, Colombia; and Oklahoma City were discussed. Willard Wiebe, chairman of the Board of Missions, was in charge of the strategy sessions.

In a devotional message Malcolm Wenger stated that there is no Scripture for the discouragement of Christian workers after presenting these questions to the group: "Have you ever been discouraged? Have you ever felt like quitting?" He said further, "We must not lose sight that Jesus Christ is Lord. Our job is to enlist as many on His side as possible." Each evening a member of the group gave a devotional message.

Dr. S. F. Pannabecker gave a series of four lectures on the biblical and historical basis for missions. He traced the development of the missionary movement from the Old Testament to General Conference missions. His emphasis was that the Great Commission is a charge to all disciples. It is the primary responsibility of the church.

During the practical sessions, directed by Andrew R. Shelly, finances, itineration, and publicity were reviewed and clarified. Two papers written for a missions class at Mennonite Biblical Seminary were presented. Peter Kehler reported on attitudes of pastors regarding the missions program. Bernard Thiessen gave facts from his paper on successes and problems of missionary education. Included was a survey of mission and evangelism courses in Mennonite colleges and seminaries.

Those attending the orientation school were missionaries on furlough, retired missionaries, candidates, missions staff and board members.

WORDS AND DEEDS

Friday evening worship services have been begun by the Mennonite congregation at Wormerveer, The Netherlands, in an effort to "reckon with the newly developing weekend" which takes people away from Sunday service, as well as for those who must work on Sunday. The pastor, A. Zwartendijk, sees this not as a "surrender to the beach" but a means for the church to serve those who "in this hurried and nervous society are longing for the rest of the long weekend."

The Dutch Mennonite Church is preparing a booklet for the Mennonite World Conference in 1967. It will contain five chapters describing the development of the world development of the Mennonites.

Foothills Mennonite Church is the new name of the congregation in Calgary formerly known as the North Hills Mennonite Church.

Institutionitis, according to Mrs. Porter Brown, general secretary of the Methodist Board of Missions, is the maintenance in foreign lands of impressive schools, hospitals, and other institutions. It is one of the church's chief problems. One missionary says the church pays a "price in loss of spiritual authority" in order to own property in another country.

Oliver R. Harms is the president of the Lutheran Church—Missouri Synod. He says the "walls and barriers" that have separated his church from other churches are "crumbling" and the church is now "breaking out into a world that is somewhat strange, always changing, and quite terrifying." The Missouri Synod, he says, is ready to discuss doctrine not only with other Protestants, but with Roman Catholics."

A research center is being established at Union Biblical Seminary, Yeotmal, India, by the Evangelical Fellowship of India. The **program is** designed for men and women who want to do biblical, theological, historical, and educational research.

Henderson, Neb., has sent eight windmills to Greece, Haiti, and Madagascar for use in local water development programs. Reuben Friesen was chairman of the CROP project.

In the Somali Republic, the Mennonite Central Committee and the Eastern Mennonite Board of Missions and Charities is supplying $14,000 worth of medical relief to the people of Galcaio who are suffering from famine. The name of this African town means "to drive out the Christian or infidel." Community leaders are now asking Mennonites to build a school here where only a few years ago people were liable to be killed for reading a Bible.

C. N. Hostetter, Jr., chairman of the Mennonite Central Committee, was one of several relief agency representatives to testify on July 14 to U. S. Senator Edward M. Kennedy's judiciary subcommittee to investigate problems connected with refugees and escapees. The testimony deals with refugees in South Vietnam. Said Hostetter, "We feel the government program should be aimed at helping people in need and should be kept separate from military effort."

Katallagete is the name of a new religious journal being published by the Committee of Southern Churchmen, 1106-19 Ave., South, Nashville. It will examine the social and political problems of the South in the light of the Christian faith. The publishers of the new quarterly are concerned with "the lack of ethical meat on the dry bones of Southern folk religion."

A new evangelism of the South is called for in an editorial of *Katallagete* (Greek for "be reconciled"). "But it cannot be an evangelism of revivalistic recruitment of large numbers. No religion has ever been more guilty of such cheap and vulgar dodges of true evangelism than ours," it states. Both the pietist influence "which has dominated Southern revivalism for two centuries and succeeded so well in keeping the Church out of the world," and "the social gospel movement which did go into the world but took so little of the Church with it," are rejected as the basis of the new evangelism. "Rather," it concludes, "it must be based on a well-defined orthodoxy—an orthodoxy which takes us into the streets because here is the lump to be leavened. . . .

"The failure to live the 'good news' in the world of politics—the world in which Christ lived, and the failure thereby to reject the 'revivalism' by which, twice a year, we have merely congratulated and perpetuated our own kind politically, socially, and racially," was described editorially as the chief sin of Southern churches and churchmen.

The Christian Tribune is the joint weekly magazine of the Episcopal, Lutheran, Methodist, and Presbyterian churches in Formosa. It began publication on Sept. 1 during the centennial celebration of Protestant witness on the island with the slogan, "The Second Century Together."

Who wants to live forever? This is one dodge used by the cigarette smokers who won't kick the habit. Dr. Sam Zelman, Winter V.A. Hospital, Topeka, Kan., says: "So goes the argument of the young who wish to rationalize continued smoking. As an argument, it's hard to counter. There's some sense in a shorter, happier life over a longer, less happy one. Every patriot and martyr so chose. But is the pleasure worth the price? Smoking means not only a shorter, but a more miserable, life. One pack of cigarettes a day may shorten life by a decade, but does not do so by cutting off life in its prime. The smoker is a prematurely aged and ill individual all through his life, increasingly. He surrenders youth and health, energy, vitality, physical endurance, resistance to disease, keenness of appetite, vision, taste, and smell, and the pride of being his own man, unslaved to habit. He invites pain, cough, and breathlessness, and premature clouding of the mind. Perhaps the unkindest cut of all is that the habit usually begun in conformity to past social group pressures is fast becoming a mark of the misfit."

CHURCH RECORD

CALENDAR

Conferences

Oct. 15-18—Western District Conference, Enid, Okla.

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Western

Sept. 14—Gift and Fellowship Day, Bethel Deaconess Hospital and Home, Newton, Kan.

MINISTERS

Ben Friesen has resigned as pastor of New Hopedale Church, Meno, Okla. He is teaching in Burns, Kan.

DEATHS

Sara Dalke, Grace Church, Dallas, Ore., was born in McPherson County, Kan., Oct. 13, 1886, and died Aug. 9. She is survived by four sons and two daughters.

Menno S. Harder, Bethel College Church, North Newton, Kan., was born Aug. 25, 1898, and died Aug. 10. He was professor of education and sociology at Bethel College for many years. He was teaching at Winfield, Kan., at the time of his death. He is survived by his wife, two sons, two daughters, his mother, and three brothers.

H. U. Schmidt, New Hopedale Church, Meno, Okla., was born in 1879, and died Aug. 15.

Keith Benjamin Wedel, First Church, Hutchinson, Kan., was born Dec. 3, 1963, and died July 19. He is survived by his parents, Mr. and Mrs. Challas Wedel, one brother, and one sister.

MARRIAGES

Charles Graber, Grace Church, Dallas, Ore., and *Connie Lou Rehfeld,* First E.U.B. Church, Salem, Ore., on Aug. 25.

Jonathan Graber, Grace Church, Dallas, Ore., and Mrs. *M. D. Vinyard,* Calvary Baptist, Salem, Ore., on July 3.

Don Griswold, First Presbyterian Church, Newton, Kan., and *Karen Krehbiel,* Bethel College Church, North Newton, Kan., on Aug. 28.

Richard Klassen, First Church, Mountain Lake, Minn., and *Verla Kroeker,* Immanuel Church, Delft, Minn., on Aug. 14.

Michael Miller and *Sharon Sutton,* Carlock (Ill.) Church, on Aug. 21.

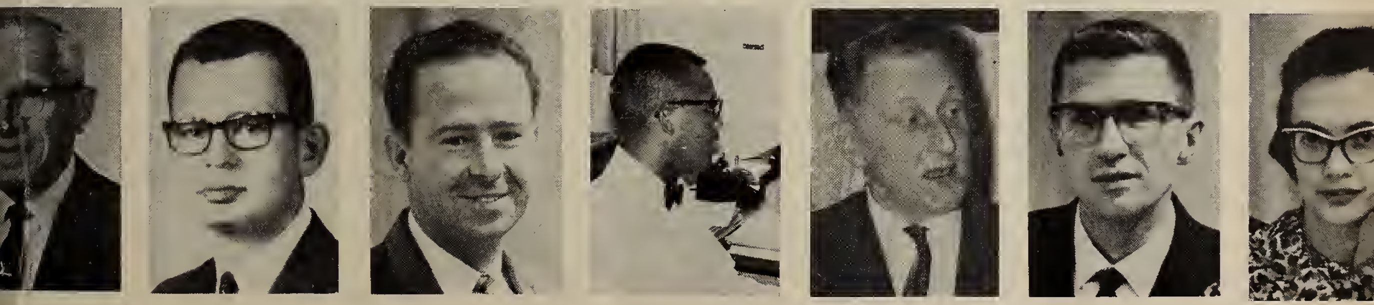
Ramon Neufeld, Bethel College Church, North Newton, Kan., and *Karen Reimer,* First Church, Reedley, Calif., on Aug. 21.

Robert Waller and *Jeannette Rice,* Carlock (Ill.) Church, on Aug. 29.

NEW ADDRESSES

Marie Bergen, Stephenfield, Man.
Robert Boyer, 721 E. 6 St., New York 10009 [248]
Earl Delp, 265 Lake St., Madison, Ohio 44057 [299]
Walter Dirks, Busby, Mont. 59016 [61]
Carl Flickner, Sunrise School, Nasic City, Maharashtra, India [178]
Walter D. Fry, 624 York Ave., Lansdale, Pa. 19446
Albert Gaeddert, Geneva, Neb. 68361
Ray Hacker, 214 Arborlea Ave., Morrisville, Pa. 19067 [287]
Emil Kreider, 119-4 Southern Hills Apts., Carbondale, Ill. 62801 [133]
Barbara Ann Lehman, 801 W. Turney, Apt. 703, Phoenix 85013 [42]
Evan Lehman, 5001 Buttonwood Crescent, Indianapolis 46208 [181]

Harder (Deaths); Friesen, Hildebrandt, Jones, Meihuizen, Thiessen, Thiessen (Workers).



Helen Martens, 19 Edmund St., Kitchener, Ont. [70]
A. R. Nickel, 139 Woodlawn Ave., Clifton, N. J. 07011 [205]
Donald E. Schrag, 239 East Chimes, Baton Rouge, La. 70802 [10]
Dennis Springer, Cherryville, Pa. 18025 [139]
Kermit Stalter, 302 Carroll St., Picayune, Miss. 39466 [257]
Mrs. Armand C. Vigneron, 1300 West 104 Pl., Denver 80234 [43]
Dr. and Mrs. J. Wendell Wiens, Jagdeeshpur via Basna, M.P., India

WORKERS

Loren Friesen, Mountain Lake, Minn., recent graduate of Bethel College (Kan.), will spend the next three years teaching at the Africa Inland Mission secondary school at Kijabi, Kenya. He is a member of First Church, Butterfield, Minn., and the son of Mrs. Elsie Friesen. The Mennonite Central Committee has just commissioned twenty-four persons under its Teachers Abroad Program.

Jacob Hildebrandt, Winkler, Man., a graduate of the University of Manitoba, will teach at St. Paul's College, Zaria, Nigeria, for the next three years under the Teacher's Abroad Program. He is no newcomer to the teaching profession having taught three years in Manitoba schools. His mother is Mrs. Maria Hildebrandt and he is a member of the Winkler Bergthaler Church.

John Albert Jones, St. Louis, Mo., a member of the Church of God in Christ, has been appointed peace section assistant by the Mennonite Central Committee. While filling his own alternative service assignment, he will handle information and requests related to the draft and the placement of conscientious objectors in approved 1-W programs. He has had editorial and administrative experience with the Washington *Evening Star* and the Passports Division of the U. S. Department of State.

H. W. Meihuizen, 's Gravenhage, The Netherlands, a minister in the Dutch Mennonite Church, has been appointed a professor of Mennonite history in the Dutch Mennonite Seminary in Amsterdam. He succeeds the late N. van der Zijpp.

Bill and Marianne Thiessen, Saskatoon, are undertaking a three-year teaching assignment at Ochaja Teacher Training College, Idah, Nigeria. Both are graduates of Rosthern Junior College. He has taught high school for three years and is a graduate of the University of Saskatchewan, while she received her nurse's training at St. Paul's Hospital, Saskatoon. Mr. and Mrs. Hans Dyck, Wymark, Sask., and Mr. and Mrs. P. R. Thiessen, Saskatoon, are parents of the couple. The Thiessens are members of Saskatoon's First Church.

LETTERS

NO RELICS

Dear Editor: I would have liked to be present at the conferences, both in Canada and the U. S. A written summary is the next best thing.

Remarkable was the use of "worship aids" [Aug. 17, page 501]. No mention was made of rosaries or crucifixes in the hands of delegates, or of relics, such as splinters from the first Mennonite church in North America, or cloth from the frock of John Oberholtzer. Oh, well—maybe next conference!

Or better still, put up a golden calf instead of all those articles. This would make the presence of God even more real. *Clarence Penner, 212 Lorraine St., N.W., Weyburn, Sask.*

MISSION OF THE CHURCH

Dear Brother Shelly: Since there has been so much material in *The Mennonite* from outside sources, I hope you will also find room for the following (and I hope nothing will be deleted.):

To the comments from Karl Keeler in the August 17 issue I should like to add this contribution from the book, *A Businessman Looks at the Bible,* by W. Maxey Jarman (Fleming and Revell, 1965, $2.95). Chairman of a gigantic shoe and clothing corporation with more than $150 million in capital and about 45,000 employees, Mr. Jarman has traveled around the world a number of times, is active in civic and church affairs, and reads through the Bible from beginning to end at least once a year. While he does not advocate the Bible as a means to success in the business world, anyone reading the book will agree that he has a very healthy outlook upon life, a leavel-headed opinion of the Bible as God's Word, and a rational view of the work and purpose of the church.

"Confusion about an objective is in my opinion one of the greatest problems in our churches today. What is the purpose of the church as an organization? Many people feel that the church should use its influence to reform the world, to promote the general welfare, or to exert pressure on political governments. Many others, equally conscientious, hold opposite views. Both are human definitions, and the real answer to the question can only be found by going back to the Bible and finding out what it has to say about the early church congregation during the time of the apostles.

"The Bible tells us that the original churches were very active. They sought to reach individuals and plant the seed of the Word of Christ in them so that new Christian spiritual beings might be born. They nourished these people, spiritually and physically, helping them to grow in grace and the knowledge of the Lord. The funds they collected supported their ministers, and the missionaries they sent out, and the poor among the church members. As a congregation, they provided a group with whom others could join in prayer and worship.

"Also interesting are some of the things those churches did *not* do. They did not attempt to use their corporate influence to change laws or reform the government—even though they were persecuted by many governments—and there is no record that they either sought or gained political favor. They did not mount crusades to reform the general citizenry. In their day there was much wickedness in the world, as there is now, but they were concerned about the disciples of their own members, not about a universal welfare program. They did not consider themselves so wise to be able to revise the gospel message according to their own human philosophy. They did not have *any* church buildings, but met in small groups, in homes, in open fields, or even in caves. Their organizational structure was very limited and there were no recreational or social programs.

"The proper objectives of the church are set forth in the Bible, but we lose sight of them when we cover them over with our own interpretations. If the church will accept God's definition of its job—and if it will stick to that job— it will become far stronger and effective in reaching the will of God." (Last paragraph in italics, please. Italics mine.) *C. B. Friesen, Hesston, Kansas.*

A psychiatric aide is an important member of the healing community. It is he who guides during the activities of daily living.

They Are Part of a Healing Team

Ethel Y. Metzler

Being a psychiatric aide in a mental hospital can be a bewildering experience at first. An aide is apt to feel apprehensive about what is expected of him. An aide at a Mennonite Mental Health Services (MMHS) hospital, however, discovers acceptant friendliness that opens the way to rewarding personal experiences.

Here a psychiatric aide is soon made to feel he is an important part of the team. He is called by his first name and he addresses patients and staff alike, by their first names. His abilities and personality are considered his primary tools to care for those who are mentally ill. He is expected to be as mature and honest as is natural for him and to share his feelings, questions, and ideas with the total therapeutic community.

Kathryn Wedel, Newton, Kansas, a voluntary service psychiatric aide at Brook Lane Farm Hospital, recently began her report to MCC with words that echo this philosophy. She said, "All of us here share in the task of working for the improvement of sick humanity."

Aide is important team member

The psychiatric aide is on the front line of involvement with the patient.

YOUTH

The psychiatrist diagnoses, counsels, and prescribes drugs and treatment; the psychologist administers tests and works with the psychiatrist in individual and group therapy; the psychiatric social worker works with the family; the psychiatric nurse outlines and directs patient care; the psychiatric aides attend the patients continually.

Observing and interacting with the patients throughout each day, the aides are responsible to guide, accompany, or be aware of the patients during the medley of activities, appointments, and chores that comprise daily living. The aides converse with the patients as they perhaps bowl or swim together, or they accompany them on duties such as washing windows or polishing a floor. Together, aides and patients may plan and have a pizza party, dine at a restaurant, or go to some other public entertainment. The aides represent the normal side of life to which the patients have been unable in the past to relate in socially acceptable ways. They become involved in the patients' struggles to grapple with realities, and to find within themselves the energies for accepting their own problems and hopefully solving them.

Of course, this is a demanding and trying experience for aides. Some patients take out their feelings on them. And aides discover that their care and concern may be used as a prop by some patients. They feel that they are being "used" unduly at times, that they are not appreciated. They may also begin to think that their own feelings are so similar to those of the patients that perhaps they are ill also.

"I feel just like a patient"

A nursing supervisor at one hospital usually calls in each aide for an informal chat after the aide has been working a month. "Often," she reported, "the first comment the aide will make is, 'I guess you heard that I'm thinking of leaving; I feel just

Larry Kehler, information officer for the Mennonite Central Committee, says: "Several of our mental hospitals are in desperate need of psychiatric aides now. One of our hospital administrators wrote that their aide situation (particularly male aides) is about to become critical."

Persons interested in serving as psychiatric aides should write to: Personnel Services, Mennonite Central Committee, Akron, Pa. 17501. Aides are needed at Kings View, Reedley, Calif.; Prairie View, Newton, Kan.; Brook Lane, Hagerstown, Md.; and Kern View, Bakersfield, Calif.

like a patient.' That," she continued, "is natural and explains why in-service training is important."

In-service training programs upgrade the knowledge and competence of the aides. Daily listening to the report by the nurse going off shift to one coming on keeps the aide in the know about the patients he lives with. Regular sessions with the head nurse increase his understanding of mental illness. And sessions with a psychiatrist, social worker, and psychologist enable the aide to see how each is essential to team therapy and where he fits into the community approach to mental illness. With them he may share his thoughts, fears, frustrations, anxieties, and questions.

In addition, aides are assigned readings; they hear lectures on theory, types of mental illness, and philosophy of care. They participate in drama therapy where, through play acting, life situations are staged and different reaction patterns explored.

Job opens vocational opportunities

Kenneth Plank, Scottdale, Pa., a 1-W aide who with his wife has worked at Brook Lane Farm Hospital says that being a psychiatric aide helps a person to understand himself and to solve personal problems, to develop understanding, patience, and tact in working with others, to cultivate honesty, frankness, perseverance, and love, and to gain an insight into psychology from a clinical viewpoint. He is so enthusiastic about the community approach to mental illness that he is staying on to work in the office.

Always in demand, the psychiatric aides employed by MMHS centers have earned a high rating. Their enthusiastic cooperative spirit, their high motivation, their congenial vitality are evident to the visitor and professional alike. Patients, too, appreciate their thoughtfulness and love. One patient remarked of the aide in charge of the crafts and arts room, "She's a wonderful person." And psychiatrists from outside MMHS centers comment on the initiative and vigor of these volunteers, wishing such persons could be found for state or other private centers. Christian compassion with its ideal of service is a primary cause of their success.

No spiritual paternalism

Although encouraged to maintain church relations, the aide is given no spiritual crutch. He must decide whether he will get up on Sunday morning and go to services. Dorms are not checked and the psychiatric aide does not have to live on the grounds. But balanced by this non-paternalistic attitude is the always-available chaplain who regularly schedules chapel services and religious discussions.

Although few make a career of being a psychiatric aide—and most volunteers stay one and one-half to two years—many aides' short-term involvement leads them to consider vocations in the mental health program. A classic example is the young man who resisted 1-W service at an MMHS center but finally accepted it because of the need. Eventually he went to college (which he had before disdained), through medical school and into psychiatry!

Bryce M. Schmidt, Newton, Kansas, now serving at Brook Lane, chose to be an aide because of "an interest in the social sciences, particularly psychology and sociology, and a curiosity about what makes man 'tick' and what prevents him from realizing his goals" and, expressing the wish of all psychiatric aides, Schmidt adds, "I hope that the knowledge I gain from my work at the hospital I will use to better the lives of people wherever I am."

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*Supplemental reading for the Sunday school lesson of Sept. 19.

COVER

Is the church retreating from the "inner city"?

CONTRIBUTORS

Mary E. Venable is director of the commission on children's work for the National Council of Churches. Her cooperative article has been supplied by that agency's Committee on Children's Work.

Mrs. James Myers lives at 112 Reller Road, Route 1, Green Lane, Pa.

Elaine Sommers Rich, Box 27, North Newton, Kan. 67117, is the author of "Hannah Elizabeth" (Harper and Row, 1964) and compiler of "Breaking Bread Together" (Herald, 1958).

Mrs. Edgar Metzler, Akron, Pa., is staff writer for the Mennonite Central Committee.

CREDITS

Cover, Robert Newman; 566, Tage Fujihira; 577, 579, MCC.

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722 Main, Box 347, Newton, Kan. 67114.

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 347, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 991 Fleet Ave., Winnipeg; Robert D. Suderman, North Newton, Kan.

EP 1 7 RECD

SEP 1 8 RECD

"I'VE BEEN A scared Mennonite for most of my life. And I've not been scared of the world but I've been scared of other Mennonites."

This is what J. Lawrence Burkholder told a group of young people at a recent youth convention. And they all laughed—not because it was funny, but because everyone knew right away that it was true. (Truth continues to be the world's oldest laugh-maker, for when we see ourselves as we really are, we have to laugh in self-defense. Otherwise we'd have to cry.)

"Afraid of each other, that's our trouble," Burkholder continued. "We're just afraid. Of course, we've had an authoritarian system . . . for years and years and years that was planted in our parents. We were taught to be obedient and to be silent, and that was virtue."

Nobody laughed at this swift and sober diagnosis. The remedy came next.

"Now I think that's got to be reversed. And I think the way to do it is to show the Mennonite church that in terms of its inception, in terms of its Anabaptist background, and in terms of modern dynamics, the thing to do is open up and run the risk."

Open up and run the risk?

In answering a question about how young people might aid in church renewal, he elaborated.

"Ask your teachers. Ask the president of your school; the dean. Ask the pastor of your church. Ask one another. Just raise a lot of questions—make everybody uneasy—that's the way to get places. Make yourself a nuisance—not by chasing around and carrying on irresponsibly—but just ask embarrassing questions."

Embarrassing questions? Make a nuisance of yourself?

"That's what Socrates did."

"Look what happened to him," someone interrupted.

"Yeah," agreed the speaker, caught a bit off guard, "you know what happened to him."

And we all laughed, because it was true—we were scared that the people with power who put Socrates to death might hurt us too.

Back on balance, Burkholder added, "But the church won't do that."

No, perhaps not. But we're right back where we started—being afraid of each other.

Look what happened to Socrates. The ancient Greeks didn't like a man who asked questions. They found ways of silencing him. The church won't do that? I'd feel easier if I didn't remember that it was an alliance of the religious and the military that crucified Jesus. (If I twitch when I see the same groups joining forces in our day, I hope it is a Christian ancestral trait.)

But let's not take Socrates. Let's take Paul. Viewed from the angle of many people, he was a nuisance. Because of this he spent the last years of his life in prison. And how was he a nuisance? He encouraged the people of God to hold "fast the word of life" (Phil. 2:16).

Paul realized that he might have to pay a price. He was willing. "Even if I am to be poured as a libation upon the sacrificial offering of your faith, I am glad and rejoice with you all" (2:17). His life was indeed poured out, and we do rejoice in his testimony.

Paul was not interested in his career or his reputation. He was concerned for the witness of the people of God. He wanted them to "shine as lights in the world" (2:15). His concern for the church was indivisible from his concern for the world and a witness to it.

The world needs Christ. The church must give that witness. And the church needs to be saved from itself—just another way of saying it needs renewal. God has many ways of doing this. It is, first of all, His job. But for many of the ways, He will use us. And most of the ways He will use will include overcoming our fear of other Christians and asking questions. And we'll get places, just as Paul got places. One of the stops may be a prison cell or intermediate points along the way. This shouldn't disturb us. This is the way God seems to work the best. A LETTER FROM PRISON—VII.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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VIETNAM

WHAT SHALL WE DO?

Vincent Harding

Rarely does an individual or a group welcome the disciplining fire of God. So it is with us in the Mennonite churches today. We are not even eager to see it. But whether we see it or not, whether or not we welcome it, the war in Vietnam is another major event in history whereby the people of God are tested to their utmost. Like every other time of testing it is also an occasion offering tremendous possibilities for significant witness.

In some ways, of course, we are prepared. Throughout our history we have denounced war and often called it sin. Now we are faced with war in some of its most cruel aspects. We have condemned militarism and reliance on the threat of annihilation, and now our own nation is acting more militaristically than the so-called atheistic powers of Russia and China.

Recently we disavowed anticommunist crusades, calling them sterile and unchristian in spirit and deed. Immediately we are faced with the Johnson Doctrine, a national policy that raises anticommunism to the level of an American creed. The war we fight in Vietnam is largely the result of such a frightened negativism. Indeed some persons think that we are using this war as an excuse for a strike at the new red devil—China.

During the course of the last decade we prepared ourselves for this moment through our pronouncements against racism. In this war we hear again and again the cry: "It's better to fight 'there' than here." Behind that cry lurks the racist assumption that Asian villages, crops, cities, and lives are more expendable than our own. "Life is cheap there," we say.

Yes, in some ways we are prepared for this time. As Christians, and particularly as heirs of the Anabaptists, we have vague memories of what it means to be oppressed, and the Scriptures teach that oppression is wrong. The Vietnamese people and most Asiatics see America's presence on that peninsula as another act in the long, bloody tragedy of Western oppression by military, economic, and religious weapons. What shall we say to them?

We are often sensitive people, and so we must be deeply hurt by the increasing number of photographs and films depicting the torture of prisoners, showing women and children suffering all the hellish agonies of war, recording the brave but senseless dying of the fighters. We have surely not yet been dulled to the sensation of what it might be like to be covered with the burning jelly dropped by Americans over the jungles, or to be trapped in a hut set afire by Marines. What is our response?

The things we say we oppose are taking place in Vietnam now; and in that situation, hard as it is for us to admit, there is only one visible "outside" or "foreign" army at work—ours. We have been part-

Marines exchange fire with Vietcong snipers in a village near Da Nang.

ners to their oppression. First it was through our aid to France, and then through our refusal to sign the Geneva agreements, and finally through our unilateral intervention on behalf of a series of discredited military dictatorships.

In spite of all the fervor of our anticommunist words, our actions have been pushing the Vietnamese closer to communism—especially the non-white variety—than anything Ho Chi Minh or Mao Tse-tung could ever do. We have subordinated their deepest needs to military considerations and now involve them in untold suffering for goals we will never achieve. For it is true that we will never stop communism by armed might; we will never uphold our "national honor" by wanton destruction; and we will never bring about negotiations unless we face the reality of the National Liberation Front in Vietnam, the political force behind the Vietcong.

In the eyes of much of the world—and in my own—America is the principal aggressor in Vietnam. Whether we agree with that assessment or not, the fact remains that we are at war (unconstitutionally so); and the question is what are we Christians called to do and be in this moment of crisis?

Though some of our past actions and declarations have prepared us for these days, there is a sense in which we are unprepared for any action. We are unprepared because Christian action now would likely mean opposing our government at some point. Ever since we came to this country we have continually sought ways to accommodate without compromise; we have tried to be faithful to our beliefs without disturbing too many persons. We have tried to be respectful to the powers that be partly because of our Bible and partly because of our prudence.

Not long ago I came across these words from moment demands. Are we ready to be nonconformed to the way of militarism, deceit, anticommunism and oppression? These are all counter to the way of Christ, and we are called to be public witnesses to His way. Are we prepared to seek alternatives to our nation's present path, alternatives that may carry us out of the mainstream of American life—just at a time when we thought we were being accepted?

Not long ago I came across these words from the leader of a great nation: "We see in communism more than before the incarnation of human destructive forces. . . . We therefore oppose any attempt at spreading communism, wherever it may take place. . . . We shall always and everywhere champion peace and freedom against aggression."

It is likely that if we were asked what leader spoke in this way most of us would almost automatically reply, "Lyndon Johnson." Therein lies part of the terror of this moment, for those words were actually spoken in 1938 by Adolph Hitler.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 67114

It appears that public dissent is what the moment demands

I think we are presently moving along a frighteningly similar path to that of the last nation that fought a great crusade against communism. (And some persons who were in Germany then say that they now feel the same way about America.) That is why it seems imperative that we who believe not in anticommunism but in love for communists, fascists, and all men must speak now or perhaps be forever ashamed or silent.

In the midst of vast domestic welfare programs, and stirring speeches about peace and protecting the world against communism, we too are amassing vast stores of military supplies, stores that must finally be used or destroyed. Then a Vietnam comes and they begin to be used. How shall Christians now respond if we fear God more than the communists, if we love insurgents and exploiters alike? How shall we respond to war, torture, official hypocrisy, and oppressive neocolonialism when so much of the source is in our own nation?

Is it not time for some of us to say clearly, "There is another King"? Is it not time for us to declare that our first and supreme loyalty is not to America, nor to capitalism, nor to the survival of the Western world, but to Christ and His way? If we are seekers after the kingdom first of all, is it not imperative that we act in kingdom-ways at such a crucial time? What might we do in response to the horror of Vietnam?

I have asked this question a thousand times over the last few weeks, and now put forward several proposals which I offer not as self-righteous answers, but as suggestions to open a discussion among us. The suggestions are tentative, but the concern is not. I believe we are presently in a crisis unparalleled since the beginning of World War II.

Here are some possible alternatives:

1. Jesus taught us to look first at the plank in our own eye. Saint Thomas a Kempis said, "First keep thyself in peace and then thou shalt be able to pacify others." We must all look first to ourselves and begin there. Shall we offer ourselves in some new dedication to the Lord of love and peace, seeking specific new paths in our homes and jobs and congregations?

2. Should we begin to fast at least one day each week for as long as the war continues, using the mealtimes for praying for peace and the meal money for relief in Vietnam?

3. Why should we be free from sacrifices when soldiers are sacrificing their lives for an essentially evil cause, and civilians are being consumed daily in the conflagration? Could we at least make financial sacrifices in compassion with their physical suffering? For instance, could we deny ourselves the purchase of any new item that would be a replacement for something we already have? Could not the car, the shoes, the house, the dresses, the suit last a little longer—perhaps for the duration of the war?

4. Is our 1-W program a clear enough witness against this war? Is it adequate when it involves only our young men; is it enough when it simply sends them to jobs that are often easy, well-paying, and of such a nature as to free other men for armed service? Should any others of us give up two

years of our regular activities—or for at least as long as the war lasts?

5. Should we be increasing our relief program to Vietnam and other Asian and African areas, staffed by persons who would join the conscientious objectors in offering their time and service? Surely, enough money is available in our prosperous congregations to make such an increase in program possible with truly sacrificial giving. Perhaps we should purposely establish relief and medical stations in areas that are not protected by U.S. power, giving aid to both sides, and taking our risks with the power of love.

6. Should any of our young men who feel strongly about this refuse to register for the draft as a more clearly articulated witness, recognizing the cost involved?

7. Should we not consider refusing to pay income taxes on the grounds of our Christian convictions concerning war, and our specific concerns about this war? This money could be sent to relief and peace-making organizations also. I think the time has come for serious discussion and action on this.

8. During World War II a group of Quakers went to "wait on" Adolph Hitler, seeking a confrontation with him and an opportunity to express their Christian concerns about his actions. Should we send a similar delegation to President Johnson (who, incidentally, is unconstitutionally directing this war without a declaration of war)?

9. Should we be going as individuals, congregations, or in concert with others to stand silent vigil in front of military installations or places where we know war supplies are being manufactured?

10. Various groups have sent peace missions to Vietnam and China. Could we not do so? Are there churchmen in either North or South Vietnam whom we could talk with? Could we not go simply to express our concern, to let the Vietnamese people know that we are not immune to their suffering?

11. Finally, a friend of mine has suggested that some of us Americans need to go to Vietnam and stand in front of the flamethrowers of our own soldiers and say: "If blood must be spilled, let it be mine and stop killing Vietnamese children. If you must search and destroy, let me save you the trouble, here I am." What do we say to such a call?

These are a few of the many possible avenues of action. Other suggestions are urgently needed. Basically, what I seek is some way for us to witness openly to the love and reconciling way of Christ in a time when deterrence and retaliation are the watchwords of our nation and its world. I seek, too, for some way for us to act in repentance for the sin of American deeds and intentions in Vietnam, as well as for our own sin of complacent acceptance.

Finally, I seek for some way in which we can share, even in a token or symbolic way, the unrelieved anguish of a people who lost two million persons to starvation during World War II and who have known no surcease from war since then. Is their plight nothing to us who pass by in wealthy, unbombed, well-fed America—at least that part of America most of us know? It is with questions not answers that I come.

Sky Visitor

Gravity's long fingers
Probed what clime? What sod
Released this for our wonder?
Could be it's a note from God?

Through centuries appalling—
Light years measure space—
Meteoric ages falling
It came to this resting place.

In its journey hither
Did it stop for an age or two
To circle a sun or a planet
Till a comet came passing through?

To the boundlessness of ocean
There are measures greater yet.
What's man that One's mindful of him—
Was this sent lest we might forget?

Annabelle Wagner Bergfeld

Christians in India Evangelize Their Neighbors

The church in Surguja, India, is growing. Puran Banwar, an Indian evangelist, has led the way.

For a number of years he served at the Bethesda Leprosy Hospital, Champa. Then from 1946 to 1948 he studied in the United States at Bethel College.

Soon after Indian independence in 1947, Surguja district was opened to the Christian gospel. At first several church groups worked cooperatively. Then in 1965 the work was transferred to the General Conference Mennonite Church. Puran Banwar was placed in charge of the work in Surguja. He moved to Ambikapur, the capital, to serve the surrounding villages.

How does he do it? When reporting on the work, Puran says, "I was speaking in a Swedish Lutheran Church convention, and a group of pastors questioned me what methods we use in Surguja that are drawing people to accept Christianity. . . . While it is perfectly right and proper to use every new device which God puts in our hands for the propagation of the gospel to reach the people, nothing can take the place of what Paul calls 'from house to house' and which means continuous close contact. This means going down to the level of the villagers, adopting their ways of life, eating their food, identifying as one of them while in their homes."

From December 1964 to March 1965 Puran and other Christians made an extensive tour of the area which has about forty villages. One village debated which church to accept. Three churches had been working side by side—Roman Catholic, German Lutheran, and Mennonite. The debate in that particular village ended with the decision to join the Mennonites. On that day seven adults were baptized on their simple faith in Jesus Christ as Saviour, and six children consecrated. Many non-Christians attended. Pastors teach the converts and keep in close contact with them.

Each convert receives a new name. The name makes him an evangelist. "It is our practice in Surguja to give a new name on baptism," says Puran. "These names are either Christian names like Abraham, Joseph, Simon, John, or they carry a Christian message like *Dharm Vidiyas,* which means I have found a religion; *En Eren,* I look up; *Ash Eren,* I look with a hope; *Prabhu Charan,* at the feet of my Lord. Personally I like this when we baptize non-Christians because very soon their associates find out about this new name."

Christians live in seventeen villages in the Surguja area. Puran visits these groups three times each year to strengthen them in their faith, to serve the Lord's Supper, and to challenge them for Christian witnessing. Since many of the Christians are illiterate, they have memorized many Christian songs and some Bible verses, which they recite fluently. They believe in prayer and love to attend church services. Often attendance for communion services is 100 percent. Even though they are all poor and eat only one main meal a day, they are ready to give as they can.

A new door of service opened in Surguja during April 1965—to conduct a retreat for village women. The village of Kharradand was selected where there are twenty Christian families. Two Christian Indian women with experience of working among women and children served at the retreat. To attend the retreat required sacrifice on the part of the women because they are also earning members of the family.

The classes began with sixteen women and increased to forty, some of whom walked as far as fifteen miles. They were instructed in sewing, child care, prevention and treatment of diseases, and cleanliness, and were taught Bible stories. The women appreciated the retreat.

Christianity is not opposed as it was formerly in Surguja. Puran concludes, "Those who opposed us one time are now our friends and visit us in our home. We express our gratitude to all who support this work in Surguja."

HOSPITAL ENDS MILK SERVICE BOOSTED HEALTH FOR 20,000

July marked the end of an extensive twelve-year milk feeding program for school children of the Taiwanese aboriginal areas in Hwalien County. The program had a small beginning in 1953. During the second year of its operation the Mennonite Christian Hospital expanded the program to seven villages. They hoped that eventually fifty villages would benefit. By 1955 more than seventy villages were regularly receiving powdered milk. The largest number of milk bars on the hospital's distribution list at any time was eighty. About 20,000 aboriginal children have benefited from the milk-feedings.

When the program began, Mennonite Central Committee workers Harold Becker and Roy Eby were in charge. In 1956 Roy Habecker, also of MCC, took over the administration of the bars, followed by Palmer Becker, who was in charge for two years. Then Martin Buhr managed the project from 1961 through the summer of 1963. William Siemens witnessed the closing of the program after two years of work with it.

Though the milk feeding program was successful, it had its problems. Hospital representatives spent many long and tiring hours walking the mountain paths to these remote villages. Inspections had to be made frequently because as in any large program of this kind a few people would use the powdered milk for their own advantage. Occasionally the hospital personnel would find milk on the market. At other times they would find that the village pigs or ducks were benefiting from the high protein dehydrated milk, rather than the school children. But the improved health of the young people is evidence that the program has been well worth all the efforts put into it.

The Mennonite Christian Hospital medical board meeting finally decided to discontinue the mountain milk bar program. The board felt that it was best to discontinue the program at this time because of the improved economic status of the people. It was increasingly difficult to distribute the milk according to regulations, that the milk should be mixed with boiling water at a central location every morning and each child should go to receive his portion of milk.

A MOBILE CLINIC IN TAIWAN reaches people in remote mountain villages with medical treatment and gospel services. Aid for this medical ministry and other similar endeavors around the world comes from the Mennonite Central Committee's material aid department. It is the Mennonite contact with Interchurch Medical Assistance which provides drugs and hospital equipment solicited from manufacturers in America.

WELL DRILLERS FOR YUGOSLAVIA MENNONITES TAKE UP FROM U.N.

The Mennonite Central Committee has received an invitation from the Yugoslav Red Cross to equip and operate a well drilling rig in central Serbia, an area inundated by unprecedented floods earlier this year. An estimated 2000 new wells will be needed as thousands of families from flooded communities are relocated in new villages.

An assembled drilling rig, only slightly used, was brought into Yugoslavia by the United Nations International Technical Assistance program for a project which did not materialize. The outfit is equipped only with a percussion type drill, whereas the soil in the area is more suited to a revolving type drill.

The MCC has agreed to equip the rig with the desired type of drill and other necessary parts. They are also looking for a well drilling expert and a Paxman to operate the equipment for up to two years. The rig is expected to be ready for operation this year yet. Qualified drillers who are interested in sharing in this project in Yugoslavia should apply immediately to MCC, Akron, Pa.

The immediate area in which the work is to begin is Bodjani, where 300 families are to be resettled. This is part of a much larger flooded section called Vojrodina, in the province of Serbia, where a total of 4000 families were displaced. Altogether the rampaging Danube River left 8000 families temporarily or permanently homeless in the provinces of Serbia and Croatia. The total flood damage is estimated to have reached $320,000,000.

The investigations for this new project are being made in Yugoslavia by Richard Penner, Rosemary, Alta., graduate in Agriculture from the University of Alberta, who offered his services for a six-month period.

AQUATIC RODENTS TO GREECE FUR AND MEAT FROM NUTRIA

On board a recent TWA flight from New York bound for Athens, Greece, were fifty-three unusual passengers worth almost $4700. They were nutria donated by American breeders for the people of Greece.

Approximately two years of work finally paid off in the August 11 flight. Among the many involved in the undertaking were the Mennonite Central Committee, Mennonite workers in Macedonia in Greece, nine American donors, the International Nutria Service, Greek officials, a youth group in Kansas, Heifer Project, Inc., and AID (Agency for International Development).

Nutria are otter-like aquatic rodents, native to South America, prized for their fur, and edible. Herbivorous by nature, nutria are relatively simple to raise as they can exist on a very primitive diet. In Greece, where the climate is pleasant and not nearly so hot as in many parts of North America, a good local market exists for furs and meat.

Two years ago, A. G. Simotas, research director of the fur industry and geneticist at the livestock research station in Janitsa, asked the Mennonite workers in Greece for assistance.

After Simotas and George V. Kinsel

of International Nutria Service, Monrovia, California, made a study of how nutria fit into the Greek picture, they concluded that the fur-bearing animals would be of great economical value. Kinsel then arranged the donation of fifty-three animals from the following breeders: Vernon Bogner, Burrton, Kan.; Walter Brietkrsutz, Leoti, Kan.; Richard Ekey, Hays, Kan.; R. H. Morgan and R. Mauldin, Watonga, Okla.; E. S. Pherigo, Ada, Okla.; Ray Wedel, Enid, Okla.; E. L. Bankhead, Fresno, Calif.; and Alex Desilets, Granby, Mass.

Plans call for Kinsel to go to Greece this fall to insure the success of the project. He is quick to point out that only quality nutria are profitable (a very good pelt, dressed, brings around $25 in the Midwest) and that such animals can only be developed through selective breeding. Poor methods at one time nearly finished the American nutria industry.

The Greek government is prepared to furnish 20,000 drachmas ($670) toward the project's establishment. This money will be used for the construction of pens, feed, and operating costs. Although Greece already has some nutria farms, new bloodlines are badly needed to improve the existing breeds.

The youth group of the Tabor Church, Newton, Kan., built crates for shipping the animals overseas. They also picked up the donated animals from Oklahoma and Kansas and delivered them to the Wichita airport on the day of the flight.

Heifer Project, Inc., handled shipping arrangements and the transatlantic air costs were paid by AID/Washington.

Initially, the animals will be kept at the MCC farm in Macedonia for research, supply, and demonstration purposes. Prospective raisers will be brought to the farm for short courses on nutria care.

In October, the MCC farm will be turned over to the Greek government. It will be used as a research station specializing in horticultural projects native to the Almopia Valley.

The farm is located on the outskirts of Aridea in northern Macedonia. During its thirteen-year ministry in Greece, the Mennonite Central Committee has specialized in agriculture work.

Conference Plans Machinery Overhaul

Constitutions need overhauling from time to time. This is true of the constitution of the General Conference Mennonite Church.

Ever since the present constitution was adopted in 1950, it has undergone constant study. Minor changes were made at various times.

The time has now come for major changes. During the next year an intensive self-study program will be undertaken by the General Conference. Directing the study will be Erwin C. Goering, North Newton, Kan., assistant to the president of Bethel College.

The work has been planned by the Constitution and Polity Committee. Following are excerpts from their report as it was presented to the Estes Park meeting in July as it was introduced by L. L. Ramseyer, its chairman.

L. L. Ramseyer: Many of you recall that fifteen years ago a new constitution was adopted at the Freeman, S. D., conference. Our committee has been given the responsibility of investigating needed changes and working them out. We will hear this morning from the secretary of the committee, Henry Fast. He will be followed without further introduction by Vernon Neufeld.

Fast: The constitution is not an end in itself. Neither does it exist for the purpose of preserving an instrument that presents a pretty picture, a pretty pattern for operation. The constitution is simply an instrument that is to provide means for doing orderly —in an orderly and effective manner the Lord's work. As such it must respond to changing situations, changing demands, and changing viewpoint. The 1950 constitution represented at that time a drastic revision of the constitution under which we had been operating for a good many years—it was overdue. But the revision at that time was intended to clarify and evaluate the work and functions of boards and committees, to prevent overlapping of activities, to establish lines of responsibility and authority, and in general, to streamline and simplify the constitutional organization. That constitution has served us for fifteen years, I think reasonably well. But the conference was wise at that time to continue some members of that committee in order to study its function, study how it was operating, to see whether revisions were necessary and to be sensitive to them and interpret them in light of changing need. In the last fifteen years certain changes have occurred—some bugs in the organization, and changing viewpoints, and the experience of boards indicated that the revisions that were made in the old constitution did not quite fit their way of operating, and so some changes were authorized.

Neufeld: I will attempt to define as clearly as possible what the constitution and polity committee will plan to do during the next three years, during the next triennium. Now the self-study, as it's been called, is simply to help us as congregations affiliated with the General Conference Mennonite Church to see how best we can facilitate our mission and our program currently being done largely through four boards.

Now the procedure to be followed is to engage during the next year in a series of interviews which will be conducted by Erwin Goering, the director of the study—interviews with individuals, groups, in an effort to learn from you and others how you envision, and how you would like to see the General Conference operate in the future. The objective here is to interview one percent of the General Conference membership. Now that means what? One percent of some 53,000 is quite an ambitious objective, but we think it can be done, and it is hoped that this can be accomplished during the next year, or roughly by next summer. The evaluation of the interviews will then follow and will be concluded roughly by November 1 of next year. This evaluation then will be converted into a rough draft of a constitution. The revised constitution then will be completed by the summer of 1967, that's two years from now, which will afford another year for discussion and presentation to congregations and district conferences, so that by our next General Conference, three years from now, the revised constitution will be ready.

Exchange of Working Visitors
43 Come -- 27 Go

Forty young people from eight countries arrived in New York, July 28, for a one-year stay in North America under the Mennonite Central Committee's exchange program. Two more trainees (as these working visitors are called) are expected from India soon. One came from Argentina several months ago. This brings to 532 the total number of trainees from overseas countries who have been sponsored by the Mennonite agency since 1950.

This year's group comes from the following countries: Germany, thirteen; the Netherands, ten; Switzerland, eight; France, five; Jordan, two; India, two; Austria, one; Brazil, one; and Argentina, one. Women outnumber men twenty-eight to fifteen.

Three of the trainees have been assigned to homes in Canada for the first half of their term; the others will stay in the United States.

Among the occupations represented in the group are psychiatric nurses, secretaries, teachers, bookkeepers, mechanics, an X-ray technician, a designer, farmers, and a banker. Many of the trainees have been placed in positions where they will be able to use their special skills.

But some of the trainees did not come to North America to develop their vocational skills. Jan Kooij, a Dutch trainee, for example, will be teaching German at a school in eastern Pennsylvania. However, he is spending most of August working at the clothing center in Ephrata, Pa. He was instrumental in opening a material aid center in the Netherlands recently. One of his main reasons for coming to North America, he explained, was to get a closer look at the way in which the North American Mennonites carry on their material aid work.

This year twenty-seven North American young people will also be going to Europe under the Mennonite exchange program. This group left New York on Aug. 19. Trainees first went to Europe in 1963, when there were sixteen. 1964 saw only seven go. Thus, a total of fifty young people will have participated in this phase of the program at the end of three years.

Trainees from Germany are: Heidelore Dehmelt, Berlin; Leonore Ewert, Berlin; Waltraud Griesenhofer, Kaiserslautern; Erika Guth, Langmeil; Annelie Hauter, Rockenhausen; Hilke Hobe, Lueneberg; Marianne Hotel, Neckarbisehofsheim-Helmhof; Bärbel Koslowski, Berlin; Inge Landes, Langenwies; Helmut Schulz, Konstanz; Reinhard Walther, Bergneustadt; Rainer Wedel, Mulheim (Ruhr) Saarn; and Uta Wiens, Ludwegshafen/RH.

From the Netherlands: Bootje Akke Boonstra, Franeker; Herman Buijtenhuijs, Amersfoort; Henderika de Jong, Wageningen; Jan Kooij, Zwaagwesteinde; Antje Lijsbeth Koopmans, Drachten; Rinske van Nooten, Amersfoort; Eleonore Rozie, Velp; Louise van Setten, Zeist; Marie Sieliakus, Zwijndrecht; and Pieter Dirk Visser, Rotterdam.

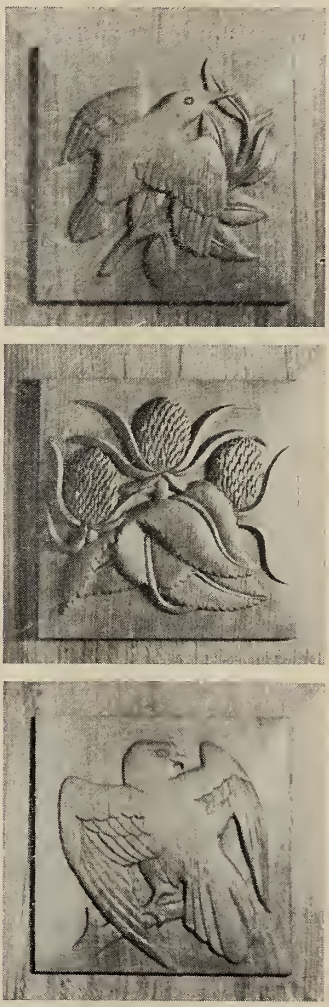
From Switzerland: Erika Burgener, Thun; Hans-Ulrich Gerber, Porrentruy; Huldi Kipfer, Malters b. Luzern; Ruth Lehmann, Basel; Elisabeth Ludwig, Yonne; Therese Nussbaumer, Gwatt b/Thun; Heinrich Trüb, Rumlang ZH; and Kathy Zurbuchen, Tavannes.

From France: Joel Geiser, St. Genis, Pouilly (Ain); Daniel Goll, Doubs; Danielle Sanchez Martin, Valdoie; Lise-Helene Widmer, Wissembourg-Weiler; and Josy-Rene Wurgler, Delle.

From other countries: Joy Christian, Madhipura, Bihar, India; Nawal Daoud, Beir-Ziet, Jordan; Badwe Khader, Jerusalem, Jordan; Roswitha Printschler, Linz, Austria; Monoel da Silva, Londrina, Brazil; Pramod Kumar Singh, Dhamtri, India.

North Americans going to Germany are: Mary Louise Brenneman, Kalona, Iowa; R. Wayne Enns, Winkler, Man.; Brenda Sue Good, Kouts, Ind.; Anita Louise Goosen, Fork River, Man.; Louise Hostetler, Orrville, Ohio; Mark Janzen, Newton, Kan.; Christopher Lee Keiser, Pioneer, Ohio; Lois G. Lefever, Lancaster, Pa.; Myrna Arlene Loewen, Altona, Man.; Mary Kathryn Miller, Goshen, Ind.; Virginia Miller, Uniontown, Ohio; Lorene June Schmucker, Louisville, Ohio; Martha Smith, Markham, Ont.; and Leta Joann Stanton, Fulton, Mich.

Going to the Netherlands are: Karen Albrect, Harrisonburg, Va.; Edwin Good, Carstairs, Alta.; Martha K. Gotwals, Souderton, Pa.; Arleta Hinz, Fresno, Calif.; Amos M. Hoover, Covington, Ohio; Janice Arlene Kauffman, Archbold, Ohio; Lynette Elizabeth Martin, Ibadan, Nigeria; Shirley Martin, St. Jacobs, Ont.; Lois Elizabeth Miller, Shipshewana, Ind.; David Murl Schrock, Harrisonville, Mo.; Emma Schroeder, North Platte, Neb.; Arnold Thiessen, Giroux, Man.; Wilodene Vogt, Colony, Okla.



HOPE FOR PEACE is the theme of these carvings donated to the United Nations by the United Kingdom.

STITCH AT NIGHT SAVES HAMLET

"Hey, don't you know it's after clinic hours?"

"Yea, but this is an emergency."

"Who is it?'

"He doesn't have a name, but I can tell you his number, I notched his ear."

Mary Willms, a Mennonite nurse at Tres Palmas, Bolivia, doesn't have any degrees in veterinary medicine, but she rose to the occasion when Paxman Daniel Gingerich brought her a baby pig to mend recently. The sow had stepped on him and laid his whole ham open, but he seemed all right otherwise. So Mary and Daniel fired up the kerosene lamp and they sewed the piglet back together again.

Mary Willms is from Coaldale, Alta., and Daniel Gingerich hails from Alpha, Minnesota.

WORDS AND DEEDS

Moscow's official map now lists a number of active places of worship including a mosque, synagogue, and the city's Roman Catholic church. Omitted is the Baptist meetinghouse and the Old Believers cathedral. The map is not a tourist guide, having been printed in Russia.

Forty-two Japanese young people spent the month of August visiting Mennonite families in the Reedley, Calif., area. The group, cosponsored by the Mennonite Central Committee, had only one Christian. He was Dr. Gan Sakakibara, president of Tokyo's English Center.

Henry Dirks is a missionary pastor in Africa for the Congo Inland Mission. Presently in Ontario for a brief furlough, he says, "The doors are still open for the distribution of literature in the Congo. We must do our utmost to reach the multitudes who are without Christ."

Mennonite Youth Farm, a Saskatchewan Mennonite institution for the crippled, invalid, and retarded, will send a delegation to visit Manitoba and midwest U. S. churches during October. The group of nine will be accompanied by Edwin Peters, the agency's administrator.

The Board of Missions has received inquiries about financial appeals from the St. Labre Indian School, Ashland, Mont. This is a Catholic institution not related to the Mennonite ministry to the Cheyennes at Lame Deer, Busby, Birney, and Ashland.

The Salvation Army backed by the British Council of Churches will open a "beat" nightclub for teen-agers in Soho, the London district famous for its vice and shady clipjoints. Better clubs, say the sponsors, is the positive answer in a community given to exploiting youth.

The Dutch Missionary Council has asked the East Asia Christian Conference to send two Asian missionaries to the Netherlands. The one-way traffic of missionaries, they say, has been going on long enough. The churches of the west need the wisdom and experience of Asian Christians.

In Algeria, the Mennonite Central Committee has distributed $800,000 worth of relief supplies through the Christian Committee for Service in Algeria during the last two years. The program has reached 300,000 Arabs who suffered from seven years of war. Emphasis in relief will now shift from mass distribution to institutional, family, and child assistance.

Quaker Oats, the Rockefeller Foundation, and the Mexican Department of Agriculture are assisting in a Mennonite experimentation program in Mexico. The work began in 1955 to develop better crops and teach moisture-conserving practices in semiarid regions. Present director of the program is Philip Dyck, Chilliwack, B. C.

Bethel College will build a two-story apartment house for married students at a cost of $173,000 to be ready for the school term beginning in September 1966. Providing accommodations for eighteen couples, the building will be paid for through rents over a forty-year period.

W. Harold Row, executive secretary of the Brethren Service Commission, is visiting South Vietnam (and possibly North Vietnam) on an exploratory mission on behalf of the American churches. The trip is being sponsored by the National Council of Churches and the Church of the Brethren. He will contact church and government leaders to discover what conciliatory measures can be undertaken by American churches.

Edgar W. Epp is superintendent of the provincial correctional institution at Prince Albert, Sask. In speaking to the Conference of Mennonites in Canada in July he said, "We seem to take a long time in learning the message of Christ on how to deal with those who offend! Some progress, however, is evident. . . . We have moved slowly but surely from *hurting* the offender, to *holding* him (in prison), to *helping* him.

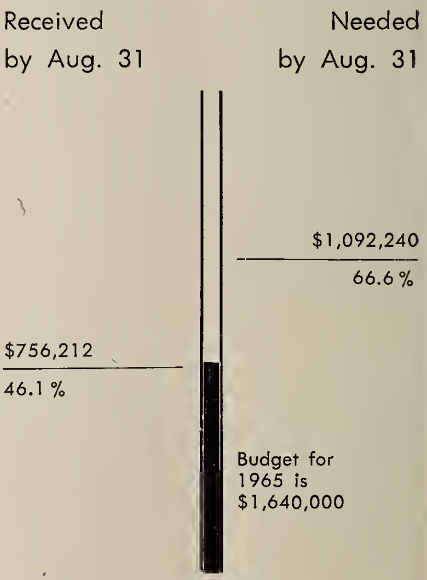
Lutheran congregations in France have been urged to look at themselves as "missionary communities," called by God to give a Christian witness to the whole nation.

A 1-W homecoming in Indianapolis in July attracted 375 persons. Two young men who began 1-W service in Indianapolis hospitals as orderlies in 1952 are now physicians—Ben Graber, Waterloo, Ind., and Alvin Graber, Aibonito, Puerto Rico.

Young people from Hillsboro, Kan., participated in a weekend workcamp in Oklahoma City in July. They contributed service to repairing the YWCA center which will be used for a pre-kindergarten training school.

AUGUST WAS GOOD—BUT SEPTEMBER MUST BE BETTER

Receipts supporting the program of the General Conference including the seminary during August exceeded last August's receipts by about $2000. For the year thus far, receipts have exceeded last year's receipts by about $25,000. This represents an increase of 3.38 percent. However, since the budget was increased more than that, we now have 46.1 percent of budget received whereas last year at this time 49 percent of the budgeted amount had been received.



With the close of August, two-thirds of the year has passed. Having received less than 50 percent of the budgeted amount will again necessitate very heavy receipts during the balance of the year if the budget is to be met. Ours is indeed a work of faith. *Wm. L. Friesen, Conference Treasurer*

CHURCH RECORD

CALENDAR

Conferences

Oct. 15-18—Western District Conference, Enid, Okla.

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Eastern

Oct. 3-17—Smith Corner Church, East Freedom, Pa., Special Services, Vernon D. Duerksen, speaker.

Western

Sept. 26—First Church, Pretty Prairie, Kan., Harvest Mission Festival, Andrew Shelly and Mrs. Orlo Kaufman, speakers.

BAPTISMS

Hoffnungsau Church, Inman, Kan., on Sept. 12: Gary Ediger, Ray Ediger, Paul Ratzlaff, Gary Schmidt, Ed Thiessen.

Salem Church, Freeman, S. D., on Aug. 29: Arlys Preheim.

DEATHS

Martin Klaassen, Eigenheim Church, Rosthern, Sask., was born Apr. 18, 1897, and died Aug. 14. He is survived by his wife, three sons, and two daughters.

Alfred H. Lowenberg, Zion Church, Donnellson, Iowa, was born June 22, 1885, and died Aug. 27.

Alice Springer (Mrs. Ben), Calvary Church, Washington, Ill., was born in England, Apr. 10, 1886, and died Aug. 30. She is survived by one son and one daughter.

Mary Stucky (Mrs. Jacob B.), First Church, Moundridge, Kan., was born Jan. 6, 1884, and died Aug. 28. She is survived by ten children.

Gertrude Voran, Bethany Church, Kingman, Kan., was born Jan. 7, 1904, and died Sept. 2. She had served as organist for the church. She is survived by her husband and one son.

Edward D. Voth, Faith Church, Newton, Kan., was born Oct. 12, 1890, and died Aug. 19. He is survived by his wife, two sons, two daughters, one sister, and nine grandchildren.

MARRIAGES

Wesley Arthur Adrian and *Mildred Kathryn Friesen,* both of Eigenheim (Sask.) Church, on Aug. 27.

Dean Ediger, Bethel Church, Inman, Kan., and *Kathy Becker,* Emanuel Lutheran Church, Hutchinson, Kan., on Sept. 3.

Kenneth Graber, Salem Church, Freeman, S. D., and *Ruth Buhler,* Salem-Zion Church, Freeman, S. D., on Aug. 14.

Norman Gross and *Leanne Kaufman,* Salem Church, Freeman, S. D., on Aug. 22.

John H. Hart, North Olmsted, Ohio, and *Mary Gertrude Gross,* Calvary Church, Washington, Ill., on Aug. 28.

Dick van Holland, Canton, S. D., and *Ruth Miller,* Salem-Zion Church, Freeman, S. D., on Aug. 20.

John Keller, Halstead, Kan., and *Pamela Schroeder,* Faith Church, Newton, Kan., on Aug. 22.

Menno Kroeker, Bethel Church, Inman, Kan., and *Joyce Funk,* Inola, Okla., on Sept. 3.

Walter Quiring, Saskatoon, former editor of *Der Bote* and *Helen Bartel,* Saskatoon, on Aug. 14.

James Wiebe and *Karen Waltner,* Salem Church, Freeman, S. D., on Aug. 28.

NEW ADDRESSES

Reuben Goering, 4223 W. Monterey Way, Phoenix, Ariz. 85019 [46]
Judith Hartman, 7 Happy Landing Lane, Biloxi, Miss. 39532 [257]
Elsie Heppner, Route 1, Swan River, Man. [137]
Ramon H. Jantz, 220 W. Dakota Ave., Fresno, Calif. 93705 [247]
Jacob B. Krause, 6005 SE 3 St., Midwest City, Okla. 73110 [28]
Howard E. Krehbiel, 1214B Brackenridge Apts., Lake Austin Blvd., Austin, Tex. 78703 [287]
Mrs. Elmer Moser, 6238 SW 27 St., Portland, Ore. 97204 [45]
A. J. Neuenschwander, Route 1, Berne, Ind. 46711
Frank Pankratz, Fort St. James, B. C.
Ronald Pauls, 1848 17 Ave., Greeley, Colo. 80631 [116]
Donald Peifer, Allentown Rd., Lansdale, Pa. 19446 [48]
Helen A. Penner, Colegio Americano, Cachipay, Cund., Colombia [10]
Edwin Reschly, 95 Hett Ave., Staten Island, N. Y. 10306 [109]
Rudolf Thiessen, 783 Home St., Winnipeg, Man. [125]
Otto B. Toews, 132 Kingston Row, Winnipeg 8
Curtis Voth, 1163 Crown Point Road SE, Roanoke, Va. 24014 [30]
Garmen Wedel, Hanston, Kan.

WORKERS

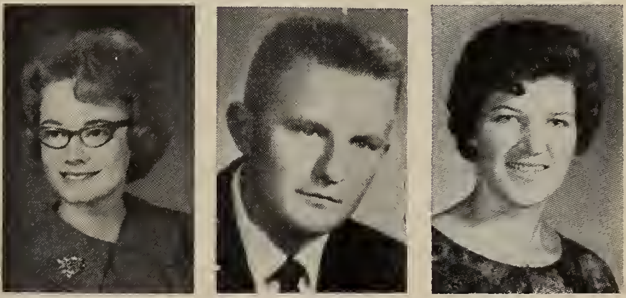
Rosa Lee Buller, St. Paul, Minn., began a two-year voluntary service assignment on Sept. 1. She will assist in the new pre-kindergarten training program at Oklahoma City. She is a member of the Faith Church, Minneapolis, and is the daughter of the Peter H. Heppners, Warroad, Minn.

Lela Mae Goering began employment at the General Conference central office as secretary for the Faith and Life Press on Aug. 30. She is the daughter of the Art Goerings, of rural Newton and a member of the Faith Church.

Menno Kroeker, Bethel Church, Inman, Kan., has begun two years of voluntary service in Downey, Calif.

The Nick Martens, Hoffnungsau Church, Inman, Kan., spent two weeks of voluntary service at Grace Church, Chicago, doing maintenance work and teaching Bible school.

Arnie J. Neufeld, son of the Jacob B. Neufelds, Inman, Kan., began a two-year voluntary service assignment



Buller, Neufeld, Schroeder (Workers).

on Sept. 6 as orderly in a nursing home at Mennonite Youth Farm, Rosthern, Sask. He is a member of the Bethel Church, Inman. The farm has four residences serving the special needs of handicapped, retarded, and invalid persons of all ages. These welfare services are located on a former agricultural experimental farm.

P. K. Regier, interim pastor at Ransom, Kan., is presently serving a two-month voluntary service assignment in New York as attendant at the Mennonite exhibit in the World's Fair.

Mary Anne Schroeder, daughter of the Gerhard G. Schroeders, Gretna, Man., began a one-year voluntary service assignment on Sept. 1 at Oklahoma City. She is a graduate of Mennonite Collegiate Institute and attended Manitoba Teachers College. She has taught school in Blumenfeld and Gretna and is a member of the Blumenort Church, Gretna.

Richard Wiens, Bethel Church, Inman, Kan., began 1-W service in the Medical Center in Kansas City, Kan., in Sept.

DISCUSSION

OBERHOLTZER, WE'RE SORRY

The following essay was published in the August 3 Gospel Herald, *publication of the Mennonite Church. It was written by Arnold W. Cressman, formerly of Ontario, and now field secretary of the Mennonite Commission for Christian Education, Scottdale, Pa.*

The "Great Awakening" of the Mennonite Church did not come soon enough to be of benefit to some who wanted it most. At least we of the (Old) Mennonite Church were still too sleepy in 1847 to listen carefully to what God was trying to tell us about missions, Christian education, and publication through an energetic young preacher, J. H. Oberholtzer.

It is ironic that we pride ourselves in a "Great Awakening" without giving proper credit to Oberholtzer, who was trying as hard as anyone and sooner than most to wake us up. Instead, we told him to blow his bugle somewhere else. So he did. And the General Conference Mennonite Church was started.

Now that everybody is "awake," it might be good to discover what started all the fuss in the first place. Surely after 118 years the dust of whatever blew up back there will have settled enough so that we can see what it was.

The Eastern District of the General Conference Mennonite Church has adopted a resolution that the possibility of union with the (Old) Mennonite Church be explored by a joint committee, with the hope of bringing a proposal to their next triennium session in 1968. The resolution points out that theologically we agree and that we already work together in relief, publications, missions, seminary, colleges, student services, and joint ministers' metings. It indicates that we need each other in order to strengthen our Mennonite witness.

Our brethren are right. They have asked that the quarrel be forgotten, that we explore together the possibility of union. They are to be commended for acting redemptively. We would be most unchristian and unkind to refuse to explore. That would be too much like our refusal to listen to Oberholtzer's terms for agreement which he presented in 1860. Those terms we rejected.

It is not now the time to lay blame or to redraw the lines upon which division occurred. It is time rather to confess our sin. The old wounds have in fact been healed. To continue separately without reason could be compared with the endless hillbilly feuds between the Cunninghams and the Crocketts long after both have forgotten what in the world started them fighting in the first place. To Christ, who prayed that "they may be one," our refusal to explore would surely look about the same.

If Oberholtzer was ahead of his time in advocating Sunday schools, leadership training missions, conference constitutions, and minute keeping, let us admit it. And let us note that all of these things we now endorse. Perhaps it was not the church's fault that somebody was ahead of it. But it is the church's fault when it catches up with its dead prophets and still ignores them.

We are asked to explore. Let us at least do that. As a representative of the church's educational interests, which were at the heart of the original dispute, I'm for taking a look.

ESCHATOLOGICAL DIMENSION

Robert Friedmann, 2109 Glenwood Dr., Kalamazoo, Mich., contributed the following statement.

Christianity without eschatology is like lemonade — it makes no one drunk. It hardly ever leads to dynamic decisions. That is what ails most churches today, including the Mennonite church, and prevents a dynamic attitude.

Certainly, one favors relief work and charity as a result of Christian ethics, but one is never confronted with existential, that is, final decisions. One likes to think of life as "business as usual." No historical vision is involved in the life of Christians nowadays, and no call to work on God's kingdom in the concrete sense of that word. In fact, the erstwhile dualism of such a kingdom versus the kingdom of the Prince of the World has been almost completely lost today. Hence the weakness of our peace testimony; hence the full accommodation to the ways of the world; hence the "innocence" at Estes Park [Aug. 3, editorial]—as Maynard Shelly so pungently commented on.

What is eschatological dimension? The Anabaptist forefathers, 1525 and thereafter, knew it existentially. Their goal was discipleship by nonconformity and suffering, and by "fighting the good fight," as Paul called it (2 Tim. 4:7), against sin wherever we encounter it. What they really intended was the establishment of nuclei of His kingdom, imperfect though they might be.

Eschatology means facing the great cataclysmic turn in history — nobody knows its hour but the Father. Yet the disciple has to be on the alert and ready, and must not get sleepy or take it easy. Today, tomorrow, at any time may come that turn (and I am afraid we are already in the midst of it), and the Christian has to know where his allegiance belongs.

The twenty-fourth chapter of Matthew, the twenty-first of Luke (verses 5-36), the thirteenth chapter of Mark —they are integral parts of the Gospels and belong to its essence.

But which minister today would preach about it (unless he is a queer fellow, considered a hidden Adventist or Jehovah's Witness)? But as I understand the message, there is nothing queer in it; we just have lost that eschatological awareness of the Anabaptist forefathers who knew so well what the call of Christ meant "to take up the cross and follow him." Basically it meant protest to the ways of the world, to war and war-preparations, to hatred anywhere, also to a "hedonistic" philosophy of life, and all the rest of a secularized society.

Many people nowadays think the devil is all on the other side—the communist side—while we are good people and friends of everybody. It is regrettable blindness.

Mr. Screwtape—a clever personification of the powers of darkness, invented by C. S. Lewis—taught us differently, showing that the dark powers are everywhere, particularly where one feels so self-righteous in one's churchmanship. But Jesus had warned His disciples. One must not rely on claiming that "We have Abraham as our father."

We have no claim to the kingdom unless we know the point where the fight has to be fought. It has to be fought not with guns or bombs (how could that be?) but with our loud protest to all worldly powers, and with our protest to complacency within the church. Our churches—all of them—have become soft, preaching an easy theology of salvation from sin "by faith alone," otherwise being satisfied with middle-class respectability. No one wants to lose that—it would be utter foolishness (and I confess that it applies also to me). Yet, the fight of the founders of the Mennonite church (by this I mean the Anabaptists) was most real and concrete. I would call it "existential." It became a model of all such behavior in an eschatological situation, then, now, and at all times.

We have lost much of that élan, or shall we better say, faith, of these forefathers, and have replaced it by elaborate organizations of all kinds. Certainly, Mennonites have more conscientious objectors than other so-called historic peace churches, and that is heartening. Nevertheless, a lethargic attitude seems to prevail most obviously. There is no disturbance or grave concern, no witnessing for the kingdom, as we have lost the proper vision of such a kingdom.

And likewise we have lost the right understanding of the meaning of "darkness." In most cases the cry "communism" suffices to make people run to their guns—not really knowing what they do. (That is the way of all Christian "crusaders" of one form or another.) But in the moment as one says (as quite a few letter writers to the editor expressed it), "What else can we do but fight communism with guns?" we fall into a trap of Mr. Screwtape and lose sight of our true function in the present eschatological situation.

Christ is Coming Soon!
ARE YOU READY?
CHEW MAIL POUCH Tobacco

Eschatology: Only for the queer fellow?

All preaching on Sunday morning is in vain if it is not carried by a challenge and warning, and a passion for genuine decisions. These are end times, times of decision, and the Christian disciple should know what actually matters and what is his task. Not more science (interesting as it is), and not more gadgetry (attractive as it appears), but to stand against the powers of darkness wherever they rise, right here and now in our America. If the house is on fire, one cannot remain undisturbed but rather one has to stand up and be counted. To be sure, such a stand has its inherent dangers. But that can hardly be an argument. Just as our colored brothers are not afraid (in most cases) to challenge the powers that be, whatever price may be involved, such also should be the attitude of Christians, beyond and above their fine churchmanship. But one has to be able to clearly distinguish the light from darkness and not confuse partisanship with light.

All eschatology implies this dualism of light and darkness—an idea not too popular these days. In fact it looks to most people a bit silly. That is the result of that naturalism which we inherited from the Renaissance. Why, one might easily say, is this world showing God's obvious handiwork not good? Are things not going ever better and better? The answer is plain: have we forgotten altogether that the way of Christ inescapably led to Calvary, and have we never grasped the reason for it? No cheap theology will calm us down and excuse us from not participating in this mighty drama. John expressed it so well when he wrote in his First Epistle (3:8), "the Son of God appeared for the very purpose of undoing the work of the devil." That should settle the question.

But, alas, the devil's work is still with us and we should have learned from the Master how to "undo this work." Namely by standing up, being counted, and fighting the good fight. It might imply suffering and privations by the powers of the world—what Martin Luther King in his splendid book *Strength to Love* calls "reredeeming suffering." But one has to realize that nothing great and substantial can be achieved without a price, and least of all, a victory of light over darkness.

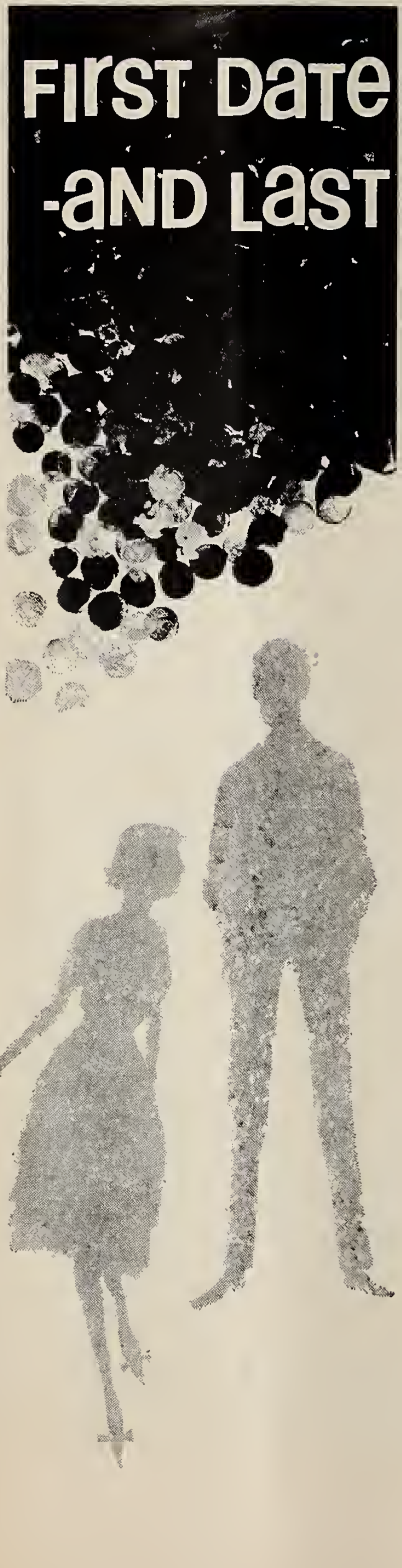
In these dangerous times of ours, there exist different kinds of heroism: there are heroes of the world and heroes of the Spirit. Let ours be a spiritual heroism. That will be possible, however, only if we are certain, absolutely certain, that there is a spiritual reality as concrete and real as that of guns and bombs, in fact, more so. In brief, the eschatological dimension enters our mind only as a quality of an existential faith. To gain it let us not despair and likewise not be complacent but let us pray, *"Veni Creator Spiritus"* [Come, Creator Spirit].

SEP 20 REC'D

YOUTH

Robert D. Hostetter

First Date -and Last



I FELT LIKE a groundhog pulled from hibernation that Sunday morning. Why wouldn't they let me sleep? Sundays ground past so slowly anyway, I caught the aroma of Mom's burning bacon, and buried my head under my pillow. The musty smell of the feathers repulsed me. For the third time, Dad came to my door and demanded that I get up. I clenched my fists under the covers. Dad finally left, and I rolled out of bed.

My second-floor bedroom in our gray, suburban house was perfumed with the scent of climbing red roses, but even that bothered me this morning. I couldn't find the pair of socks I wanted, so I stretched on an unmatching pair.

I pounded down the steps to the kitchen. My parents offered a cheery good morning. They couldn't understand the growl I shot back at them. Half of my food remained on my plate when I left the kitchen to get ready for church. I dressed in ten minutes, and spent an equal amount of time combing my hair and making a final inspection in front of the large mirror hanging over my dresser.

After looking at my own tanned face once more, I went to the garage, and pulled the car to the front of the house to wait for the rest of the family.

In the short while I had to myself in the car, something began to bug me. It slipped in through the back door of my mind and decided to stay. It showed me what I had been receiving during the past several months of reading my Bible, going to youth meetings, and church services.

In other words, it didn't show me much.

As I stared out the window, my hand groped for the radio. My right foot responded to the rhythm of the jazz that came on, and the fingers of my right hand thumped on the wheel. While the throbbing of the bass drums held my attention, I thought it queer that I was the only one in the house who listened to the stuff. The front door of the house banged shut. I snapped at the dial.

I slid into a carved, walnut bench at the back of the church, pulled a Sunday school book from the songbook rack, and sat through Sunday school. Good art work on the cover.

The minister announced he would speak on making our Christian lives practical. "Great!" I thought. "Why talk about something that's hardly possible?" A nearby mockingbird gave the minister melodious competition. Soon the feathered pied piper had swung my thoughts to fairyland, and I was thinking about the date I would be having that evening with Carol—our first.

At home again after the service, my thirteen-year-old sister, Sue, who was recovering from a bad sore throat, snagged me when I went through the living room. She inquired about the sermon. For a moment I twisted the loose button on my suit. In a sweeping glance, my eyes fell on the word "truth" in the title of the book lying beside her. My lips jerked into a you-know-how-it-is smile, and I said I couldn't remember. "But," I added with superficial enthusiasm, "it was real good!"

As dusk bore down on the brightness of my anticipation that evening, I patted my four-month-old license and wheeled out the driveway. My heart heaved heavily within my rib cage. What would I talk to Carol about?

The gas pedal sank smoothly as I sped away from stop signs. It felt good to wind the machine out once in a while.

Halfway to Carol's house, I passed Squire's Bowling Lanes, and recalled some of the great times I had had there. How terrific it would be to take Carol there, I thought.

I arrived at the front of the recently-painted split-level five minutes early, and spent most of the time finding some classical music on the radio; I figured that's what she would like.

Wow! I didn't have any trouble keeping the small talk going on the way to church. Carol's personality was so warm and outgoing that it simply bubbled over into refreshing conversation. Her deep blue eyes sparkled from behind thick dark lashes, and when she looked my way, man, I wondered where I had been all my life!

Our conversation drifted into plans for our youth outing. "I can't wait till it gets here," I hinted. Though Carol's face is not extraordinarily beautiful, her lips responded with one of the sweetest smiles I've ever seen. "I sorta hope Jack can't make it," I continued. "He's rather clumsy, and he's bound to mess things up."

Carol flashed one of her warm expressions, and her voice was sincere when she said, "You know, I was thinking the same thing. But," she added deliberately, "Jack is the one we need to make feel a part of us."

"Yeah," I conceded, "maybe so."

By now we had arrived at the church for the youth rally, and as I turned off the radio, Carol unknowingly planted another seed. "I surely do appreciate your choice of music," she remarked.

"Oh," I mumbled. "Thanks."

Walking up the front steps to the church, Carol turned to me, and whispered, "Let's ask Jack's younger brother to come, too."

As we sat and listened to the speakers, I decided that there was something missing in my life somewhere, but I wasn't sure what, and not sure I even wanted to know.

After our last game of Sorry, I finally asked Carol about her plans for the following Saturday evening. Her expressiveness and her understanding of others made her uppermost in my mind.

It wasn't until we had said good-by, and Carol had closed the door, that I fully grasped what she had told me: we had had a beautiful day, a stirring rally, and a swell date —our last!

The Maintenance Factory

John H. Bauman

THE CHURCH BOARD of the Last Church of Upper Middleton toured the McClean Manufacturing Company. We were impressed with the immaculate appearance of the plant —the rows of shining machines and the spotless floor. It soon became evident that this was possible only because all employees were engaged in cleaning, polishing, repairing or lubricating.

Following the tour we met in the new employees' cafeteria to talk with Mr. McClean, the company president. He outlined their expansion plans—a new air-conditioned wing to house precision machines, a computer to simplify maintenance scheduling, and conversion of the shipping room to grease and oil storage. Most interesting was Mr. McClean's discussion of company policy and their motto, "Maintenance First." By spending 90 percent of their budget on maintenance McClean Manufacturing had reduced depreciation to the lowest in the industry.

Since we had seen nothing on the production lines, one of our group inquired about the company's principal products. "We've been so busy taking care of the machinery that we've not had time to produce anything in years!" answered Mr. McClean proudly.

We'd have liked to explore further the consequences of this policy, but had to leave to attend a special board meeting called by our pastor to decide whether our Last Church ushers should wear real or artificial flowers on Rally day.

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*Supplemental reading for Sunday school lesson of Sept. 26.

COVER

Vietcong guerillas in a prisoner's compound at Cai Cai, South Vietnam.

CONTRIBUTORS

Vincent Harding, a member of the Board of Christian Service, is teaching history at Spelman College, Atlanta.

Mrs. Annabelle Bergfeld lives at 563 Francis Road, Bricktown, N. J.

Robert D. Hostetter lives at 5216 Cochran Road, Beltsville, Md.

John H. Bauman, 3345 West 25 St., Cleveland, Ohio, is a physician.

CREDITS

Cover, Horst Faas from Wide World Photos; 583, Eddie Adams from Wide World Photos; 593, Bill Smith, New Enterprise, Pa.; 594, John Hiebert.

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722 Main, Box 347, Newton, Kan. 67114.

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 347, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 991 Fleet Ave., Winnipeg; Robert D. Suderman, North Newton, Kan.

Albert Schweitzer left for French Equatorial Africa (now Gabon) on Good Friday in 1913. He came to the mission station of the Paris Missionary Society at Lambarene. The society was wary of his unorthodox religious views, so they forbade the already famous theologian to preach. But they welcomed his medical skills and the hospital colony he built, largely with his own hands.

On September 4, he died at the age of ninety. He left his mark on our century because he was not shaped by our age. As a philosopher and musician he was deeply immersed in the eighteenth century—in the thought and work of Kant, Goethe, and Bach. He lived in the twentieth century, but he completely rejected its notions of success.

His life was formed by Jesus Christ. His call to a religious vocation came when as a university student he read the words of Jesus: "Heal the sick, raise the dead, cleanse the lepers, cast out demons. You received without pay, give without pay" (Matt. 10:8). "Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls" (Matt. 11:29).

He became a teacher of theology at Strasbourg. While there he wrote books that would have assured him a place in history had he done nothing else. But he heard the Master's voice again. Meditating on the parable of Lazarus and the rich man, he saw that the rich man represented opulent Europe, and Lazarus with his open sores, the sick and helpless of Africa.

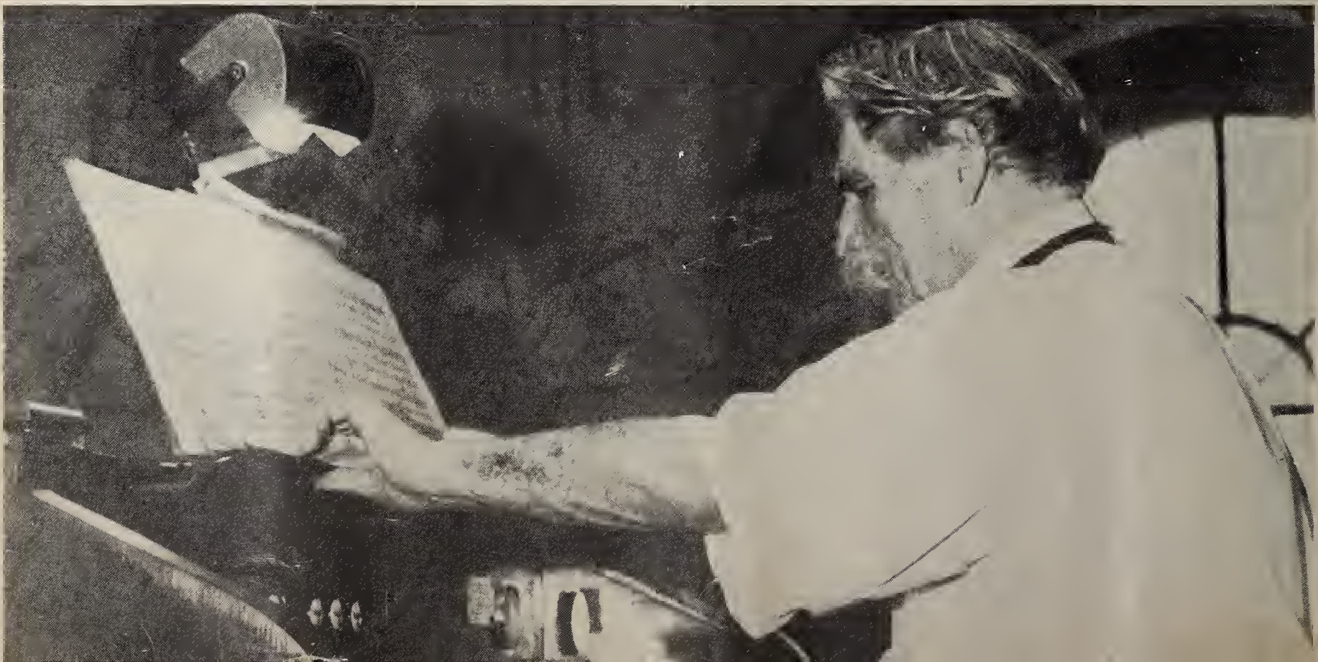
So he became a medical student. He said, "I wanted to be a doctor that I might be able to work without having to talk. For years I had been giving myself out in words. This new form of activity I could not represent to myself as talking about the religion of love, but only actual putting it into practice."

Central in his philosophy was the principle of *Ehrfurcht vor dem Leben* (Reverence for Life). He defined it thus: "A man is ethical only when life, as such, is sacred to him, that of plants and animals as that of his fellowmen, and when he devotes himself helpfully to all life that is in need of help."

He also wrote: "It is good to maintain and further life; it is bad to damage and destroy life. And this ethic, profound, universal, has the significance of a religion. It is a religion."

This principle, he said, "does not allow the scholar to live for science alone, even if he is very useful to the community in so doing. . . . It does not permit the artist to exist only for his art, even if it gives the inspiration to many by its means. It refuses to let the businessman imagine that he fulfills all legitimate demands in the course of his business activity. It demands from all that they should sacrifice a portion of their lives for others."

And Schweitzer will be remembered because he did just that. He did it imperfectly at times. His attitudes toward both sanitation and the desires of Africans for independence seemed out of step with the twentieth century. But had he been in step he would never have gone to Africa. His life, more than his works, will continue to speak.



OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

80:35 SEPTEMBER 28, 1965

MENNONITE BIBLICAL SEMINARIES
ELKHART
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ASSO

George W. Carpenter

BOLD GIANT

When Mott felt strongly on a point (as he often did) things began to happen

THIS YEAR MARKS the one-hundredth anniversary of the birth of John R. Mott. No single person in this century has exerted an influence so wide and deep upon the whole life of the church, especially in its missionary dimension.

He was the chairman and the moving spirit of the Edinburgh Missionary Conference in 1910. He gave form and substance to the movement for cooperation in mission which stemmed from that conference, and which was the forerunner of the ecumenical movement as we know it today. During the same years he also gave creative leadership to the International YMCA and to the Student Christian Movement.

Above all else, he was an evangelist among students. Countless young men and women in Asia and Latin America, as well as in Europe and North America, heard from his lips the challenge to Christian life service. Many Christians responded to his vision of the church as the one People of God united in proclaiming the Lordship of Christ to all mankind.

How could one man do so much? What manner of man was he? Physically he was impressive—tall, massive, strong, with heavy brows and great dignity of bearing.

An African describing his first meeting with Mott said: "As soon as he came into the room, before he said a word, we saw that he was a great man."

"Mentally and spiritually he was a giant, one of those rare men in whom perfectly balanced natural gifts are fused into greatness by a burning commitment to Christ. He would have made a great general—he led instinctively.

He had the mind of a great engineer, combining hardheaded realism in measuring facts and reckoning forces, a creative imagination quick to grasp new possibilities, and a relentless determination in translating his vision into practical reality. Engineering terms transposed to the realm of Christian vocation and mission aptly describe his work. For John R. Mott turned the dynamic forces of the whole Christian movement into new channels.

Of course he did not do these things alone. Many others were always involved. But it was Mott more than anyone else who welded those many into one body, united in purpose and mighty in effect. How did he do it?

Responsible Decision-making

First, he understood the importance of responsible decision-making. As a young man he was influenced by John Foster's book, *Decision of Character.* Later editions carried a preface from his pen. "Decision," he said, "is important to all high achievement."

He saw evangelism not in terms of a vague, undefined "change of heart," but as a definite commitment of one's whole life to finding and doing God's will. Discipleship entails vocation.

John Mott himself was one of the hundred young men who made a life commitment to the cause of Christian missions at the Mount Hermon Conference convened by Dwight L. Moody in 1886. Out of that meeting came the Student Volunteer Movement for Foreign Missions, with its watchword: "The evangelization of the world in this generation" and its declaration of commitment: "It is my purpose, if God permits, to become a foreign missionary."

This definiteness of aim and personal commitment were primary in Mott's own experience and in his challenge to others. He often remarked, "It is less important to do the work than to multiply the doers."

But he understood well that Christians must act together as well as individually to do the work to which God calls them. If God was calling thousands of young people to offer themselves for missionary service, then He must also be calling the churches to make that service possible through bolder planning and more vigorous action.

Above all, the scattered efforts of many small-scale enterprises needed to be correlated within a broad common strategy. Only so could waste of resources be avoided and the proclamation of the gospel be pressed forward with maximum effect. Hence it was necessary to persuade the leaders of the churches and missionary societies to face their world task *together.*

In 1900 a great missionary conference had been held at Carnegie Hall in New York. More than 4000 people attended. But it was chiefly promotional in character and did little to foster common planning or united action.

Mott saw the need for a gathering more conducive to decision-making. In 1906 he wrote: "To my mind the missionary enterprise at the present time would be much more helped by a thorough unhurried conference of the leaders of the boards of North America and Europe than by a great popular convention. I feel strongly on this point."

When Mott felt strongly on a point (as he often did) things began to happen. By 1908 groups as widely scattered as India, Germany, Great Britain, and the United States had agreed that the next world missionary conference should consist of appointed delegates able to speak responsibly and to influence the thinking of the bodies they represented.

Know the Facts

Second, Mott insisted on knowing the facts. Reliable information comes first in responsible decision-making. Preparations for the 1910 conference included two years of intensive work, gathering information, and drafting study documents.

Much of the time at Edinburgh was spent in presenting and reviewing this material. Mott, as chairman, limited speeches from the floor to six minutes so that every viewpoint could be heard. Thus the thinking of the delegates was based in vivid and comprehensive awareness of the world situation confronting them. Edinburgh became the prototype of the study conferences for achieving consensus on important issues.

Mott's insistence on adequate knowledge for decision-making found expression again in 1913, when the follow-up committee met at the Hague. The committee made the following statement: "The Continuation Committee is of the opinion that in this situation its function is to serve the [mission] boards by placing at their disposal all information accumulated by its Special Committees, by inviting the boards to come together as occasion arises in order that they may consider in common particular questions affecting more than one board, and by helping them through its special international connections to study missionary problems in the light of all the facts."

The first result of this action was the estabilshment in 1914 of the Missionary Research Library in New York. Over the longer term this consultative process has become axiomatic for churches and missions in ever-increasing segments of their life. Facilities for intercommunication are much more highly developed now than they were in Mott's day, but the sharing of information is still inadequate at many points.

Move in the Context of Grace

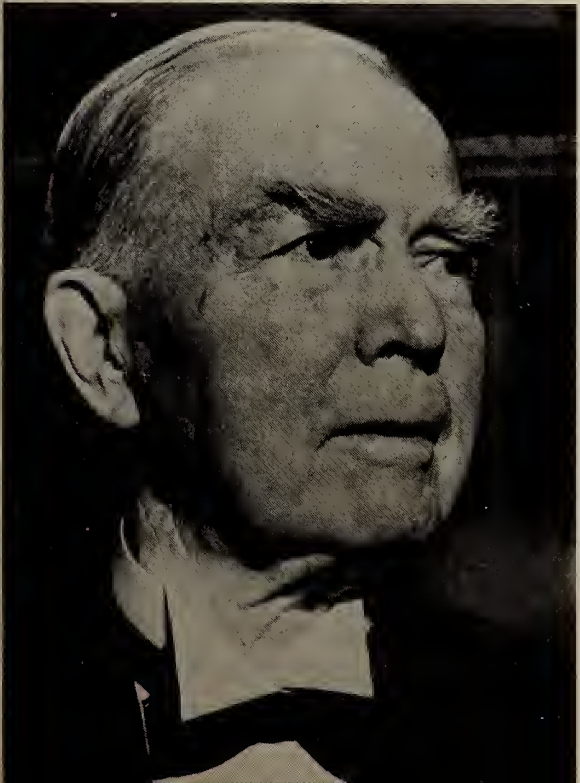
Third, Mott believed Christian decisions must be made in the context of God's action in history. Every hour was in his eyes a decisive hour. Every gathering of God's servants had its particular timeliness in relation to God's ongoing purpose. If decisions that should be made at a particular moment were not made, the result could be not merely a setback, it might amount to a betrayal of duty toward God and man. Christians should think not in merely human and prudential terms, but in terms of the stupendous riches of God's grace and the resources in the hands of God's people waiting to be used.

Fourth, he believed that decisions should lead directly to action. He was burdened with a sense of urgency. He believed that responsible planning is planning with the intention of fulfillment. In conducting meetings Mott always insisted on practical proposals that could be carried into effect promptly and with conviction.

All this is admirably expressed in his closing address at the Edinburgh Conference.

"The end of the conference is the beginning of the conquest. The end of the planning is the beginning of the doing. . . . It is not God's will that the influences set forth by Him shall cease this night. Rather shall they course through us out to the very ends of the earth. In a few hours we

Born May 25, 1865, John R. Mott was the recipient of the Nobel Peace Prize in 1946. He is widely remembered for his stimulating influence on lay activities, the global mission effort, the Student Christian Movement, and cooperative Christianity.



Confession

I'm stumped when I ponder the clods who are firm in
Their faith in a Power up yonder—
But I'm stumped a lot more when I try to determine
Where I got the power to ponder.

Julian Brown

---

shall be scattering ourselves among the nations and the races of mankind, and God sends us forth to large things. He is a great God. He is summoning us to vaster, greater plans than we had in mind when we came here, plans adequate in scope, in thoroughness, in strategy, and in the spirit that shall carry them out. He is summoning us to larger comprehension . . . larger community . . . larger sacrifice. Our best days are ahead of us . . . because we go forth . . . with larger knowledge . . . larger acquaintanceship . . . larger experience . . . and a deeper insight into the character and purposes, the desires and the resources of our God.

"But . . . infinite harm will have been done to have gathered here and have had facts and arguments burning in our brains with convincing force, to have had our hearts stirred with deep emotion, unless we give adequate practical expression to all these emotions and convictions. . . . If these things do not move every one of us . . . to enter with Christ into larger things . . . what can the living God do that will move us?"

Move Together

Finally, Mott pioneered in creating structures for responsible Christian action together. He perceived that energy can only be harnessed and channeled by suitable devices. The "superhuman factor—the irresistible might of God" has to operate through human channels both personal and corporate.

So from 1908 onward he insisted that the Edinburgh Conference must give rise to a continuing structure "for further and permanent cooperation in the missionary enterprise." Initially this was the Continuation Committee. In 1921 it took permanent form in the International Missionary Council. Meanwhile Mott himself undertook a long series of conferences in Asia which resulted in the establishment of Christian councils in India, Japan, China, and Korea, and eventually in many other countries. A conference at Panama in 1916 resulted in the formation of the Committee on Cooperation in Latin America.

It was not until 1934 that Mott visited Africa in person, but in the meantime Christian councils had been formed in Congo and South Africa, and beginnings made elsewhere under the impulsion of Edinburgh. Great Britain and North America had conferences of missionary societies even before Edinburgh. Similar bodies were soon formed on the continent of Europe, so the International Missionary Council had from the beginning a widely representative character.

Mott was less involved personally in the other two streams of ecumenical concern to which the Edinburgh Conference gave impulsion—the Faith and Order movement and the Christian Life and Work movement. But he took an active interest in them and he lived long enough to see them coalesce in the World Council of Churches. The final merger of the International Missionary Council was not completed in his lifetime.

All Christians everywhere are the spiritual heirs of this great man. For whatever our church, it has received vitality and stands today in a richer, more challenging relationship with other churches because of his vision and influence.

The active worldwide fellowship of Christians working together in unity for mission which we now call the ecumenical movement is too great to be contained in any single set of visible structures. It inhabits, but it also transcends, the organs we have —the World Council of Churches, the regional, national, and local councils of churches, the world confessional bodies, and the growing linkages between Orthodox, Protestant, and Roman Catholic churches.

John R. Mott would have rejoiced that God has provided these more adequate means for Christian action together. But he would have challenged us to think and act still more boldly and creatively. Most of the structures and patterns through which the churches now work were formed long ago in societies vastly different from those of today and tomorrow.

Each of the Christian traditions has become historically embedded in particular patterns. None of these is absolute or final. Because their lifespan is several times that of a man, they give us the impression of permanence. Actually they are always in flux. They are subject to the laws of growth and decay, and by God's miraculous grace they are likewise subject to rebirth and renewal. Within a single lifetime new ecumenical structures have been grafted into the visible form of the church. They are now part of its functional wholeness.

But this is not the end of growth and change. Shall we not look forward and go forward together with the same realism, the same imaginative boldness, the same reliance on God, and the same vigor of decision and action which marked the work and witness of John R. Mott?

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

Her Big Dear Dream

Nell Friesen

Amanda Elwell was not a person who believed in signs and portents. She had never consulted a fortune-teller and would not have believed his prophecy if she had. That is why she felt so surprised at herself for giving a second thought to this omen.

It's just a game, she told herself. A game that children might play. She might never have noticed it if she had not been tired and seeking relaxation—mental as well as physical. She had risen early, washed the breakfast dishes, done the ironing, weeded the flower garden, and in the afternoon had kept the grandchildren while her daughter-in-law had gone shopping. Looking after the four-year-old twins and three-year-old Bobby seemed much more tiring at sixty than it would have been at thirty.

After Helen had taken the children home, Amanda settled into the armchair and reached for the evening newspaper. Some interesting directions on the back page caught her eye.

"Take the number of letters in your name. If more than five, subtract three. The remaining number will identify the letters in your message."

Your Big Dear Dream were the words she deciphered.

"Dream, what dream?" she mused. "I didn't dream anything last night."

No, surely that wasn't it. A hope, a cherished ambition instead?

Yes, she had several secret hopes and ambitions; some fulfilled, some voluntarily abandoned, some forgotten. To which did this refer? Your *big* dear dream? Why, yes, she had hoped at one time to become a writer. Since childhood she had nursed that secret hope. When a child in grade school she had written a poem which a younger sister had spoken in a school program. Everyone seemed to think it was very good. A few short skits were published in the home page of a farm weekly. What had become of the dream that by now had been nearly forgotten? Was it to be fulfilled soon?

So many things down through the years seemed to interfere. What mother can call her time her own when the children are young? The many chores of the farmwife left her too tired to concentrate after the children were asleep. The time given each month to the women's society, the Sunday school class, assisting the neighbors in sickness, death, weddings—all these conspired against personal ambition.

Now, perhaps, with the children grown and living their own lives; the farm rented to a neighbor, no more gardening; time could be found to fulfill many plans long postponed. Ring-a-ling. The doorbell abruptly shattered her reverie.

"Oh, Mrs. Elwell, could you stay the night with Jimmie? I just got word that my sister at Dayville is going to the hospital. Bob is driving me over but we can't get back until tomorrow and I have to get someone who will see little Jimmie off to school in the morning."

The worried look on her neighbor's face made Amanda's decision inevitable.

"Of course I'll come," she said. "I will take care of Jimmie until you get home. And don't you worry."

Shortly after Jimmie's mother claimed her son the next day, Delores Anne knocked timidly at Amanda's door. Delores Anne was the daughter of Amanda's widowed sister, Lina.

"Aunt Mandy, would you help me with my dress for the junior high graduation? Mother's always too tired evenings when she gets home from work. And you know so much about clothes."

The afternoon passed swiftly, cutting, fitting, basting, listening to Delores Anne's girlish confidences, reminiscing about Amanda's own schoolgirl years.

"Now, I think I can finish it by myself," Delores Anne said. "It's nearly time for mother to get home. Thank you so much, Aunt Mandy." With that she was gone.

Amanda gazed fondly at the girl's departing figure. Such a sweet girl, she thought. Lina and Delores Anne had not had it easy since Albert died. She glanced at the clock. Suppertime! Will would be in soon. He and Tom were planning a fishing trip up at Lake Erwin for the next three days.

"I will be alone. I'll start that story I outlined years ago. Maybe time has added new ideas and experiences that will make it better yet."

"Mandy," Will's voice announced his arrival. "Tom wants to take his wife fishing with us. She said she'd go if you would. Been years since they've gone on a real fishing trip. Been a long time since you have gone with me, too. I told him I was sure you would go."

Amanda could not fail that eager enthusiasm in Will's face. Why disappoint three people for a dream, an uncertain dream that might never be realized no matter how hard she tried. Perhaps that was the message regarding the dream—abandon rather than pursue. Making people happy in this strife-ridden world might be more important.

NEWS

Korea Workcamp Wins Japanese Friends

Carl Beck who wrote the following report is the representative in Japan of the Mennonite Central Committee peace section which sponsored a workcamp for Japanese and Korean students.

STRONG EMOTION MINGLED with the Japanese accents of Jiro Sakai's voice as he repeated the verse from Ephesians: "But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For He is our peace, who has made us both one, and has broken down the dividing wall" (2:13, 14).

He was saying farewell to his recently acquired Korean friend, Kyung Seuk Chang. For ten days and nights they had worked, sung, prayed, played and talked together. And the blood of Christ had performed its miracle again. Now in parting they were discovering that all barriers were gone. They were brothers in Christ Jesus. In the joy of it, Chang wept.

Later he wrote "I read these words several times, again and again. It is true, Mr. Beck, all the hatred for Japan has gone from my heart. Months ago I was a member of a demonstration against Japan. Now I know we can't resolve such problems by human power. We need the power of God."

Students Chang and Sakai symbolize the other twenty-five members of a workcamp at Mennonite Vocational School near Taegu, Korea, July 23 to Aug. 2. Ten days before they had met as strangers; reserved, and fearful. The animosities and atrocities of sixty years of Japanese occupation had built barriers of fear and hate. Now in parting there was scarcely a dry eye as all marvelled at the miracle of reconciliation which had happened among them.

Camp life got off to a good start on Friday evening as all got acquainted around a hot (in more ways than one) supper. Crimsoning rays of the evening sun, glowing through the glass roof of the "sun hall" between the two halves of newly completed Byler Hall helped set the mood.

Almost immediately, thanks to the initiative of the more aggressive Korean students, a superficial camaraderie prevailed. This deepened a bit as we worked and worshipped.

It was not, however, until pent up emotions, animosities, and grave misunderstanding had opportunity to spill freely during a discussion period, following a lecture on Wednesday evening, that the real work of healing was accomplished. A frank and somewhat emotional exchange kept things tense for a while. Then, one could almost feel the Spirit of Christ move in and take over. Confessions and humbling requests for forgiveness came. From that hour on reconciliation moved to perceptibly richer depths. And that accounted for the tears of parting as acquaintances of only ten days, and of opposing nations, came to realize how closely Christ had knit their hearts.

This experiment in reconciliation was especially significant in that twenty years after the Japanese expulsion from Korea, the churches of the two countries still have practically no contact with each other. Even in Japan, where Korean churches and Japanese churches are in the same area in Osaka or Tokyo, there is no interchurch fellowship. Repeatedly the Korean church has expressed its desire for reconciliation. An expression of reciprocity from their Japanese brethren was needed. So thought the ten young folks who travelled at their own expense to Korea as missioners of reconciliation.

An unexpected fruit of the workcamp is a "seminar of reconciliation" of church leaders scheduled for Taegu, at the end of October. This is seen by the Korean brethren as a prelude to a meeting, either in Tokyo or Seoul, of church leaders from the two countries for accomplishing what should have happened twenty years ago.

Two contoured strips, flowing harmoniously around the slopes of a hill near Taegu, and hundreds of mended coats and trousers stand as a monument to the Korea-Japan workcamp. Mended human relationships and two sister churches hugging harmoniously the contours of the Rock from which both are hewn may well be a more meaningful monument.

Two contour strips were by-products of the Taegu project.

DISASTER REPORTS

Disasters, natural and man-made, threaten all over the world. Hurricanes, drouth, and war take their toll.

Hurricane Betsy slammed through Mississippi and Louisiana communities. A Mennonite Disaster Service representative is visiting New Orleans to see what aid might be given in the areas most severely hit.

In the center of the storm belt was Gulfport, Miss., where a Mennonite team is engaged in a community ministry. The storm veered around the city, and while piers were washed away, damage done was minor compared to that received by communities up and down the coast.

Too little water is the threat in central India where sparse monsoon rains foreshadow a serious drouth. The Pakistan-India war does not immediately threaten Mennonite mission work in this area.

Points nearer the border clash are Bhelai and Woodstock School. Bhelai has been bombed. It is a mission outpost where no Mennonite missionaries are stationed.

A LARGE HOME in Oklahoma City midway between the capitol and the medical center will serve as the church center for a mission in that city. "This ministry," says the director, O'Ray Graber, "shall seek to call men and women of all national, cultural, racial, and denominational backgrounds to a confrontation with Christ." Members of the mission team will staff a prekindergarten training school for families of low income.

LABORATORIES IN THE SKY MILITARY GRAB FOR SPACE

Exploration in space has been going on for almost a decade. While it has also been a race between Russia and the United States, it has all been rather peaceful. Cooperative efforts by the two countries to place a man on the moon have been mentioned but never got too far.

But the future doesn't look bright. On Aug. 25, President Johnson announced that the Air Force would begin work on a manned orbital laboratory (MOL). The cost of developing MOL will be one and one-half billion dollars. In 1968 it will orbit two men in a laboratory the size of a house trailer.

Development by the defense department, rather than by NASA, the civilian space agency, indicates the military nature of MOL. Johnson said, "This program will bring us knowledge about what man is able to do in space. It will enable us to relate that ability to the defense of America."

Among the uses of MOL, according to a report issued by the Friends Committee on National Legislation, are the destruction of hostile missiles. It would also serve as a "forward air controller" for U.S. earth-launched missiles by reporting on target hits and misses. And it could keep track of warships and merchant vessels.

Thus the age-old arms race gains speed. Said the *New York Times* in an Aug. 26 editorial: "The key word for mankind is still armament, not disarmament, and the military manned orbital laboratories represent a frightening new development in that trend."

Can MOL do anything significant that unmanned satellites cannot do? Some critics have doubts. They view MOL as a prestige project for the Air Force which needs to bolster its military role as manned bombers become obsolete. The military had been pushing this project during the administrations of both Eisenhower and Kennedy. Pro-disarmament forces within the government held them back until last month.

Says the Paris newspaper, *France-Soir*, "It is evident that the military value of a MOL—even if it is defensive—goes far beyond its scientific value . . . . The American military, after three years of discussion, have finally prevailed."

The President's action raised new doubts about the United States' commitment to the peaceful uses of outer space. It complicates the already difficult negotiations on disarmament that have been taking place at Geneva. In an editorial comment on Aug. 29, the *New York Times* said, "The MOL development caused disquiet across the world at a time when there was hope that current disarmament talks might produce some progress. [It] seemed to raise all sorts of new questions on disarmament. Assuming that Russia has a similar technical capacity to produce orbiting laboratories, outer space from 1968 onward could be full of manned space ships with awesome military potentials."

What can be done? Says the Friends Committee on National Legislation, "It seems extremely unlikely that the presidential decision on MOL will be reversed. But the MOL project has been described as a "one-shot" program with a limited objective. Later programs might include a national orbiting space station supplied by an earth-to-station ferry at a cost of ten to twenty billion dollars, and a major U.S. military aerospace fleet.

"As space technology advances it is essential that more and more emphasis be placed on the peaceful uses of space. The capacity for destructive arms competition is so great that a major effort must be made in the next two years to achieve a worldwide agreement on the peaceful, cooperative development, and exploration of space."

INDONESIANS OPEN SEMINARY SCHOOL AT PATI ENROLLS 11

During the past two years there has been a great deal of enthusiasm about the establishing of a new Indonesian Mennonite theological school, an enthusiasm which arose through the rapid growth of the Indonesian Mennonite Church during the past decade, accompanied by an urgent demand for an increasing number of people trained in pastoral work.

The various theological training seminaries presently available are at the university level, for which few students can qualify, and the other types of Bible institutes, it is believed, do not properly train people for spiritual care and guidance.

The Indonesian Mennonites, who grew from about 5000 baptized members in 1958 to over 11,000 members at present, have therefore begun to think seriously about establishing a middle-level theological school which would be available to the churches.

Pati, on the north coast of the island of Java, was chosen as the site for this school because of its central location among the Mennonite churches.

The Dutch and other European Mennonite mission boards were eager to see such an endeavor succeed. In June 1964, they sent J. P. Matthijssen, a former Dutch Mennonite missionary to Indonesia, on an administrative visit. He strongly recommended that his board help in establishing such a school. The seminary, he maintained, would afford the opportunity for more unity among the ministers whose training and background differ considerably. A school of this type would also provide refresher training courses for pastors and laymen, thus renewing and revitalizing the church through its continued growth. And the fact that the Javanese and the Chinese would have to cooperate in such a project would, in itself, add a lot to growth and strengthening.

The Mennonite Central Committee also was interested in the establishment of such a school, for it believed that the seminary could and must play a vital role in the life of the Indonesian church. Work on the establishment of the school was then begun in earnest.

The European Mennonites are providing the property and buildings, a basic library (in the Indonesian language), and one full-time teacher. The MCC, for its part, is supplying a teacher, furnishing the seminary, and seeking $2500 support from the Showalter Foundation at the rate of $500 yearly to be used for a period of five years for scholarships, the library, and special training courses.

The Pati school board includes representatives from the Javanese and Chinese Mennonite churches, the European Mennonites, and MCC. S. Djojodihardjo and Herman Tan Hao An of the two Indonesian Mennonite conferences serve as chairman and vice-chairman respectively.

The school, which offers a five-year course of study, began classes on August 26 with an initial enrollment of eleven students. The school has enough dormitory space for eighteen students.

The school will be named Wijata Watjana (Sanskrit for "disciples of the Word"). The theme text chosen for this school is from Matthew 16:24: "If any man would come after me, let him deny himself and take up his cross and follow me."

On the faculty are nine full-time and part-time Indonesian and foreign teachers. Among them are Eduard van Straaten, from the Netherlands; Albert Oei Ik Bie, a Chinese Mennonite from Indonesia, who recently graduated from Mennonite Biblical Seminary, Elkhart, Ind.; and Don Kaufman, MCC director. Peter Fast, a former seminary teacher at Malang, Java, and presently on furlough in Canada, is planning to teach at Pati after he completes his current period of study.

Eduard van Straaten, who served as pastor of the Mennonite congregation in Wieringen, the Netherlands, for seven years prior to going to Indonesia in July, will serve as acting principal of the school. The van Straatens are sponsored by the European Mennonite Evangelism Committee.

WORDS AND DEEDS

A commission on family planning was established by the conference of the Javanese Mennonite Church at its recent meeting at Kelet, Java. Leader of the twenty-five year old conference is S. Djojodihardjo.

Christmas bundles for 1965 total 42,000 according to a report from the Mennonite Central Committee who will give these gifts from Mennonite families to needy families all over the world at Christmas time.

Upland College, an institution of the Brethren in Christ in California, was merged this fall with Messiah College, Grantham, Pa., its older sister school. "With rising costs and increasing competition for faculty," says a report on the move, "this merger will do much to strengthen the present and protect the future efforts of the Brethren in Christ in providing quality Christian education."

Three teachers who taught three years in Africa under the MCC's Teacher's Abroad Program are returning for a second term. They were among the twenty-three who pioneered the program. Returning to Kenya are: Mary Groh, Kitchener, Ont.; and Henry and Frieda Friesen, Dawson Creek, B.C.

Edgar Metzler, secretary of MCC's peace section: "The war in Vietnam may cause minor inconvenience to the plans of draft age men here. But for the victims it is a matter of life and death. And for millions of people in other parts of the world the daily struggle for existence is almost as tragic even if they are not threatened by bombing raids or guerrilla attacks. As more men are called to arms, those who for conscience' sake must refuse that call should be looking for ways to respond to another call. The call of One who came 'not to destroy men's lives, but to save them.' "

Cough! Cough! Cough! Dr. Sam Zelman, Winter V.A. Hospital, Topeka, Kan., says: "Have you ever heard an animal cough? If so, it was probably near death from pneumonia. And a sick sound it is. The cough has been a harbinger of death all through recorded history. The chronic cougher of past centuries was afflicted with tuberculosis, a pitiable consumptive doomed to a lingering death with fever, wasting, and suffocation. In the fourteenth century, the cough meant pneumonic plague, the Black Death; at the sound of a cough, people fled in terror to avoid the contagion. Only in the twentieth century, when cigarette smoking became prevalent, did coughing become casually accepted as a way of life. This is something of a

TRAVEL TIME IN AFRICA will soon be shortened for the missionaries of the Congo Inland Mission. The inter-Mennonite mission has purchased a six-passenger Cessna 185 which is being shipped to the Congo via New Orleans. It will be operated for the mission by Robert Gordon, a pilot for the Missionary Aviation Fellowship whose representatives appeared with the plane upon its delivery.

phenomenon to the social observer. The modern cougher is not pitied, as the consumptive, nor feared as was the plague victim. A man who shows real concern over a cough in his automobile motor gives no thought to his own chronic cigarette cough."

Isolated piety in today's world is more isolated than ever, says Fred McKay, the new moderator of the Presbyterian Church of New South Wales, Australia. "Christ, our King and Head, and His apostolic band, cut such a visual presence in their community that they suffered with it, they suffered from it, they suffered within it. Theirs was no distant call for moral justice. Christ ate with sinners. He changed the world by moving into the world." He added, "We are not relics of the Reformation; we are the church of God being reformed, renewed, renamed, always at the ready."

Data processing by computer will eventually be used for student records at Bluffton College. The school has purchased a Friden Flexowriter which can translate raw data into computer language for a commercial computer.

CHURCH RECORD

CALENDAR

Conferences

Oct. 15-18—Western District Conference, Enid, Okla.

Oct. 29-30—Saskatchewan Conference, Saskatoon.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Eastern

Oct. 3-17—Smith Corner Church, East Freedom, Pa., Special Services, Vernon D. Duerksen, speaker.

Northern

Sept. 19-26—Union Services, Bethesda Church, Henderson, Neb., Henry Unrau, speaker.

Oct. 7—Bethesda Church, Henderson, Neb., Rosthern Youth Farm Deputation.

DEATHS

Anna Marie Busenitz, First Church, Newton, Kan., was born July 15, 1919, and died Aug. 27.

Jacob J. Epp, Eigenheim Church, Rosthern, Sask., was born Aug. 14, 1876, and died Sept. 6.

Henry Habegger, First Church, Bluffton, Ohio, was born Oct. 25, 1874, and July 24.

John E. Klassen, First Church, Reedley, Calif., was born Apr. 9, 1881, and died Aug. 9.

Clara Regier, First Church, Reedley, Calif., was born in 1877, and died July 29.

Florence Salzman (Mrs. Elmer), Zion Church, Donnellson, Iowa, was born Oct. 28, 1885, and died Sept. 5.

Calvin Steiner, First Church, Bluffton, Ohio, was born June 5, 1887, and died Aug. 27.

Raymond Thut, First Church, Bluffton, Ohio, was born July 9, 1898, and died Sept. 1.

MARRIAGES

Richard Adrian, First Church, Mountain Lake, Minn., and *Joan Hanson,* on Sept. 10.

Gary Althaus, and *Janis Gable,* both of First Church, Bluffton, Ohio, on Aug. 27.

Tom Basinger, Presbyterian Church, Lima, Ohio, and *Bonnie Devier,* First Church, Bluffton, Ohio.

Daniel Wilbur Bergen, and *Joyce Faye Pankratz,* both of Alexanderwohl Church, Goessel, Kan., on Aug. 28.

Harding Duerksen, Alexanderwohl Church, Goessel, Kan., and *Kathleen Marie Befus,* Evangelical Free Church, Sheboygan, Wis., on July 30.

Jay Dwaine Duerksen, First Church, Newton, Kan., and *Karen Sue Knaak,* Wichita, Kan., on Aug. 21.

Jerry Fiedler and *Betty Hiebert,* both of First Church, Newton, Kan., on Aug. 13.

Norman Galle, West Zion Church, Moundridge, Kan., and *Connie Ann Schrag,* Eden Church, Moundridge, Kan., on Sept. 3.

William Galle, First Church, Reedley, Calif., and *Patricia Skaggs,* Cocoa Beach, Fla., on Aug. 14.

Bryce Goering, Eden Church, Moundridge, Kan., and *Irene Ruth Shannon,* First Methodist Church, McPherson, Kan., on Aug. 29.

Fredric Goering, Eden Church, Moundridge, Kan., and *Carolyn Kay Grant,* Trinity Lutheran Church, McPherson, Kan., on Aug. 29.

Robert Goertzen, Alexanderwohl Church, Goessel, Kan., and *Elizabeth Gebhardt,* Faith Lutheran Church, Abilene, Kan., on Sept. 5.

Brian Harder, First Church, Mountain Lake, Minn., and *Carol Nelson,* Rochester, Minn., on Aug. 26.

James Hague, Episcopal Church, and *Janet Fisher,* First Church, Reedley, Calif. on Aug. 28.

Richard A. Hirschler, Beatrice (Neb.) Church, and *Wanda Jean Simpson,* Bethel E.U.B. Church, Elkhart, Ind.

Bob Klassen, and *Donna Unrau,* both of First Church, Newton, Kan., on Aug. 14.

Clarence Krause, Eigenheim Church, Rosthern, Sask., and *Danelda Janis Thiesen,* Zoar Church, Langham, Sask., on Sept. 4.

Milruth Krehbiel, Eden Church, Moundridge, Kan., and *Radean Rex Peterson,* Trinity Lutheran Church, McPherson, Kan., on Aug. 27.

Menno Dean Kroeker, Bethel Church, Inman, Kan., and *Joyce Kathleen Funk,* Eden Church, Inola, Okla., on Sept. 3.

Galen Peters, First Church, Newton, Kan., and *Ella B. Lefever,* Bethel Church, Lancaster, Pa., on Aug. 13.

Delbert Regier, First Church, Newton, Kan., and *Viola Voth,* Mennonite Brethren Church, Chilliwack, B. C., Canada, on Aug. 6.

Richard Reichenbach, and *Ann Shaffer,* both of First Church, Bluffton, Ohio, on Aug. 14.

Richard Robertson, First Christian Church, Newton, Kan., and *Genelle Anderson,* First Church, Newton, Kan,. on Aug. 27.

Roy L. Schlender, Olpe, Kan., and *Lois Magdalene Voth,* First Church, Newton, Kan., on Aug. 1.

Clement Schowalter, First Church, Newton, Kan., and *Nancy June Schultz,* Evangelical Covenant Church, Batavia, Ill., on Aug. 14.

Jonathan Shepherd, West Hartford, Conn., and *Joan Emmert,* First Church, Bluffton, Ohio, on Aug. 7.

Byron Weiraucht, Methodist Church, and *Augusta Janice Oberly,* First Church, Bluffton, Ohio, on July 4.

Richard Swickard, E.U.B. Church, Newton, Kan., and *Janice Andres,* First Church, Newton, Kan., on Sept. 3.

Richard Vogt, First Church, Newton, Kan., and *Dorothy Johnson,* Salem United Church of Christ, Wichita, Kan., on Sept. 11.

Henry A. Wiebe, First Church, Newton, Kan., and *Bonnie Dew,* St. James Episcopal Church, West Hartford, Conn., on Aug. 28.

Richard Wiebe, First Church, Newton, Kan., and *Turista Wyvon Chester*, Baptist Church, Canton, Ga., on Sept. 3.

MINISTERS

John Arn, Lansdale, Pa., has been called to the pastorate of the Herold Church, Cordell, Okla. He is a 1965 graduate of the Mennonite Biblical Seminary and spent two years in Pax service. He has served as assistant pastor of the Eighth Street Church, Goshen, Ind. The Arns are members of the Grace Church, Lansdale.

Henry H. Epp resigned as pastor of the Waterloo-Kitchener Church, effective on Sept. 1. During the Aug. 29 worship service the church gave appreciative recognition of Epp's twelve years of pastoral service to the church.

Ralph Weber will study at Pittsburgh Theological Seminary in Pennsylvania this fall. He plans to spend two or more years in graduate work and will also serve as pastor of an Evangelical United Brethren Church. He was pastor of the First Church of Christian, Moundridge, Kan., for four years and the Beatrice (Neb.) Church for six years.

NEW ADDRESSES

John Albertson, 5122 Oak Grove, Kansas City, Kan. 66106 [46]
C. B. Friesen, 400 N. Main, Hesston, Kan. 67062 [6]
John J. Graber, 1626 S. Old Manor, Wichita, Kan. 67218 [136]
Mrs. Paul McKnab, 4805 Cleveland, Kansas City, Kan. 66104 [30]
A. G. Neufeld, Box 461, 323-10 St., Morden, Man.
Abram Regier, 423 De Salaberry Ave., Winnipeg 5
Luke Schowalter, 411 E. Eleven Mile Rd., Royal Oak, Mich. 48067 [6]
Marvin Schrag, 4194 Howard, Los Alamitos, Calif. 90720 [136]
Robert F. Weaver, Neah Bay, Wash. 98357 [261]

GIFTS

Jim and Vern Derstine, Hatfield (Pa.) truckers, donated a diesel tractor to the Mennonite Central Committee. The rig will be used to pull the trailer that regularly stops to pick up goods en route from Akron, Pa., to Newton, Kan. These goods, contributed by Mennonite and Brethren in Christ families, are hauled to the Ephrata, Pa., clothing center, where they are sorted and baled. The tractor and trailer are also used to move supplies to New York City or Philadelphia for shipment overseas.

WORKERS

James D. Heintz, son of Mrs. Anna Heintz, 5388 E. Lowe Avenue, Fresno, Calif., will begin a two-year voluntary service assignment at the State Home and Training School, Wheat Ridge, Colo., on Oct. 1. The institution was established in 1909 for the mental, moral, and physical education and training of retarded children, and the treatment and care of mentally-defective persons. It has a progressive program for the rehabilitation of residents who are capable of receiving the training required for normal life and work outside the institution. James is a member of the Mennonite Community Church, Fresno.

Stanley Jost, First Church, Newton, Kan., is serving two years of 1-W service at St. Luke Hospital, Denver, Colo.

Lydia Krahn, Kindersley, Sask., has begun a one-year voluntary service assignment as a stenographer in the Winnipeg office of the Conference of Mennonites in Canada. She has attended Kindersley High School, Rosthern Junior College, and Saskatoon Business College. She is a member of the Fiske Ebenfeld Mennonite Church.

Walter Massanari, M.D., Goshen, Ind., was recently installed as the president of the 170-member Mennonite Medical Association in its meeting at Camp Friedenswald, Cassopolis, Mich. The group sponsors various church and mission medical programs. Its next meeting will be at Estes Park, Colo., Aug. 19-21, 1966. Permanent address of the association is Box 38, Akron, Pa.

Roger Ratzloff, Alexanderwohl Church, Newton, Kan., who is in 1-W service, Denver, Colo., graduated from Sales Training Inc., on July 10. He was elected class president and graduated at the top of his class.

Arvid Schmidt, Tabor Church, Newton, Kan., is in 1-W service in Indianapolis, Ind.

Dennis Schmidt and *Donley Duerksen*, Alexanderwohl Church, Goessel, Kan., are in 1-W service at the Rancho Los Amigos Hospital, Los Angeles, Calif.

Gene Schmidt, Alexanderwohl Church, Goessel, Kan., who is in 1-W service, has been promoted to assistant personnel director at K.U. Medical Center, Kansas City, Kan.

Dean Stucky, Wichita, Kan., has been named chairman of a committee to seek and recommend to the Bethel College board of directors a successor to President Vernon Neufeld. Other members of the committee are Dr. Varden Loganbill, Moundridge, Kan.; Dr. John O. Schrag, McPherson, Kan.; Orlando A. Waltner, and Keith S. Sprunger, North Newton, Kan. Arnold Nickel, Moundridge, Kan., chairman of the board is an ex officio member of the committee.

Herman Unger, Winnipeg, has been appointed manager of the Menno Travel Service branch office in Winnipeg. His duties began on Sept. 1. He has been working in the purchasing department of the Canadian Pacific Railway and is a member of the Calgary-Mennonite Brethren Church.

Gerald Voth, First Church, Newton, Kan., is in 1-W service at K.U. Medical Center, Kansas City, Kan. His parents are the Hilmer Voths.

Richard Voth, and Max Wiens, Tabor Church, Newton, Kan., are serving in 1-W at the Rancho Los Amigos County Farm, Los Angeles, Calif.

Malcolm Wenger, Lame Deer, Mont., representative for Indian-American work, is visiting churches from Sept. 17 to Oct. 9. Included in his itinerary are Phoenix and Eloy, Ariz.; Clinton, Seiling, Canton, and Oklahoma City, Okla.; Beatrice, Geneva, and Aurora, Neb.

Heintz, Krahn, Unger (Workers).

DISCUSSION

KING COMES TO WOODLAWN

Delton Franz, pastor of the Woodlawn Church, Chicago, was stimulated to write this after a meeting with Martin Luther King.

Martin Luther King (seated, center) visited Woodlawn.

The tight security guard accompanying Martin Luther King is never very much apparent to the general public. It is unmistakable when he makes a short stop such as the break for lunch which occurred when he and his entourage, both Southern and Chicago leaders, spent the noon hour at Woodlawn Church during his recent Chicago visit.

The plainclothes detectives guarding all four entrances to the church, in addition to the seven or eight Chicago policemen, impressed upon our minds the fact that Martin Luther King's life has been placed "on the line." No one can be sure how long this leader of nonviolent love will escape the toll of violence.

Other thoughts flooded my mind as we sat there eating fried chicken that would hardly go down because of the tension and meaning of the movement. (Woodlawn and 46 Street seemed to be teeming with people, with crowds trying to peer in through the church parlor windows and press around the main entrance. Among my thoughts were the questions and comments made by people with whom I had talked at the conference at Estes Park. How often had people said to me and to others there, and at other places in recent months, "The Negro should have a better chance, but all that marching should stop! All the tension caused by these demonstrations is bad! This demonstrating is going too far!"

One of the major factors in meeting the needs of the powerless lies with the middle and upper classes (which includes most Mennonites) coming to understand the extent of our own complacency, and even recalcitrance, in relation to the problem of the oppressed. Most privileged people are scarcely aware that they have anything to do with the fact that the oppressed Negro and white people are where they are. We are directly dependent upon the protection and advantages which the political and economic power structures of our society make available to us, but which at the same time have been denied the Negro.

People who live under privileged circumstances do not normally change their ways of thinking, under which discrimination is perpetuated, unless pressure is brought to bear on them by those who suffer as a result of the prevailing social conditions.

Dan Dodson, a student of social change, has said: "Let man get 'set' for a short while and he begins to build social structures. These are habits of behaving which become institutions, folkways, mores, and status ordering among individuals composing the group. If the group can go long enough without violent interruptions these patterns become sacred, and inevitably the group comes to believe that God must have ordained that things be that way because they seem so natural. Social attitudes come to reinforce these structures and individual's personality incorporate them as a core of selfhood."

How are people of advantage to be moved on behalf of the people of disadvantage? As Christians, and perhaps as Mennonites, we are inclined to answer by saying that it would not take a protest demonstration to arouse our concern for the oppressed Negro people. This is at least the assumption inferred by those who decry the protests. Whether we are much different from our general American society with respect to our readiness to come to the aid of the oppressed is doubtful.

With respect to the recalcitrance of our society in the matter of social change, Martin Luther King testifies: "We have not made a single gain in the civil rights cause without determined legal and nonviolent pressure. Lamentably, it is a historical fact that privileged groups seldom give up their privileges voluntarily. Individuals may see the moral light and voluntarily give up their unjust posture . . . groups tend to be more immoral than individuals."

White citizens who disapprove of the marches and protests taking place, and contend that the Negro people would get further by sitting down and talking their problems over with the white leaders, seem to assume that no effort has been made to negotiate and to use the routine channels of redress for grievances. We utterly fail to understand that though the dominant power group always tries to work through integrative processes, those outside the orbit of power are *forced* to work through other means when the "normal" processes of negotiation continue to be ignored by the white people. The weak who are trying to obtain equal opportunity are constantly forced to resort to nonconventional means of articulating their concerns when the conventional efforts go unheeded.

More serious than being simply a middle class phenomenon, the withdrawal from tension and conflict is also ingrained in the modern religious orientation. The church often sees tension as something inherently bad. Hence the modern church has in larger measure been more a roadblock to thwart social change than a vehicle by which the justice and righteousness of God might be realized.

The tendency is for the pastor to become a psychologist and preach on "peace of mind" or "controlling your tension." The minister as prophet has been succeeded by the minister who is the counselor, seeing his task as that of holding the hand of the members who are moving up the social ladder, assuring them that they should not have guilt feelings.

In this religious orientation which withdraws from tension, the general membership within the church has not only been led to think that all movements within and without the church which engender tension are evil, but we have been encouraged to exclaim, "peace, peace" when there is no peace. We have often failed to recognize that social tension and unrest may well be the very means which God can use to stir us from our lethargy. Surely neither Jesus nor the prophets were willing to encourage the kind of peace which allows men to avoid their responsibility to "loose the bonds of wickedness,/ to undo the thongs of the yoke,/ to let the oppressed go free,/ and to break every yoke" (Isa. 58:6).

Peace at any price was not Christ's offer to man. "I came not to bring peace but a sword" (Matt. 10:34). We are in danger of "healing the wound of the people lightly, saying 'peace, peace' when there is no peace," if we stand on the sidelines of the racial revolution, being upset because of the tensions it brings, while doing nothing more than to criticize those who are involved in protesting the injustices of the oppressors.

When the complacency of the "haves" cannot be changed by the continual efforts of the "have nots" to negotiate around conference tables, who of us has the right to say that the "have nots" should be content with their lot and remain quiet. Sometimes a boil has to be lanced. We only prolong the suffering if we try to put ointment on it designed to keep the festering from coming to a head ("healing the wound of my people lightly"). Many Christians are trying to cover up the festering boil of discrimination with a little salve —like the sop of vinegar offered Jesus on the cross. It is our human weakness to look for the soft way out of hard decisions. There are no soft answers to the sin of racial oppression. This is an hour for cross-bearers!

What have you done to root out injustice? What has it cost you to be a real Christian brother to the oppressed? How often have you offered your body as a living sacrifice?

If we cannot honestly answer these questions in the affirmative, it seems doubtful that any criticism of the Negro people who must march, protest, and cry out for a chance to live a full life can be considered more than hollow criticism. If Christian leaders such as Martin Luther King lead portests, tensions will be aroused. Let us thank God for this protest! Let us thank Him for using the tension which the protest against oppression is creating to awaken the church in our day to her task. That task was clearly defined by Christ when He announced the purpose of His own ministry: "The spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, to preach deliverance to the captives and recovery of sight to the blind; to set at liberty those that are oppressed, to proclaim a year when man may find acceptance with the Lord."

LETTERS

MORE MAIL FOR VIETNAM

The following item was entitled, "Letter to a Child in South Vietnam Whom I Do Not Know" and was written in response to "Letter to a Woman in Vietnam Whom I Do Not Know" (Sept. 14, page 570).

You live in Bong Son, I live in Tucson. In one way our lives are alike: We want to be free. Free to worship in the way we believe, to say what we want to say, and decide our futures in a free society as we want to. Just as you, I do not have much material wealth in life, but what we do have we cherish and want to keep.

Your home? You have none—it was destroyed in a Vietcong attack just as were your neighbors', who were tortured unmercifully because they refused to aid the Vietcong.

Your mother? She was a nurse in the local hospital. You loved her very much, just at I love mine. She volunteered to serve as a nurse because, just as my mother, she always wanted to give of herself to help others—a noble Christian goal. However, unlike my mother, she is dead. Her head was hacked off by a Vietcong bayonet as her ailing patients were machine-gunned to death in their beds.

Your father? He was a South Vietnamese militiaman—a member of one of the most loyal and the most downgraded armed forces today. Like my father, he was always willing to help maintain peace and order, he loved people and although he had many setbacks in life, he did everything he could to keep those he loved safe and happy. Like my father, he too is dead; however, my father died in a hospital bed, yours died at the wrath of the Vietcong who disemboweled and mutilated him and his fellow soldiers in the sight of your eyes to teach you not to oppose the Vietcong's liberation of South Vietnam.

Your older brother and sister? Like mine, civic-minded people. They were shot in the back by a Vietcong bullet while helping remove a poisonous spike, that was planted in the rice paddy by the Vietcong, from a fellow worker's foot. Your other sister? Like mine, she was a teacher. She, however, was one of the thousands killed by the Vietcong because she taught the opposition of their liberation of your country. And you? At the age of eight you are alone in life, slowly dying from malaria because the Vietcong destroyed your country's malaria-eradication program four years ago by killing and kidnapping the doctors. But tomorrow you will visit an American hospital, built by American soldiers and one of the more than 12,000 health stations built by America in your country to help you.

But what about your future? Will you grow up strong and healthy? You know that as long as the Vietcong are here you cannot, yet you know the Americans are here helping your country along. You felt a little more safe until yesterday when you learned that students and teachers in America want to get America out of your homeland. They cannot do this to you, you say. If they leave you will surely die—either from malaria or by Vietcong. You ask the American doctor with whom you will travel tomorrow if the Americans will leave you. With a reassuring fatherly smile he tells you they won't. But you see a look of wonder on his face as if he isn't really sure himself whether soon the Americans will in fact be in Vietnam to help people such as you.

Will America stay in Vietnam so he will live to be happy, healthy, and free? My fellow Christians, that is up to you. *Paul Kirkpatrick, CMR, Box* 80649, *Tucson, Ariz.* 85707

Muriel's Shoes

Delnora M. Erickson

I guess no one would
want to walk in my shoes.
I always scuff the toes.

JEAN WALKED SLOWLY along the highway. She needed time to think, but her thoughts were not making her happier. The words of the pastor the night before had given her a troubled sleep and were still bothering her.

"Jean, we're looking to you to take Muriel's place," he said.

She gave him a look of surprise mingled with unbelief. How could anyone expect her to take Muriel's place? They had been as different as day and night. Muriel was an outgoing person. She loved people and was always being burdened that someone she met or talked to might come to know Christ as Saviour. Because of her desire to be a soul winner, she taught a Sunday school class of fourth grade girls, led in the young people's meetings whenever asked, carried tracts in her purse, and never lost an opportunity to witness. It was difficult for Jean to understand why the Lord had taken Muriel home. She had been ill only a week, but pneumonia set in, and before her friends realized how very ill she was, Muriel was gone.

The girls had been close friends for two years, but Jean was quite the opposite in personality. She was afraid of people, would never attempt to speak in public, and had never considered the possibility of teaching a Sunday school class.

The young people of the church had talked of setting up a memorial for Muriel but Jean wanted to do something that was all her own. That was why she bought the flower and was on the way to the cemetery to put it on Muriel's grave.

The sun was shining with a special radiance. The birds in the trees by the road sang lustily as she passed. The long line of motorists heading out of town reminded her that this was simply a holiday to most people. She hadn't forgotten the picnic the young people planned for later in the day but she knew her heart wouldn't be in it. Muriel's going had left an aching void that nothing else could fill. They had shared their confidences, laughed together over trifling nonsense, talked seriously for hours over things that mattered to both of them. It was because of Muriel's testimony in a young people's meeting that Jean had found the courage to step out and acknowledge Christ as her Saviour. Under her friend's teaching she had developed a love for the Bible and a prayer life of her own. Now she felt cut off from the reality of it. She knew Muriel would expect her to go on and to grow in the Lord but she couldn't suddenly start being like Muriel. It wasn't that easy.

The rolling green lawns of the cemetery spread out before her as she entered the wrought-iron gates. The grave would be at the far side, marked by a small headstone. She could see before she reached it that someone had already put flowers on the grave. She was so engrossed in her own thoughts that she failed to notice the woman kneeling a short distance away until she heard the sob. A tiny, freshly-made grave spoke eloquently of the heartache. Jean hurried by, the sobs gathering in her own throat.

A vase holding a bouquet of roses stood on the center of the grave. She wondered if Bill had brought them. Bill and Muriel had been going together for several months. Carefully she put the small flowerpot near the headstone. Then she sat for a while on the grass in the warm sunshine. Her thoughts kept straying to the weeping woman.

"You could talk to her," a voice

YOUTH

inside her seemed to say.

The very thought of approaching a stranger sent cold chills up Jean's back. She knew that was what Muriel would have done. She would have had a Bible verse ready on her tongue. Jean couldn't think of a single one that would fit. She was still struggling with the problem when the woman left and walked slowly down the road leading to the street.

"I can't be Muriel," Jean told herself fiercely. She waited a few minutes and then started home, but her unhappiness had deepened instead of becoming lighter.

"This is a perfect day for a picnic," said her mother when Jean joined her in the kitchen. "You folks should have a wonderful time." Jean tried to push her unhappiness to the back of her mind as she boiled eggs and made potato salad for the picnic. Two carloads of young people stopped in front of the house. Jean joined the boisterous crowd, slipping into the back seat of the first car, where she could listen and not have to say anything. The chosen picnic spot was a state park overlooking the ocean. The young people swarmed over the bluffs. Without intention Jean found herself alone with Bill, who was carefully laying wood for a fire.

"You're taking Muriel's going pretty hard, aren't you?" he asked. Hot tears stung her eyes. She turned away in embarrassment.

"I didn't mean to upset you," said Bill. "I miss her terribly myself. The bottom sort of fell out of my world when she died. You two were such good friends. Guess you're more like her than anyone else."

Jean looked at him in astonishment.

"Like her!" she said in shocked tones. "I couldn't be like her in a million years." Quickly she turned and ran toward the shore.

"Jean," called Marilyn, from the shallow water offshore. "Come on down, the water's warm." The group had already shed their shoes and stockings. Instead of wading she watched from the shore.

"I want to ask you something before I forget," said Marilyn, raising her voice to be sure Jean heard. "I have to be away Sunday—we're taking my aunt home. Will you teach that class of fourth grade girls for me?"

"Why do you ask me?" asked Jean. "I don't know how to teach."

"I thought the girls would like you for their teacher. You are on the list of substitutes."

"I can't be," said Jean, bewildered. "I've never done any teaching."

"I'm afraid this is all my fault," spoke up Dan, the assistant Sunday school superintendent. "At our teacher's meeting a month ago Muriel suggested your name as a possible substitute teacher for her class. She was supposed to talk to you about it. I forgot when I made out that list that it hadn't been made final. Why don't you try the class?" he asked gently. "Marilyn doesn't want it permanently because she sings in the choir and doesn't have enough time to get ready."

The whole idea seemed preposterous to Jean. She didn't know how to answer.

"I'll let you know," she said finally.

"Good girl," said Dan. Jean turned to smile. She admired Dan a great deal. He was older than most of the young people and always a steadying influence on the crowd. As the picnic progressed, Jean had a feeling of the fun going on all around her but none of it touching her. She kept remembering the woman crying at the grave in the morning. Now that the opportunity was gone, verses kept popping in her head. "In my Father's house are many mansions. . . ; I go to prepare a place for you . . . that where I am there ye may be also. . .; I am the resurrection, and the life. . . ; To be absent from the body is to be present with the Lord." Verses that had been a comfort to her when Muriel went to be with the Lord! She wondered if the woman was a Christian or was sorrowing with hope. She wished she had found the courage to speak to her.

Jean felt relieved when the picnic was over. She waved from the doorstep as the cars pulled away.

"Did you have a good time?" asked her mother. "Mrs. Swenson called and asked that you call her back."

Mrs. Swenson — Muriel's mother, thought Jean. What could she want? Reluctantly she dialed the number. It had been such a familiar act at one time.

"Jean?" asked the voice on the other end of the wire. "I'm packing away Muriel's things. There must be a dozen pairs of shoes. It occurred to me that you wore the same size. I remember how you used to trade shoes. Would you like to have them? It seems a shame to pack them away."

"I'd love to have them. I'll run over now." She thanked her and hung up quickly before her voice broke.

"I hope you don't mind my offering them to you," said Mrs. Swenson as Jean came in the door. "I couldn't think of anyone Muriel would rather have me give them to."

"I'll be proud to wear them," said Jean as she took the bulky package. As she walked slowly home she remembered a talk Muriel had given

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"He always prays for greater understanding like he's afraid he might get it!"

at young people's meeting several months before. The thought of the shoes reminded her of it.

"I guess no one would want to walk in my shoes," said Muriel with her characteristic giggle. "I always scuff the toes. But if we are going to be followers of Christ we must learn to walk in His shoes because He actually is walking in ours."

Her audience chuckled at the ambiguity of the words but they all got the meaning. With another little laugh Muriel went on to explain the importance of letting Christ's Spirit take over the leading of their lives.

As she let the package of shoes spill into a pile by her bed, Jean knew she could never wear them without being conscious of the deeper meaning of walking in Muriel's shoes.

Two days later, after much thought and prayer, she selected a pair of sandals that matched perfectly her blue sweater and slipped her feet into them.

"Guess you've got more shoes than you ever expected to have at one time," said her mother.

"And more responsibilities," said Jean thoughtfully. "I'm going to be late getting home from school. There's something I have to do."

"Just be sure you make it for supper," called her mother.

Jean left the group of girls on the street and turned for the outskirts of the town.

"Would you mind telling me why you want to know whose grave that is?" asked the man behind the desk. "We're not supposed to be giving out addresses here."

"I'm not sure I can help," said Jean, "but the woman was terribly unhappy. I—I wanted to talk to her." He looked at her searchingly.

"Well, I guess it can't do any harm," he said. He wrote the name and address on a slip of paper. Jean was surprised to see that it was only a few blocks from her own home.

"I can't do it after all," she told herself as she walked home.

"I can't knock on a strange door and ask to talk to someone I don't even know. Even for you I can't do it, Muriel—even if I am wearing your shoes."

"But you can do it for the Lord." The words came so clearly Jean thought for a second that someone had spoken to her.

"I'll go up and see what the house looks like," she told herself, as she watched for the address.

Thirty-four fifteen Oak Street—it was a small white cottage. The blinds were pulled. The house had a deserted look. Jean walked slowly by. It was obvious there was no one home, so there would be no need of stopping but she decided to ring the bell to satisfy her conscience. To her surprise the door was opened and a voice asked her who she wished to see. Jean recognized the woman at once.

"I came to see if I could help," said Jean, not knowing what else to say. The young woman invited her inside and then waited for Jean to speak.

"I wanted to say something to you when I saw you at the cemetery," said Jean, "but I didn't have the courage. My best friend went to be with the Lord a few weeks ago. I miss her terribly."

With this introduction the woman was soon pouring out her own grief at losing an only child, a happy little four-year-old who took all the sunshine with him when he went.

"You said you came to help," said the woman, a few minutes later.

Quickly Jean began telling about the Lord and how He had made eternity sure for those He loved.

"If I could believe what you say I wouldn't mind losing David so much, but I don't know anything about religion."

Jean explained how she might give her own heart to Christ and thus make sure of seeing her child again. When she left, the woman promised to be in church Sunday, and Jean was sure her pastor would take it from there. Jean could hardly wait to get inside her own house and telephone Marilyn.

"I'd like to try the class," she said. "I'll stop by and pick up the lesson books."

"You look different," said Bill, when he met her as she hurried to Marilyn's house.

"I am different," said Jean. "I'm wearing Muriel's shoes."

She told him about her talk with the woman.

"It's not the shoes that make the difference," said Bill smiling at her. "You have the same Spirit inside you that Muriel had. But I think you've given Muriel the best memorial of all—a living memorial. I'll walk with you to Marilyn's house. My feet wouldn't fit her shoes but I sure want to be walking the same way."

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COVER

"We have all become like one who is unclean,/ and all our own righteous deeds are like a polluted garment./ We all fade like a leaf,/ and our iniquities, like the wind take us away" (Isa. 64:6).

CONTRIBUTORS

George W. Carpenter is the secretary in New York for the World Council's Division of World Mission and Evangelism, formerly the International Missionary Council, the cooperative mission agency developed through the efforts of John R. Mott.

Julian Brown, 811 Cary Drive, Inglewood, Calif., had his poem published first by "Greater Works," the publication of the Brotherhood of the American Lutheran Church, in Feb. 1964.

Nellie B. Friesen lives at 604 N. St. Paul, Wichita, Kan. 67208.

Delnora M. Erickson lives at 13419-27 St. NE, Seattle 98155.

CREDITS

Cover, Alfred Siemens; 599, Religious News Service; 609, John Hiebert; 610, Charles M. Schulz.

THE MENNONITE

722 Main, Box 347, Newton, Kan. 67114.

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 347, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 991 Fleet Ave., Winnipeg; Robert D. Suderman, North Newton, Kan.

HARRY YODER, Chairman
Program Committee
General Conference Mennonite Church
Bluffton, Ohio 45817

DEAR HARRY:

A note on my desk says you want counsel on the next General Conference program which will be held in 1968. Since this request went to a thousand other people, I'm sure you've had a lot of letters by now—all of two or three, I'd guess. Here's your fourth. Excuse my writing paper. I could only find the back of this old magazine.

You've made changes in the program from time to time. These have been helpful. Ideas for a few minor changes have come to me.

Reports. All the reports could be presented in one day. Why spread them out over five? Yes, our workers will have a lot to report after three years of work. But I've noticed that they can write a report, publish it in a book, then say, "I hope you'll read it later," and then go on to something else. This shows that reports can be presented fast. I'd like to slow the process down to about two or three half-day sessions, but do it all in sequence. Give each report-maker a half-hour to say, "I hope you'll read it later," or even read parts of it. If he still has time he can add new material orally. This would take up one session. (Resolutions and new business would be postponed for the moment.) Then use the other session or two to discuss the work of the conference as a unit and not as fragments. I'm beginning to not only dislike but fear the way we compartmentalize our conference work. Our heavy emphasis on special agencies and boards makes people choose sides and say, "I'm for missions" or "Education is what I support." I'm for all of them, but separate presentations pull me apart. I want to be pulled together in the work of the Lord.

Elections. When the reports are finished, let's do all the elections at one time. We wasted gobs of time at Estes Park last July just shuffling paper ballots. By consolidating all ballots for all officers we would save time and probably be able to do a more thoughtful job. Yes, we would probably have to have a by-election the next day, but one runoff vote would be more efficient than six. Counting votes would be a big job, but manpower is readily available at these conclaves.

Nominations. This isn't in your department, I know, but I thought you might be able to use your influence to sharpen up our work here. Most delegates, I have heard, vote blind. The information given by the nominating committee is helpful, but too scanty. Who knows fifty or more people from all over the United States and Canada? We need to come to our elections better informed. Pictures and biographies of nominees should be published in our church papers in advance. Each nominee and perhaps one of his friends should be invited to write a statement for publication reflecting his concern and interest. Is this politicking? Perhaps. But we need education if we are going to do this job more responsibly. This system may be noisier, but I would trust it more than a stab in the dark.

Business. With the reports and elections out of the way, we would have the rest of the time to answer the questions that the church will have to answer in 1968. What will they be? Our boards and agencies will have some suggestions. Ask them. But don't stop there. Ask the regional conferences and ask each congregation. Then put the ten top questions on an agenda. Take half of the conference report book to provide background information. Then let's plan to work for the next three or four days in our conference meeting. Let's wrestle and pray. We want our conference sessions to stir people up. We often depend on rousing speeches and other program gimmicks to fire people up and win their support for the work of Christ. Let's continue to use these proven methods, but let's program our time so that we'll have more opportunity to speak to the issues of our day.

The present concept of conference programming seems to say that program time belongs to the conference boards. Thus the time is divided among them, more or less evenly. But the time doesn't belong to the boards; it belongs to the delegates. If we use the time for the people, we'll be promoting the best interests of the conference and its separate parts. I can't think of a better way of stirring up people than to let them do the work of the church for a while.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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SONGS IN THE BUSH

Thirza M. Lee

A STURDY LOG cabin buried in the bushland in Canada's north, a young mother, a handsome, black-haired father, a cluster of six little moppets clamoring for a future.

This was all we knew of life. Vague memory of another, and vastly different, existence was fading as the unhurried days slipped by—a large white home, a small square school where big brother had learned lessons for one brief year, unending expanse of prairie wheat, tiny tots sitting on colored stools in a friendly Sunday school. These pictures had faded hazily into the stories which mother told, and we little ones had forgotten that we had once been a part of them, that *we* were among the little childre on colored stools.

The cruelty of depression, hail, an drought on the Canadian prairie ha driven the family from a comfortabl prairie wheat farm. My parents ha trekked northward to find refuge in virgin homestead in the Peace Riv bush of northern British Columbi Here my father and a friend ha erected a small log house, windpro and waterproof, but utterly lacking i luxury. For the first several month indeed, the only floor beneath our ba feet was the hard packed clay soil Mother Earth. There was no roa only a wagon trail. The journey nort had been made by team and wago

I remember with thankfulness
those two who came to us
with good tidings

vith Dad, Mother, and the friend aking turns driving the two teams, nd my seven-year-old brother, and ix-year-old sister helping drive the attle, on foot.

I was the third little moppet, four ears old, serious and small, but with budding curiosity to know what lay eyond the encroaching pines. Some-ow I sensed that this clearing in the voods and the open rolling grasslands of Dad's fields was not all there was o life. More people, I knew, were *ut there,* people in the stories Mother ead to us. Somewhere, impossibly far way, were aunts and uncles, who aised foxes, and lived by the sea. Vhat we had not known we could not isualize. Far to the west of us in he midst of distance and smoke we ould see the jagged blue line of the Rocky Mountains. Surely, somewhere ut beyond those inaccessible, but ver-present ridges, lay whatever there vas of life.

We lived twelve miles from the earest small village. We had no chool; when we reached the age to earn, Mother taught us. I remember ividly the first words I learned to ead and memorize: "Roger's Golden Syrup," and other names from cans and boxes on our cupboard shelves. We had no doctor; when our baby ister was born, the only medical help was a Red Cross outpost hospital miles rom home. We had no other children or companionship. There was no lectricity. Our water came, clear and cy cold, from a spring on the hillside. We small pioneers helped pack it ome in syrup and lard pails, the ails being graded to a size to fit he child. We had no church, no unday school, no minister.

No church — no Christian faith, hen? Ah, but yes, for God dwells n the hearts of men in a rude log ouse as easily as in a city home r a spired cathedral. Among my ost treasured memories of those ery early years, is a mental picture f Mother and Dad kneeling at night eside their rough, handmade bed. was much too young to comprehend, ut not too young to be impressed by their love for each other, and their trust in God. Whatever they must have known of loneliness and fear, they had not left their faith behind. In this land but scarcely touched by civilization, Mother must have experienced anguished loneliness. Fear, amounting to terror, gripped them at times: Nights when it was 60 degrees below zero and they feared we would freeze in our beds, the day Dad and two of us girls were caught in a blizzard, the night Dad was away and we trembled through a fierce chimney fire. Fear—fear that would have overcome a man and woman who had no firm faith in God.

Apart from the songs of summer birds, no music was available. No little songs for the babies, no records, or music to teach us to sing. Dad could sing and whistle and make music on his harmonica, but he was very busy, usually at work in field and forest during the day, and too tired to sing when darkness finally drew his labors to an end. And Mother couldn't sing! One of the great empty areas of our lives, therefore, was this vast lack of music and singing.

And then one day, through the wilderness and over our road of mud, came two women. In all the long years we lived in the bush, they were the only people from *outside* who ever sought and found our little dirt road. How far had they come? I have no idea—they were from another life—to us. They were young people sent out as summer missionaries to the northern hinterland. What courage and faith, what insight into the needs of lonely humanity, what definite call from God, had sent these girls to seek out our hidden homestead?

They had come to teach us about God, to tell us the stories of Jesus who loved the little children. Mother had read to us the beautiful stories of Jesus, and their words made further impression on our open minds. We were wild and frightened as any little woods cottontails, but their friendly approach soon brought us out of our corners. I recall our clustering around them, leaning eagerly over their books, hungry to learn of these wondrous things. They showed us colored pictures and books. They left a parcel of Sunday school papers, for all ages, which were read and reread for months. Most marvellous of all, they *sang* to us! Songs about God and His creation, about Jesus and His love for little children. They sang and sang, sensing, no doubt, our great hunger for music. They even taught us little children to sing a simple song, which to us was a miracle indeed. And then they went away again, into the bush, over our muddy trail, back to civilization.

What did their visit mean to our family? To Mother, it must have been like a fresh ocean breeze blowing over arid sands of loneliness. To us children, they were messengers from God, their visit meant songs in the bushland, music to remember in the dusk of a summer eve. To me, it meant that a crack had been made in the wall. If these young women could come in to us through the opening in the bush, then in some similar way I could go out, or at least take a peek out, to catch a tantalizing glimpse of life beyond the pines.

Their visit was of course, to all of us, a first vital, living example of Christian missionary endeavor. In all my experiences since—as Sunday school worker, as a young people's leader, and later as a minister's wife in northern British Columbia, whenever I went into someone's home on a Christian errand, I remembered with thankfulness those first two young people who came to us in the name of God—to bring us "good tidings of great joy."

What did these women gain from their visit to us? Surely not money, for we had scarcely enough to meet our own essential needs. They would carry away with them memories of a warm handclasp, of friendship and thanks from the log home in the pines, memories of a cluster of backwoods children with eyes shining as they listened to the gospel story in music: hymns on the homestead, songs in the bush!

Protest by Fire

An eighty-year-old woman destroyed her own life. "She was trying to give her final witness to her abhorrence for all war," said one friend. Below another friend gives a sympathetic interpretation of her life and action. If she chose the wrong way to exert her influence, have we used a better way?

Margaret Hofmann

THE HEADLINE SAID: "Widow Sets Herself Afire in Protest."

"Incredible!"

"Senile!"

"Hysterical!"

Such were the reactions to this little notice in the American newspapers soon after March 16. But this act which, on the surface, looked so eccentric had not been committed by an eccentric person at all. Readers interested enough to proceed beyond the headline learned that in Detroit a woman had set fire to herself in protest to the war in Vietnam.

"Wonder if she was a Buddhist?" I was asking myself as I read on; but when I saw her name I stifled a scream: she was Alice Herz, my friend.

I had met Mrs. Herz and enjoyed her hospitality two years ago when she ably arranged several speaking engagements for me. I was surprised when I first saw her: a soft-spoken, unassuming, round-faced grandmotherly woman, eager to avail herself of other people's opinions.

I have reread Mrs. Herz's thoughtful letters to me. The last one was written just three weeks before she gave her life.

In it she says: "I have more writing than ever to do, also for a Swiss paper, and a great deal of must-reading on my shoulders, so that I have to wait for a breathing spell to read the article you suggested. We had Dr. Willard Uphaus with us for two days, to speak in the Unitarian Church. It was a splendid success. You remember that, at the age of seventy, he was placed in jail for one year, for conscience sake."

Mrs. Herz was too modest to mention that she had taken care of all the arrangements, and also introduced the speaker.

In another letter, in answer to my plea that we must guard against adopting a negative attitude, she said: "You are right: positive work and nonviolence are also for me the way to peace. But our times are so peculiar that it is not opportunism when I see righteous condemnation and use of violent defense as inevitable. Should one condemn America and her allies because they defeated Hitler by arms instead of by persuasion? Should one have preferred to turn the other cheek to Hitler and allow him to murder and torture even more millions of human beings? The choice is painful."

On a Christmas card last December, she said: "In spite of all the horrors in our world today, I see the light of a better future for mankind, with the atom bomb serving as the scourge of the Lord."

Surely she was not bitter, nor senile, nor hysterical. These few quotations from her letters show how gentle and thoughtful she was.

Henry Hitt Crane, pastor emeritus of Detroit's Central Methodist Church, who had known Mrs. Herz through church and peace activities for twenty years, said: "She was trying to give her final witness to her abhorrence for all war. This eloquent declaration of her concern for the cause of peace should be recognized so that it will not have been in vain."

Since learning of her action I have thought a great deal on the subject of giving one's own life. Is it really so remote? Certainly many idealists, even in recent history, have actually sacrificed themselves so that others might live. The Japanese kamikaze fliers, believing that they were serving a patriotic cause as well as saving the lives of their countrymen, threw themselves with their bombs onto their targets. And, more recently, in Vietnam several Buddhists set themselves on fire for a cause which was to them of overriding importance: to win freedom and justice for their followers. Did not Gandhi, too, risk his life whenever he went on a hunger strike?

But self-sacrifice has not been limited to members of oriental nations. I am thinking of a good friend of our family who might have been saved from deportation to a Nazi concentration camp, but refused the aid of her friends so as not to endanger them. So she went to her death. Many like her risked and even gave their lives in an effort to hide Jews.

And did not Jesus, also give His own life to save mankind?

These are examples of deliberate, premeditated self-sacrifice. Then there are people who have little time to consider the risk, such as those who will dash into traffic to retrieve toddlers; or the pilots who guide their crippled planes away from populated areas, thereby jeopardizing their own chances for survival. Surely a great deal of willingness to give one's life can be found in the hearts of soldiers. Other people take on dangerous assignments, such as helping in the voter registration drive in Mississippi, or joining the civil rights march from Selma to Montgomery, Alabama.

However, Alice Herz had no thought of survival in her mind—at least not her own survival. How much courage she had! First, apparently, she wrote several letters: one to the Secretary General of the United Nations, U Thant; one to President John-

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son; and one to her only daughter, with whom she shared her apartment. As soon as these letters were mailed, she could no longer change her mind. The act itself, once begun, had to be accomplished quickly, before passersby would realize what she was planning to do and prevent her from following through.

She remained alive for ten days. What pains she must have suffered! Mankind can ill afford to lose such a dedicated person. Every moment of her life she seems to have attempted to put to good use; and now, when her death could not have been far away, she wanted to make it meaningful too.

In earlier years she had been a Quaker. She remained a convinced pacifist. Many times she discussed with her Unitarian minister her greatest concern: the futility of war.

"I do this not out of despair but out of hope," she wrote to her daughter. And on the way to the hospital she told the fireman: "I did it to protest the arms race all over the world."

In Detroit, in Washington, at the United Nations she had walked for peace and civil rights—at the age of eighty-two.

She had worked for President Johnson's reelection, but felt increasingly grave misgivings about Vietnam and U.S. foreign policy. And yet, I sense from her letters, that she did not immolate herself specifically in protest to the escalation of the war in Vietnam, but rather to stir her fellow citizens from their apathy. She, a well-educated lady of Jewish ancestry who had fled Germany when Hitler came to power, learned the price of complacency from bitter experience. In Germany the lethargy of the people led to the rise of Hitler. Today this same kind of apathy may lead to World War III. Mrs. Herz willingly gave her life to help awaken the citizens of her beloved adopted country and, indeed, of the whole world, before it would be too late.

Is it possible that she did not succeed in awakening the people at all? Has the pain she suffered and the life she gave produced no lasting echo? Yet, who knows how many people in the United States, even across the world, she has succeeded in jolting out of complacency? Has she not impressed upon us the fact that, while the people living under dictatorships are not at liberty to question and advise their leaders, we, privileged to live in a free country, are obligated to challenge our government to engage in more imaginative and responsible thinking and planning?

Gratitude: What Does It Mean?

Peter Ediger

It means persons.

It means a young mother of four seated on a well-worn couch
in an apartment almost bare
of furniture
her husband   in jail
after threatening her life
and almost succeeding in pushing her
out of the window of   their twelfth floor a
p
a
r
t
m
e
n
t
It means a young mother of four seated on a well-worn couch
saying
Sometimes I don't know how much more I can take. It'sonethingafteranother.
But then
I think of   others
and I am
grateful.
I think of my children   at er   d   eless
how they could have been   s   t   n   m
and I keep on going.   c   ed a   ho
We usually have
at least one good meal a day.

. . . "But then
I think of   others
and
I
am   grateful."

NEWS

Negro Missionary Goes to Congo First From Southern Church

You really want to know?" he asked. "You really want to know why more Negroes aren't going overseas as missionaries?"

Elijah Barnes, a teacher from Texas, explained slowly:

"It's hard to go, when you can remember working in the fields, driving a mule. They paid me $3 a week."

Today, he is a well-paid teacher in a Houston, Texas, suburban high school. A college graduate, he has specialized in science and electrical trades, and has put his skills into practice on the side in his own electrical contracting business.

"You see," he continued, "the Negro hasn't had a good salary, a decent home, and a chance for a good job long. It wasn't really until after World War II that you could hope for all that. And when you remember how hard it was for you and for your folks, it's hard to give up."

But he is leaving. Why? Because teachers of electrical trades are urgently needed in the Congo, and because his church has asked him to help.

"You know," he says, "if you are really an 'ambassador for Christ,' as Paul says, you have to be willing to go anywhere. We've prayed about it, and we do feel a real call to this service in the Congo."

He and his college-trained wife, Chris, and their three children will spend a year in Belgium, learning French and attending an international language and orientation school in Brussels.

Then they will sail for the Congo as missionaries of the Presbyterian Church U. S. It is a long way from the Mississippi fields where he grew up, and from her birthplace in British Guiana.

They are being awaited, Congo missionaries say, with special anticipation. As teachers, they are badly needed and have been requested by the Congo government, as well as the church. And in this racially conscious world, Negro missionaries, they say, can be particularly effective.

Too many Negro church members, Elijah Barnes feels, don't realize that they are needed—and wanted—in overseas missionary service.

It was almost coincidence that the Barnes learned about the needs in Congo. A Presbyterian missionary to Congo came to Houston to speak, and ended up spending several hours with the teacher and his family during that visit. Later three Congolese churchmen, touring the United States, added their personal invitation to the Barnes to come over and help the new nation.

They are the only Negro missionaries of the Presbyterian Church U.S. now serving overseas. But this is a recent state of affairs. The denomination's Congo work was begun in 1890 by two young Presbyterian ministers, one of them white, the other Negro. And in the early years of that mission, Negro missionaries played a crucial role.

Recently, church leaders have been concerned. While the Peace Corps was reporting a high percentage of Negro applicants—some 35 percent—mission boards were not.

The 1964 General Assembly of the Presbyterian Church U.S., a predominantly Southern church, passed a resolution challenging Negro church members to volunteer for service overseas, and stressing that "all personnel requests from all of our fields are open to all members of our church."

The Barnes are the first to leave for service overseas since that action.

FRONTIER HALL is the new dormitory at Freeman Junior College, Freeman, S.D. It provides living space for eighty students—forty men and forty women. Cost of the building, which was dedicated on Sept. 12, was $235,000. The structure has a fire detection system and also contains a student union room for recreation.

SIX CRUCIAL CONCERNS RELIEF, PEACE, AND SERVICE

Following are excerpts from a presentation made to General Conference at Estes Park last summer.

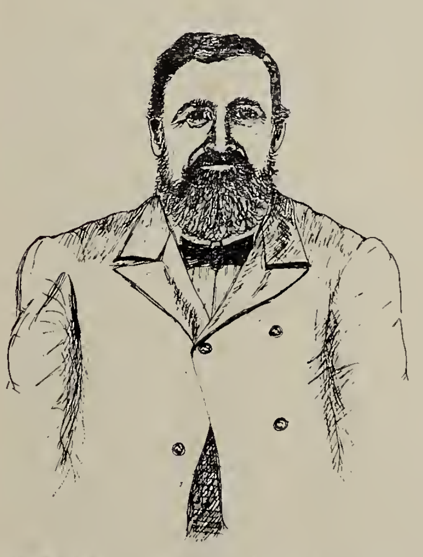
*Fred Unruh*s In anticipation of discussions by our discussion groups we have asked six people to present discussion briefs of six issues which we have felt are crucial for the church at this time in the area of relief, peace, and service. David Habegger will give the first presentation.

Habegger: Jesus manifested a concern for all the needs of man. When He began His ministry in the synagogue of Nazareth, he read from Isaiah 61. Following the reading of these words, He declared that these words should mean emancipation for man from every form of sin and evil. Good tidings to the poor should mean economic emancipation. To bind up the brokenhearted should mean psychological emancipation. Bringing liberty to the captives means physical emancipation. The opening of prisons means political emancipation. I believe we need to remember that many thousands of persons are in prison because of political involvement. In other words, God's action in Christ was a carrying forth of His desire to redeem men from every sort of oppression that limits and distorts the spirit of man. Because of this, we declare that social action is an integral part of the good news, the gospel. By social action we mean influence brought to bear by the church, or a group of Christians upon social institutions and practices for the purpose of giving men, women, and children the best possible chance to live as God wants them to live. Is the congregation really fulfilling the mandate of the Master to preach, teach, and heal, unless it becomes active in its community and in the world as well?

Orlo Kaufman: The freedom revolution cannot be stopped, ignored, nor can we escape it. The best we can hope is to give direction. In order to do this, we must become involved. I want to suggest five ways in which we can become involved. First, I suggest that we seek to relieve just grievances that Negroes have. This may involve state, county, or city ordinances. It may involve customs or traditions. Some of these grievances may be minor matters which we are not aware of and which could be quickly corrected. Some may involve changing local or state laws which have been of long standing. Second, I suggest the idea of adopting a family, that is, to make it your aim to know at least one Negro family intimately. It would be best if this family would be nearly like that of your own in age and economic income. This type of relationship would help relieve the prejudices of both white and Negro families and thereby help relieve many of the tensions, fears, and misunderstandings which are common to both. Third, have the larger brotherhood through Mennonite Aid, Mennonite Economic Development Associates, Mutual Aid, or some similar organization, become involved in helping a needy family in their total life. This might require making a financial loan to help the family become established in business or on a farm. It might involve helping the family move to an area where greater employment opportunities exist. Seeking to help one family in depth would get us involved in the problems of the revolution and would give us a real opportunity to speak with authority. Fourth, I suggest that we continue to support short-term creative projects such as Mennonite Disaster Service in its rebuilding of the churches in Mississippi this summer. Creative projects which seek to meet a need, rather than merely protest, provide excellent opportunity for limited involvement. Fifth, support long-term interracial projects such as Gulfport, Atlanta, the Delta project. We would definitely encourage this for persons who have the vision for such an undertaking. Our involvement should be with a mission motive. We ought to be concerned for the whole person. Let me urge that we do become involved, especially on the local level, and that we do not just criticize those who are involved. If we only criticize, we will drive the revolution into the hands of people who may have sinister motives.

Gordon Dyck: Three years ago when the left-over fragments were collected from the discussion periods of the Allentown General Conference, it was discovered that the most cleanly picked bones were the 1-W ones. There were a lot of concerns expressed, and questions asked. Is the service and peace witness given to our church by the 1-W fellows really the kind of alternative service we want it to be, or that it ought to be? The VS and 1-W committee during the past triennium has taken another hard look at 1-W. The Berne, Indiana, Council of Boards meeting in the fall of 1962 following the last conference, in my opinion was a turning point in our thinking about 1-W. There we said it clearly, 1-W is *government*-recognized alternative service. VS, Pax, TAP, on the other hand are the *church*-recognized alternatives to military service. When a fellow, on his own, enters earning 1-W service to work in a hospital, he is entering the U. S. government's alternative to military service; it's not the church's alternative. Our church's alternative to military service are the volunteer programs such as: VS, Pax, and TAP, in which we try more clearly to give expression and commitment to sacrificial and disciplined Christian service and witness. This clarity of stance may be one factor in the trends in our present church program. During the past three years, the number of men in earning 1-W has consistently been dropping, from nearly 130 in 1962 to 82 today. At the same time participation by our young people in VS has risen from 50 to 88 today. And participation in TAP has tripled. Pax participation has held steady between thirty and forty, but the MCC has assured us that this number can be expanded as more volunteers are available, and as the financial undergirding from our churches is increased.

Palmer Becker: Conservative estimates indicate that we have over 3000 twenty and twenty-one year olds, young people, in our churches today. Less than one in ten of these three thousand is serving, or will serve, a term of voluntary service or Pax service. We probably aren't doing quite as well as we sometimes have thought. As J. Lawrence Burkholder told us this week, we young people are rebelling against our quiet rural communities, and inactive people are rebelling against our churches. We young people are leaving our church communities by the hundreds every year. Some are going into secularism. The only way to save us from the secularism of this age is to send us out with a commission to serve. God created us to serve. He saved us to serve. He calls us together in conferences like this so that we



HENRY EGLY (1824-1890), an Amish bishop, founded the Evangelical Mennonite Church near Berne, Ind., in about 1865, urging a definite experience of regeneration. A later division in 1898 over immersion in the Egly group, at first called Defenseless Mennonites, led to the formation of the Missionary Church Association. In celebrating its recent centennial, the 2500-member body renewed efforts to unite with the Missionary Church Association. (Drawing by Clarence Diller, Bluffton, Ohio.)

may better serve. Loving voluntary service is the will of God, and should be the goal and purpose of every Christian youth, and our entire church.

Walter Paetkau: Youth, ages sixteen and up, can serve effectively. The summer service and the senior high work camp program proves this year after year. But what about youth who can't afford to go into a VS assignment whether for three weeks or for three years? For them there is local service, and for the returned volunteer there is local service. That escapes no one. There isn't a youth group in our conference that hasn't a service field within a fifty-mile radius, and at most a 100-mile radius from its church doors. Too close to home, you might say? Unexciting? Unrewarding? Drudgery? It takes too much planning and effort? At times all of this may be true. Whichever excuse you come up with, you cannot escape Christ's calling. As a Christian you are called to serve. You have no other choice.

William Keeney: God is active in every event in history. The Christian seeks to discern His activity. He also seeks to know what He is calling the Christian to do to accomplish His purposes. The Christian and the church should be able to offer constructive and positive alternatives to the present use of violence to solve the conflict. The church should look beyond the self-interest of either party, and witness to what serves everyone's needs best under the will of God, even though it may not serve immediately the self-interest of our government as it is now understood. In Vietnam the church may urge the development of the Mekong Delta to demonstrate our real concern for the welfare of the whole area. The church should also urge the government to use every possible avenue for negotiations, including the use of such supranational organizations as the United Nations, to find means of achieving peace at the highest level of community now possible. Secondly, the church may witness to the need for reconciliation by transcending barriers so as to minister to all the people suffering from the conflict. The attempt to help North Vietnam's war sufferers can be a positive testimony to the need to love your enemies. We should be as careful as possible to keep our service in both North and South Vietnam free from becoming merely an instrument or extension of any national, self-centered foreign policies.

WOMEN IN ASIA AND AFRICA would rather sew their own clothes than wear Western styles. So the Mennonite Central Committee is asking United States churches for 300,000 yards of cloth in October. (Canadian drive is for 30,000 towels and 20,000 sheets.) Vietnam's war refugees will receive much of the material, as well as needy families in Algeria, the Middle East, Congo, Burundi, and Paraguay. Rayon, cotton prints and plaids, flannel, wool, corduroy, khaki, remnants, needles, and thread have been requested. Contributions of fifty cents per yard buy material overseas.

INDIAN HOSPITAL SEEKS HELP LAB WORKER AND MECHANIC

The Mennonite Central Committee has an urgent need for a laboratory technician and two experienced mechanics to work at Hoopa, Calif. Both positions are available immediately.

The mechanics must be willing to allot their time to maintenance work, mechanical duties, and ambulance driving. A six-week first aid course will be given upon arrival.

The laboratory technician would work at Klamath-Trinity Hospital, which has sixteen beds and serves the population of an Indian reservation. Without the services of a qualified technician, the hospital is in danger of being closed. It is the only hospital within sixty miles.

Since some Indians appear to be accident prone, and also suffer from conspicuous disease, the continued operation of the hospital is essential.

Hoopa Valley, which is the ancestral home of the Hoopa Indians, is fifty miles northeast of Eureka, Calif. The site is one of California's most scenic spots. The volunteer unit at present consists of five persons.

WORDS AND DEEDS

Life magazine in an editorial on July 29, said, "There will probably be a record of 50,000 highway deaths this year—yes, 50,000 violent deaths, an appalling number in peace or war." The magazine adds, "The most serious menace of all — about half the drivers in fatal accidents are drunk. Men, not cars are responsible for that!"

The Arkansas Baptist Convention upheld the right of the editor of its news magazine to write in defense of a controversial Methodist chaplain at the University of Arkansas. The chaplain had allowed a Bulgarian cultural affairs officer to speak at the Methodist student center after university officials had barred the communist official from speaking on campus property. Twenty-one Baptist pastors had demanded that the editor retract his defense or be fired by the convention.

Kansas Mennonite groups sponsored an exhibit of the work of the church at the Kansas State Fair, Hutchinson, during September.

Mennonite Biblical Seminary is erecting a storage building. As with the seminary chapel, volunteer labor is being used.

Brook Lane Psychiatric Center is the new name for Brook Lane Farm Hospital in Hagerstown, Md. The term "farm" says the agency, "was reminiscent of an era in which people spoke in hushed tones about mental illness and no one wanted his stay at Brook Lane publicized as other than just being 'away.' "

The Waldensians in Italy have after centuries of oppression as a Protestant minority in a Catholic land finally heard a kind word. Three Roman Catholic participants in a discussion in a Waldensian community on religious liberty paid tribute to their "Waldensian brothers." They said, "We who are from Pinerolo, the diocese which includes those valleys which once were the theatre of bitter religious wars, feel ourselves to be a party called to appear at the trial, to answer the tremendous accusations which such wars constitute." They added, "True history, that wise teacher and terrible avenger, recognizes in each one the right and the wrong which is attributable to him. In humbly recognizing the wrong of our forefathers, who have abused the name of Catholic we also pay homage to and are grateful to our Waldensian brothers who suffered persecutions in order to establish the principle of religious freedom."

McPherson County, Kansas, has contracted with Prairie View Hospital, Newton, Kan., for mental health services. Merrill Raber, a member of the hospital staff, will coordinate the service which will provide county-subsidized treatment for those with an annual income below $6500.

Sunday will be just another working day in Ceylon after Jan. 1, according to a government decree. The new schedule for the Buddhist country calls for holidays on the four days of the month when the new phase of the moon appears. Christians will be given a two-hour break on Sundays to attend their worship services.

Pentecostalists in Chile represent about one-half of the country's Protestants. They are planning a cooperative literacy program with Roman Catholics because, says Samuel Nalegach, Pentecostal Church leader, "neither the Catholics nor the Pentecostals are interested in literacy as an end in itself. We are interested in bringing the message of Christ to the people, and we must follow through by giving new literates reading material which will convey that message." As to the improvement in relations between the two groups, he says that his church's members who address each other as "brother," now refer to Roman Catholics as "our cousins."

In Rotterdam the Evangelical Church of Germany plans to build a $400,000 ecumenical center as a "token of repentance action." Many of the buildings in the Dutch port city were levelled by German air raids in 1940.

The American Bible Society has appealed to the U. S. Congress to approve a pending resolution designating 1966 as the "Year of the Bible" to help overcome the "worst Bible gap on record." It says the gap results from the "lag between Bible distribution and the number of people who can read but don't have copies of the Scriptures."

Holders of tickets for Bethel College's Memorial Hall music-lecture series will also be able to attend one program at similar presentations at Hesston College and Tabor College this year.

CHURCH RECORD

CALENDAR

Conferences

Oct. 7 — Kansas All-Mennonite Women's meeting, Hillsboro, 10:00 A.M.

Oct. 8-12—Missionary Conference, Jagdeeshpur, India.

Oct. 15-18—Western District Conference, Enid, Okla.

Oct. 20-24—Hindustani Mennonite Conference, Champa, India.

Oct. 29-30—Saskatchewan Conference, Saskatoon.

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Eastern

Oct. 3-17—Smith Corner Church, East Freedom, Pa., Special Services, Vernon D. Duerksen, speaker.

Northern

Oct. 7—Bethesda Church, Henderson, Neb., Rosthern Youth Farm Deputation.

DEATHS

Susie Bamberger, Hanston (Kan.) Church, was born Sept. 21, 1869, in Austria, and died Sept. 18.

Irvin K. Weber, Stirling Ave. Church, Kitchener, Ont., died Aug. 29. He was 74 years of age.

William W. Winsky, Faith Memorial Church, Filer, Idaho, was born in 1910, and died Sept. 14. He is survived by his wife, two daughters, one son, and three sisters.

MARRIAGES

Gilbert Bartel, Johannestal Church, Hillsboro, Kan., and *Shirley Johnson,* Methodist Church, McPherson, Kan., on July 23.

Elmer Enns, Jr., Alexanderwohl Church, Goessel, Kan., and *Peggie Hill,* First Methodist Church, Newton, Kan., on Aug. 22.

Bill Haynes, San Diego, Calif., and *Byrna Mae Horsch,* First Church, Upland, Calif., on Sept. 3.

Dennis Plenert, Johannestal Church, Hillsboro, Kan., and *Linda Kay Schmidt,* Nazarene Church, Newton, Kan., on Aug. 27.

USED STAMPS WANTED

The Board of Missions is beginning a project of collecting used stamps. Retired or older people will give volunteer service processing them. Groups near the Newton, Kan., office may bring in collections of envelopes, while groups farther away may want to cut around the stamps and send them in. All stamps are welcome except those printed on envelopes. Money obtained from this project will be used for missions.

VISUAL AIDS

Four new filmstrips are available for leadership training in effective communication. Never before has the church been so aware of its need to sharpen communication skills, nor has the world so needed to hear and to understand the church's message of Christian faith. *Effective Christian Communication* (the name of the set) offers latest research findings on the process of human communication. Twenty authorities provided criticisms and suggestions. The series was pretested with church school teachers and ministers. It is of use to anyone who wants to improve his communication skills. All are geared for youth and adults and have review and discussion aids.

What Is Communication, 69 frames, 12 minutes, introduces the general process of human communication.

The Communicators, 58 frames, 10 minutes, explores the sender and receiver of communication in greater depth.

The Religious Communication, 61 frames, 13 minutes, discusses the basic language of religious faith and suggests how to keep alive and to make more meaningful the language of one's faith.

Tools for Communication, 59 frames, 12 minutes, examines available communication tools and suggests communication situations in which each tool makes a maximum contribution.

Write the Audio Visual Department, Box 347, Newton, Kansas 67114. Rental cost is $2.00 per filmstrip.

WORKERS

Johnny Brandt, Johannestal Church, Hillsboro, Kan., began his 1-W service in the K. U. Medical Center, Kansas City, Kan., in September.

Verniel Claassen, Beatrice, Neb., will be a one-year volunteer working in the MCC offices. A member of the First Church, she is the daughter of Mr. and Mrs. Rudolph Claassen.

Lydia Dyk, R.N., has volunteered for a two-year assignment as a psychiatric nurse at Kings View Hospital, Reedley, Calif. Her home is in Kelowna, B. C.

Bruno and Elizabeth Epp, Abbotsford, B.C., have returned to Brazil for their third term of service in South America under the Board of Missions. They will be working with the church and school at Curitiba and studying Portuguese.

Randol Friesen, Dallas, Ore., will do MCC voluntary service in the Congo for two years after three months of French study in Brussels. A member of the Grace Church, he is the son of Mr. and Mrs. Howard Friesen.

Virgil Gerber, Dalton, Ohio, will spend two years as MCC volunteer at Haiti's Hospital Grande Riviere du Nord. Mr. and Mrs. Wilbur Gerber are his parents. He is a member of Salem Church.

Gene Hanchett, son of Mr. and Mrs. Ralph Hanchett, Fresno, Calif., has volunteered for a two-year assignment in the MCC office, Akron, Pa. He has attended the People's Church, Fresno.

Marilyn Kaufman, a nurse from Moundridge, Kan., will work two years at Hospital Grande Riviere du Nord, Haiti. She is the daughter of Herbert Kaufman and a member of the First Church, Moundridge.

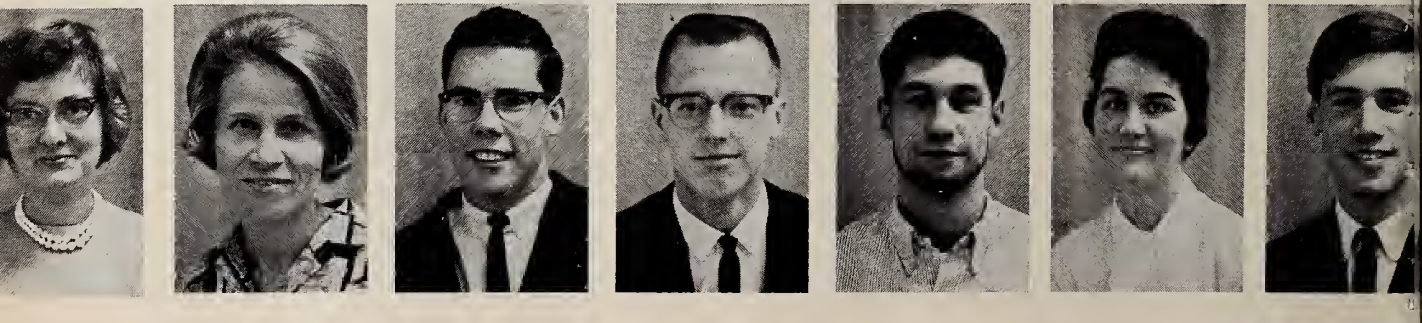
The *John E. Klaassen* family and the *Wilmer Sprungers* have finished their language study in Belgium and have gone to the Congo where they will be teaching in the secondary school at Nyanga.

Peter Lehman, son of Mr. and Mrs. Harold Lehman, Lancaster, Pa., has volunteered to work as an office assistant in the MCC office, Frankfurt, Germany. He is a member of the First Presbyterian Church, Lancaster.

Donald and Sandra Loewen, Saskatoon, are one-year volunteers at Mennonite House, Atlanta. Parents of the couple are the William Loewens, Herschel, and Mr. and Mrs. George Toews, Waldeck, Sask.

Rita Loewen, daughter of Mr. and Mrs. John Loewen, Oliver, B. C., has accepted a one-year assignment at

Claassen, Dyk, Friesen, Gerber, Hanchett, Kaufman, Lehman (Workers).



Junior Village, Washington, D. C. As a practical nurse, she will be a member of the MCC volunteer team in the institution.

Nettie Peters, R. N., Winnipeg, goes to King's View Hospital, Reedley, Calif., for a one-year volunteer term. Her parents are the Diedrich P. Peters, Plum Coulee, Man. She is a member of the Blumenorter Church, Rosenort, Man.

Betty Quiring, Dallas, Ore., has returned to the Congo for her third term of mission service. She is teaching in the Nyanga school.

Alfred Rempel, son of Mr. and Mrs. Ben Rempel, Thornhill, Man., will work in the maintenance department of the European Mennonite Bible School, Liestal, Switzerland, for the next two years. He is a member of the Morden Bergthaler Church.

John Schmidt, Newton, Kan., will spend about two years in Bolivia aiding in agriculture development in a Mennonite Central Committee program. He is a member of the First Church, Newton, and the son of Dr. and Mrs. John R. Schmidt, Asuncion.

Wesley Schmidt, Newton, Kan., will go to Paraguay to work in a mental hospital for two years. His parents are Dr. and Mrs. John R. Schmidt, Asuncion.

Mr. and Mrs. Harrison Unruh, North Newton, Kan., are serving Mennonite Biblical Seminary, Elkhart, Ind., on a voluntary service basis during the current school year. Mrs. Unruh is serving as dietician and Mr. Unruh is assisting with maintenance.

DISCUSSION

TELEVISION VIOLENCE

The following concern has been presented by W. F. Unruh, North Newton, Kan.

Several years ago the *Manchester Guardian* commenting on American life said that America is developing a generation of violent people through its movies, comics, and through its radio and TV programs. Karl Menninger is reported to have said that Americans not only tolerate violence, they love it. Former President Dwight Eisenhower said recently that in America we have an atmosphere of violence and lawlessness.

People are hard put to explain the violence and murder in Los Angeles, in Chicago, and in other places. Such lawless behavior has usually a primary motivation and a more immediate motivation. The primary motivation may be a deep-seated hostility and bitterness which has been generated through harsh and unjust treatment in the home, in the school, or in the community. This hostility may be imbedded in the subconscious mind to a large degree. The more immediate motivation may come from a recent and persistent experience of oppression and injustice that needs to be faced and corrected. When people with hostility and bitterness in their hearts feel blocked and frustrated they are bound to react. What form the reaction takes depends to a large degree on what people have heard or seen as effective and acceptable ways of dealing with situations of injustice.

The younger generation has through the formative years of life been listening to and viewing the westerns in which invariably the hero of the story has defended his rights by taking the shotgun or revolver. Young people have been led to feel that it is manly and respectable to fight for your rights. Recourse to law and the courts is minimized in the westerns and in the crime stories. To fight is the manly thing to do.

Although it might be hard to prove that specific acts of violence were caused by TV crime stories, there is little doubt that the atmosphere of violence has been created by TV crime stories.

The responsibility for this situation must in part be laid at the feet of the TV industry and the sponsors of the crime stories. But the greater responsibility for this condition rests with those of us who own radio and TV sets. E. William Henry, chairman of the Federal Communications Commission says, "So the power remains in you—the public . . . you will get what you want." He suggests that people write to the managers of local TV stations and to the Federal Communications Commission and express their desire for a change, and indicate what kind of program they think best. He says that if at the FCC office they would get fifty thousand letters demanding a change in TV programming "There would be a stir such as they have not had since the rigged quiz scandals."

Henry points out their surveys show that children under twelve years of age in America spend more time viewing television each week than they spend in the school. We have 69,000,000 television sets in America. This gives us an idea of how many people are influenced by TV stories.

We have in the United States 120,000,000 professed Christians. Surely it should be a concern to Christian people what is happening to our youth through the pernicious influence of the TV crime stories. One would think that out of these millions of Christians surely 50,000

D. Loewen, S. Loewen, R. Loewen, Peters, Rempel, J. Schmidt, W. Schmidt (Workers).

would write in and ask for a different television diet. Evidently people need leadership and guidance in this matter.

We need creative and positive suggestions on what good TV programming is and should be. Just to object to the crime stories is not impressive nor helpful.

Many people hold to the theory of Aristotle that a person who has hostility and bitterness in his soul can express his hostility and anger vicariously when in a drama he sees somebody beat up or killed. Thus, so the theory goes, he can find release from his pent up feelings. If this were true, we surely could expect that with all the crime and violence stories in our television programs the American people would express their hostilities vicariously and that there would be a minimum of crime in our country. But we see crime steadily increasing. Evidently this theory is largely eyewash.

Would it not be in place to ask the Peace Section of the MCC or our Board of Christian Service to take the initiative and provide leadership in encouraging people to use their influence to change the TV crime diet to something that will build character and preserve the Christian values of life? If they would give us a vision of what good television programming should and could be, we would find it easier to write to TV station managers and to the Federal Communications Commission.

LETTERS

MORE MAIL TO VIETNAM—II

The writer has called his letter, "A Letter to a Man in South Vietnam I Do Not Know." He is responding to an article in our Sept. 14 issue, "Letter to a Woman in Vietnam Whom I Do Not Know."

I feel that someone must write this letter to you to tell you how things are here. I know you are often led to believe that all Americans are against your fight for freedom. This is not true, as there are more Americans here still on your side. We know that your country is fighting forces that intend to put you and your entire country into the bonds of slavery.

Don't judge us too quickly. We are not all eager to see the communists win. But there are people here that do not know what you have been through. Your wife and children murdered, your home burned, and some of your friends turned against you, but still you go on. I thank God for men like you that will stand and not give in to the forces of evil.

There are those of us that have done a lot to make your life more difficult, by the various protest marches, letters to men in government, and teach-ins. They are trying to convince our government that it is wrong to help you fight for freedom. Thanks be to God that they haven't been too successful as yet.

We pray for peace, just as you do, but not a peace that will turn you over to slavery. Instead we ask you to join us in the prayer that God's hand will work a miracle to convince the Vietcong that the things they are doing are wrong and to give up this fight.

Christ said that those who are not for us are against us. I am happy to say that my country is still on your side. And our prayers are with you. *Allen Wiens, Bridgewater, S.D. 57319*

FOCUS ON DEMONSTRATIONS

To the Editor: I really don't want to write so often, and I don't like to be always controversial, but some of the statements made in some of the letters seem to be so out of focus that I cannot help but write again. For instance in the Sept. 7 issue one writer says that demonstrations and marches inevitably result in riots and violence. But that is not true. They very often prevent these, because when people have an opportunity to express themsleves in a positive way, they do not resort to violence. Perhaps the writer means that these marches will provoke others to violence in their protest to the marches. But that is quite another thing. Didn't Jesus provoke the Jewish leaders to violence? To the place where they crucified Him?

Then I would like to have the writer give some positive proofs that "many of the demonstrations are promoted and planned by the communistic forces." Name-calling is very easy and gives the impression of settling a matter. I agree that by far we do not do enough personal soul-winning, but I wish that the people who are so sure that some of the methods used in the cities are wrong would come and live in some of these communities and get acquainted with the people and the conditions they live under, and see whether there is not need for social reform as well as handing out tracts. I recall Jesus healing people without first asking them whether they were saved, or whether they were going to believe on Him.

In another letter, Sept. 14, a writer points out what the early church did do and what it did not do. Of course we want to keep the early church in mind and as a pattern to a certain extent, but I do not think we can limit ourselves entirely by what they did or did not do. The Christians in those days did not drive cars either; they did not have refrigerators or electric lights. The early Christians had communal living which we do not practice today anymore, at least none of us who are engaged in writing to *The Mennonite*. The early Christians did not do anything about slavery, but that does not mean that the church should not eventually do something about it. The main thing is that our actions are prompted by love, which Jesus said was the new commandment that He gave us. *Marie J. Regier, 4606 Woodlawn Ave., Chicago 60653.*

HOPE FOR TOLERANCE

To the Editor: A history book reviewer (Joanne Greenberg) says: "The barbaric Frank who entered the era of the Crusade in 1095 came out in 1200 more tolerant and infinitely more civilized."

This gives me hope. Maybe, after 105 years of trying to police the world and carrying on a "Christian" crusade against communism, we will emerge more tolerant and more civilized than we are now.

Perhaps we won't have to wait 105 years. Events are rushing at us. Some civil rights workers say changes are still not coming fast enough— and I partly agree. But, whether events are coming fast or slow—surely, back of all the confusion and chaos, there must be some plan. God is still working in history. *Harold Peters, Route 1, Newton, Kan.*

Trust by Firelight

Urie A. Bender

PART ONE

Randy liked the way Cynthia looked at him. Especially times like now when her dark eyes sparkled with excitement at the plan she had just outlined.

He stretched his long legs across the footstool and looked from Cynthia to his size twelves. Not for nothing were they big. Last season they had led him and his team through fourteen basketball victories—and three defeats. He grimaced automatically at the latter thought.

His mind ran away. Were those victories the reason Cynthia had been friendly? Or was it his rugged good looks—square jaw, black hair? He didn't have to be told he was attractive to girls—a look at either the mirror or the girls confirmed that. He smiled at himself. To say this would be conceit—only to think it, was honesty, simply facing facts.

They did make a good pair—even his mother said so. And her dislike of many girls, her fears that he would date nonchristians, her precise standards for all his friends were test enough.

Together they looked a bit awkward. She just fit under his right arm when he held it straight out. But what there was of her was spelled in capital letters. From her auburn hair with the changing lights to her size threes she was a dish—his. Well, in a teen-age way.

But it wasn't only what he saw. He liked her for herself. Like now. Most of the girls he knew would talk a tin ear off a monkey or think you were mad if you weren't gabbing. Cynthia could just sit. Seemed to enjoy just being with him.

She leaned forward, puckered her nose at him. "Good morning, Thoughtful."

Randy grinned his apologies.

She touched his arm. "Do you think there's a chance you could go?"

Randy shrugged. "There's always a chance. No harm in trying. Let's put the pieces together again. Pick out the flaws. I don't want the idea going up in blue smoke when I hit Dad with it."

"It's a perfect setup. Just tell your folks Mother and Daddy own this cottage on Sturgeon Lake. They're going up for a quiet weekend. Then Monday and Tuesday Daddy wants to do some repair work on the cottage, close it up for the winter. They'll get there Saturday evening. We could go Saturday morning—clean up trash, wash windows, split kindling, you know, all that sort of junk. It would lighten the load for Daddy."

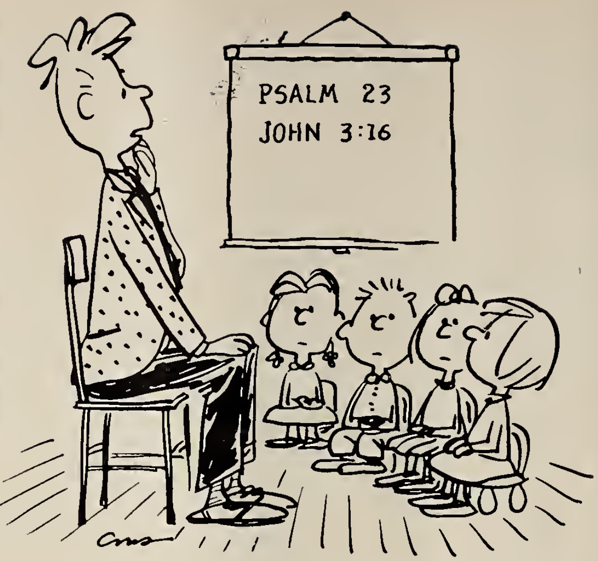
"Don't you think they'd care?"

"Why should they? They get a day's free labor out of you and learn to know you better. Besides, they like you." Cynthia touched his arm again. "I do too."

She stopped and just looked at him, with the rest of the message filling the silence. "You'll try, won't you?"

Cynthia walked him to the door. "Thanks for tonight. See you in class." Teasingly she held the door open wide enough to show one eye. Then she

"It's just that you don't quite trust me, do you?"



Charles M. Schultz, © 1964, by Warner Press, Inc.

"In the early days, Christians who were persecuted sometimes hid in the catechisms. . . . No, I don't think that's quite right."

winked. "Don't forget your salesmanship."

The drive across the sleepy town took only a half-dozen minutes. He parked in the drive and slipped quickly up to his room. After a quick shower he flipped the light switch and pulled the covers to his chin. But he could tell sleep was nowhere near. His mind was churning.

What a girl!

And what a lucky guy he was. Everything falling his way. Class president. Pretty good grades. Possible scholarship coming up. And Cynthia!

Cynthia of the rippling laughter, the quick wit, the mind full of ideas, the warm physical presence, the sharp clothes. Class! That's what she had. Real class. An A-plus in every department. And she was his. Well—sort of. Six months, a weekly date or seeing her at school every day didn't really make her his. But at least they understood each other. He corrected the thought. She understood him.

That was more than could be said of a lot of other people. Including his parents.

A shadow crossed his joy. Parents were all right. Sort of necessary evils. They just seemed to get in the way occasionally. The fear that he was about to face one of those occasions pressed in upon him and drained away the sense of well-being. But that would have to wait until breakfast. He turned over, burrowed his face into the pillow, and felt the tiredness hit him. That's the way it came—suddenly. He slept.

Breakfast in the Raburn home had come to be a quiet time. Older brothers and sisters were married and gone. There was a gap between him and his parents. Age or dissimilar interests—there was something which often kept conversation to the common courtesies. This sterility he detested, but at least his parents weren't yelling at him like the parents of some of the kids he knew.

Nice folks they were. Just not exciting. And sometimes they got in the way. Like now. The fear touched him again.

"Dad, did you know the Symingtons have a cottage on Sturgeon Lake?" Randy watched for the signs on his dad's face that would show quick insight and response.

"I think you mentioned something soon after you started dating Cynthia."

Randy looked at his mother as she measured a precise half teaspoon of sugar into her coffee. He imagined he could see her tense a bit under the carefully casual appearance of interest. Then she nodded without looking at him, "Yes, you told us, Randy."

He spooned some shredded wheat into his mouth and chewed noisily while he groped for the speech he had shaped so painfully as he dressed. It wasn't there—anywhere. Randy swallowed hard. He made a little ditch through the shredded wheat with the tip of his spoon.

"I — well, Cynthia — that is, her parents have this cottage on the lake. They're going up week after next to close it up for the winter. Her dad'll be working on it Monday and Tuesday—"

Mr. Raburn interjected, "And you want to go along. Cynthia's invited you. But school's in session."

Randy knew he had goofed. Brought out a negative response before he even got to the heart of the question. When was he ever going to master point three in the little pamphlet he had bought, "How to Deal with Parents"? But he plunged on, his voice tinged with impatience.

"Let me finish. They're going up Saturday evening, rest on Sunday—course they're going to church, too—and work at the cottage Monday and Tuesday—come home Tuesday evening. That isn't the part that matters. Cynthia knew neither of us could stay out of school to help. So she asked if I could take her up Saturday morning."

His father turned, "You said her parents weren't getting there until evening." The question on his face was unmistakable.

"Yes, Dad, I said that." His voice was rising. "Aren't we old enough to handle ourselves for six or eight hours?"

Mr. Raburn looked him in the eye, then responded quietly, "I don't know, Randy. Honestly, I don't know."

Randy groaned. "We'd spend the day cleaning up, perhaps painting or washing windows. Her folks would be there early evening—probably for supper." This last came uncertainly. He wasn't at all sure. Cynthia had only hinted they might be there for supper. And she had said pointedly she hoped they wouldn't be. But he knew now he needed every last shred of weight to win his point. So he let it stand.

He chewed his lip and dug the little ditch in his bowl of cereal deeper, jabbing away almost viciously. He hated the resentments grasping at him, churning his feelings and putting bite into his voice. Yet he couldn't help himself. He wanted desperately to be able to go. And blowing up now would can it all. So he spoke slowly with obvious effort at control.

"Dad, I guess you don't want me to go. I just wish you'd say yes or no without hinting that I'm not grown up yet."

"Randy, I didn't mean to hint.

I've hardly spoken yet."

"You said—"

"I said school was in session because I had jumped to a conclusion about when you wanted to go. And I said I didn't know if you were old enough to handle yourselves. But you asked the question."

Dad's answers always floored him. Simple but so devastating.

"I'm not exactly a child any longer. Nor is Cynthia. After all, lots of kids are almost married at my age and I've got to whistle through my ears to drive one hundred and seventeen and three tenths miles to spend the day with a girl without her parents or you around—as nice a girl as any guy could wish for."

"Take it easy, Randy. That's precisely the point. Too many young people do get married at your age or not much older simply because their parents haven't been around enough. Because they haven't cared enough or cared at the right times."

Randy couldn't keep the sarcasm from cutting through his tone of voice.

"I don't see it. We're not getting married or even discussing it. This was just a simple request and you're making a production of it. An occasion for another installment of the sermon you keep on preaching at me. I have a hard time believing it's all concern."

Randy turned to his dad with an almost defiant challenge. "It's just that you don't quite trust me, do you?"

He had never seen his dad take so long to answer or heard him measure his words so carefully. "Randy, I trust you. I trust you as much as I've trusted any one of your brothers or sisters. As much as I trust any human being." He stopped while Randy waited. Then he looked up again—straight into Randy's eyes. "I trust you, too. I trust you as much as I trust myself."

Randy glanced at his father uncertainly. "Does that mean—"

"Let me finish, Randy. I don't think you're any more prone to do wrong than I am. But I do know something about myself."

Mr. Raburn picked up his cup of coffee, sipped it thoughtfully, set it down very gently. "Randy, it isn't really a question of trust. It's just that through the years I've picked up bits of knowledge about human nature, about people—how they act and react in certain situations. That's all."

"Does that mean I can go, or can't?"

"You can go. I trust you."

To be Continued

Nocturnal Prayer

Our prayers, a strange new
Sweetness gives to space
When joined with hushed and
Resting peers
Of stars, how softly our words
Can grace
The calm of night as pure
And solemn tears,
And humbled by evening's wordless
Power,
We feel the glory of His realm
Draw nigh,
Our thoughts overheard this quiet
Hour,
Will reach our God on high.

Helen Reed Moffitt

OCT 4 - REC'D

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*Supplemental reading for Sunday school lesson of Oct. 10.

COVER

"Birds and Trees" by Shalom Safed, an Israeli artist, is a part of the United Nations Children Fund card sale for 1965.

CONTRIBUTORS

Thirza M. Lee, Box 47, Summerland, B. C., writes of a personal experience.

Margaret Hofmann, 610 Cardinal Lane, Austin, Tex. 78704, also wrote, "I Thought I Had Freedom" which appeared in our Feb. 2 issue.

Peter Ediger, 10102 W. 64 Place, Arvada, Colo., is the pastor of the Arvada Church.

Urie A. Bender, 1511 Prairie St., Elkhart, Ind., is literature consultant for the Mennonite Board of Missions and Charities. His story was first published by "Youth's Christian Companion."

Helen Reed Moffitt lives at 633 N. Grant, Pocatello, Ida.

CREDITS

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722 Main, Box 347, Newton, Kan. 67114.

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 347, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 991 Fleet Ave., Winnipeg; Robert D. Suderman, North Newton, Kan.

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WE'VE MADE IT.

The Mennonite has finished its eightieth year of publication.

We've smeared a lot of ink over the presses since 1885.

We've said a lot of things. Have we said them clearly? Not always, perhaps, but we've always tried our best.

Think of the words which have flowed through the mailbox during these decades. What a cascade of voices it has been!

We do not know how to measure a ministry that has sent almost 50,000 pages to thousands of families in the last century. Souls have been won, the church has been built, and the gospel has been preached. This we know. And much of it was done because somewhere in the background was a written testimony that many people had read.

As people of the Book, we hold the printed word in high esteem. Salvation has come to us because of words we have read or others have read to us. We know that the Holy Spirit has chosen some words and through them He speaks to us. Because of this blessing we want others to learn to read and write that they might have this experience also. And thus convinced we support literacy missions in many parts of our world. It is right that we do so.

But let's not be overawed by the printed word. It is so constant, so active, so sure, that we feel it can do all our tasks. It cannot.

The Christian gospel cannot be fully captured in words. It is, of course, the miracle of the Scripture that its words carry so much of salvation. But it is not the words, but the deeds of God that they describe that bring the gospel close to us.

Jesus was not a writer, and rightly so. He lived and acted. Words may bring us close to fellowship with Christ, bring us indeed to the very door, but they do not take us across the threshold.

Faith is not grasped in words but in life. We step out in faith and live Christ. The truth of God is so great that words cannot contain it. No man-made container could capture the ocean. We must go to it and enter into it if we would really experience it.

So reading comes to an end. It introduces us to the gospel, but we must pass through the page.

Paul is our example. Shut up in prison, he said, "All I care for is to know Christ, to experience the power of his resurrection, and to share his sufferings" (Phil. 3:10).

God's great warrior was not talking about a verbal report about Christ. He was reaching out for truth so deep it could never be put into words. To know Christ Paul had to live as Christ lived, and suffer as Christ did.

Of all Christian teaching, we find the resurrection the most difficult to put into words. We, perhaps, have stuck too closely to words and have talked Christ more than we have lived Christ.

The antidote for all of this is, "Brethren, join in imitating me" (3:17). It was a safe suggestion for Paul imitated Christ. If we could give ourselves an anniversary wish it would be that we—and you—might be marked as "those who live as you have an example in us." LETTER FROM PRISON—VIII

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Moving Toward Church Renewal

You Can Get There From Here

C. J. Dyck

AN OLD STORY tells about a tourist who had lost his way. He asked a Dutchman for directions to the city, but the Dutchman, not having traveled much himself, shook his head sadly and said, "You can't get there from here."

Sometimes the church we know and love is so far from what it ought to be that we are tempted to despair with the Dutchman: "You can't get there from here," meaning "What's the use; the church has had it!"

But this time the Dutchman is wrong. To change the church from what it is to what it ought to be, the place to begin is right where we are and with the resources we have. To ignore or reject our past history will not abolish it. The biblical answer for mistakes in the past is repentance, in order that the forgiveness which follows may wipe the slate clean and make us strong in the power of God.

The Is and the Ought

It is clear that the church is not what it ought to be. We are, after all, not in heaven but on earth. As a body of Christ we are very human. Even as a General Conference we have a few decidedly earthy problems though we do hope for celestial results. Take the following issues:

The General Conference is 55,000 members strong, but ought to be much stronger even though size is not a good measure of strength. In Russia the Mennonites doubled biologically every twenty-five years; why should they not double spiritually every twenty-five years in America?

In searching for church renewal 105 years ago, several brethren were led to found the General Conference. There was indeed some new life, but there was also another new Mennonite group instead of unity. The search for unity has been deep and strong in the General Conference, yet it has often eluded us even among ourselves.

The institutional pattern of our church life as we know it—congregation, conference boards, schools, hospitals, and homes—is a financial burden to us, like some Moloch who never has enough. But institutions are not demons, they are human like we are and represent (ideally) our best joint effort of getting on with the job Christ left us to do. Formlessness is not an answer to institutionalism.

From our Anabaptist fathers we learned that the priesthood of believers means every member of the body of Christ has direct access to the Lord. He is a "priest" to all others, and offers himself as a living sacrifice (Rom. 12:1) to God. But with the General Conference, as with other groups, "God's frozen people," the laity, are only sporadically active in the mission of the church, shall we say only 25 percent mobilized?

As the people of God we ought to be at work in the world without being swallowed up by its value system. But we have become so acculturated as a General Conference that there is really some danger of losing the language of Canaan just when the lost "Egyptians" are ready to hear us. It wouldn't be funny if we had waited 400 years for a hearing, only to forget what we were going to say when we are given the floor.

Getting There From Here

How then can we move from where we are as a church to where we ought to be? Many positive factors are at work in the General Conference, as well as some negative forces. First among the positive is a new understanding of what we ought to be, achieved through a recovery of biblical studies and the discipleship message of sixteenth-century Anabaptism. The wars of the last twenty-five years pushed our young men out into the world which has made their witness come alive within them. This began a pattern of scattering for service which is still continuing through missions, the Mennonite Central Committee, Pax, voluntary service, Teachers Abroad Program, disaster service, and other forms.

Urbanization has awakened our conscience to the needs of the inner city. Increased training has sharpened our view of the ethical problems in our society and given us courage to tackle some of them. Brotherhood has increased as we work together as Mennonites and with other Christians. It is impossible to list all the evidences of renewal once the Spirit is allowed to work.

One evidence which is both a present sign and future promise is the growing concern for biblical stewardship within the General Conference. It is arising out of our internal needs and the needs of the world, out of a determination to recapture a deeper meaning of obedience in our day, out of a willingness to be expendable so that the Good News might get through to others. How can stewardship lead to church renewal and vice versa?

Stewardship is not just some big, theological doctrine for seminarians but talk about the bread and butter things of daily life, like "Do I really need a new car and am I really saving money in getting it?" (as I told my wife). Making these lesser decisions gives the disciple a clean and happy feeling inside, puts him into a new relation with God and man; and that is the beginning of renewal in a church. It's not thundering from Sinai but simple decisions made in faith and obedience that brings the peace of God. Significant in this experience is not whether the car was actually bought, but that the decision was made freely and openly as a child of God before the Father.

Biblical stewardship deals with all of life—mind, body, time, ability, and money. Once the vision is caught it spreads to all major decisions, providing a framework for thinking about life in a Christian way. Unlike the rather abstract doctrine of the trinity, for example, about which most people probably do not think once every day, stewardship involves everything we are, and do, and have. In a way it is the ultimate test of our living faith: "Faith by itself, if it has no works, is dead" (Jas. 2:17). You can't simply say, as with other doctrines, "I believe in stewardship" and let it go at that; everybody can see whether you spoke the truth or not.

Since stewardship is better lived than preached it gives all believers a daily opportunity to do something about the sermon they heard on Sunday morning. We no longer need feel guilty all week until we go back for another verbal spanking next Sunday; we can actually begin to do something about it. Since everybody has received some gift, and since money is only one part of a life of stewardship, none is too poor, or too old, or unqualified to make a contribution somewhere in the life going on around him. And, money being only one part of stewardship, none can bribe God by saying "Here is my check. Now leave me alone."

"I seek not what is yours, but you" (2 Cor. 12:14).

And then there is the sacrifice which comes with faithful stewardship. It costs a great deal to be a disciple of Christ—it costs us some leisure, and comfort, and luxuries, and prejudices; it may cost us our favorite plans for the future, forcing us instead to organize our life around a new Center beyond ourselves. But somehow this is the kind of demand which challenges people even today. Stewardship is begun at whatever level people are on when they catch the vision, but it doesn't leave them there. Those who really mean it are in for some surprises. That is why stewardship always becomes a chain reaction—one person telling another; it is too great an experience to keep quietly to ourselves.

That is why stewardship is, and can increasingly become, a major force for renewal of the church among us, moving us from where we are to where we ought to be. There are other forces too, since the Holy Spirit is more creative than all of us put together, but all of them lead to a more faithful stewardship. Regardless of the size of the individual or church problem things being to happen when what we do, and what we are, and what we have is daily placed at the Master's disposal.

So the Dutchman was wrong, we can get there from here. Incidentally, there is no other way than to begin where we are.

Stewardship involves everything we are, and do, and have.

Marboro books
Ritchey's GIFTS
JEWELERS
OR SHOE WORLD
SHOES
PETS & PLANTS
PLAZA MANAGEMENT OFFICE
FASHION
CANDI

Lillian Williams

If in its task of spreading the gospel, the church uses modern buildings, airplanes, and the latest methods of printing and communication, it should not overlook the art forms through which our culture is molded.

THE EXPERIENCE OF ART

A NEW BUILDING has been added to the list of places a visitor must see when he goes to New York. It is the Guggenheim Museum of Art, on upper Fifth Avenue. It is a curious-looking structure, rather like a plaster corkscrew, and probably only Frank Lloyd Wright had enough prestige as an architect to force such a design on a building committee. A visitor normally takes an elevator to the top and walks to the ground along a sloping, circular ramp. The journey downward is likely to give him a touch of vertigo. As in a "fun house" at a fair, there are no right angles or flat surfaces by which he can orient himself. The paintings float before him in midair, as they are held by unseen braces projecting from the wall.

But, more than the building itself, it is the act of looking at the paintings that is likely to bring on a traumatic experience for the uninitiated. There are few pictures that even suggest a subject or a scene. Nearly all are *avant-garde,* being highly abstract and looking like nothing but erratically placed blotches of paint.

What Is Modern Art?

Shaken, the visitor goes to the Museum of Modern Art on West Fifty-third Street with a sense of relief. The predominance of the paintings there, though still "modern" to an art historian, are from the impressionist, cubist, and expressionist schools, and seem like old friends.

This comparison illustrates the difficulty of defining "modern art"—it depends on where the viewer is in his art education. It is the same in poetry, drama, and music. Some years ago I sang in a large church choir led by a brilliant young organist and composer. He wrote the music for a cantata sung by the choir at a special service. I remember how strange and harsh the music seemed, with difficult intervals and outright dissonances. After singing it laboriously over and over, however, I found to my surprise that I was hearing melodies—strange new melodies, unlike traditional music, but very lovely. When we presented the cantata, it was received with distaste or doubt. Probably only the critics present heard it as I had learned to hear it.

Similar familiarity is needed for understanding the graphic arts. Whenever I feel a sense of outrage at some "barbaric" contemporary picture or piece of sculpture, I try to remember that Van Gogh was considered an impossible amateur in his lifetime. He is now one of the most popular artists, and reproductions of his works are to be found in the most philistine of homes.

Are, then, the blotches at the Guggenheim Museum "works of art"? I don't know if even the curators know for sure. It may take fifty to a hundred years before we have enough judgment to decide whether these paintings "say something" to the viewer who has finally caught up with the artist, or whether they should be stored away in the basement. In the meantime they are not being ignored; they are on view and are given a chance to make an impression.

Are We Afraid of Emotion?

What has this to do with Christian education? A great deal, I think. Most of us adults in middle life or older were brought up in a period when *The Song of the Lark*, *The Angelus,* and *Washington Crossing the Delaware* were hung on the walls of our schools. People then liked storytelling pictures, factually presented, and with easily aroused emotions.

To look at the calendar art in our church schools, one would think that we have not progressed very far from that early ideal. It is a curious fact that although we readily enjoy advertisements and magazine illustrations obviously influenced by Picasso, Matisse, and Duchamp, we would not think of having on our walls reproductions of originals by these masters. We assume that good pictures for our church school should be instantly understood, "historically accurate," and "sweet" or "pretty."

Is it that unconsciously we are teaching a superficial kind of religion? We want our pupils to know all the "fruit of the Spirit": "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." That is fine, but we also seem to imply that we can get them to assimilate these qualities by ignoring the predominance of sin in individuals and society, and the tragedy inherent in life. Theologians have been scolding us about this for years. I have no idea whether any theologians except Paul Tillich admire contemporary art dealing with religious themes, but they should.

The point seems to be that we don't want to arouse strong emotions, in ourselves or in those whom we teach. Artists, on the other hand, feel deeply. In their "crucifixions" and other representations of Christ, Rouault, Probst, Pillods, and many other recent or contemporary artists throw away landscape, perspective, properties, lifelike figures, and facial expressions, and portray only the raw emotion which gives meaning to the event being remembered. We rebel against those agonized representations of God's compassion for mankind. We say they are "disgusting." Artists of the German expressionist school — the German Nolde, the Austrian Kokoschka, the French Rouault, and the Norwegian Munch—with their violent color, heavy pigment, and lack of restraint, strike us as morbid.

I spoke about this once to Marvin

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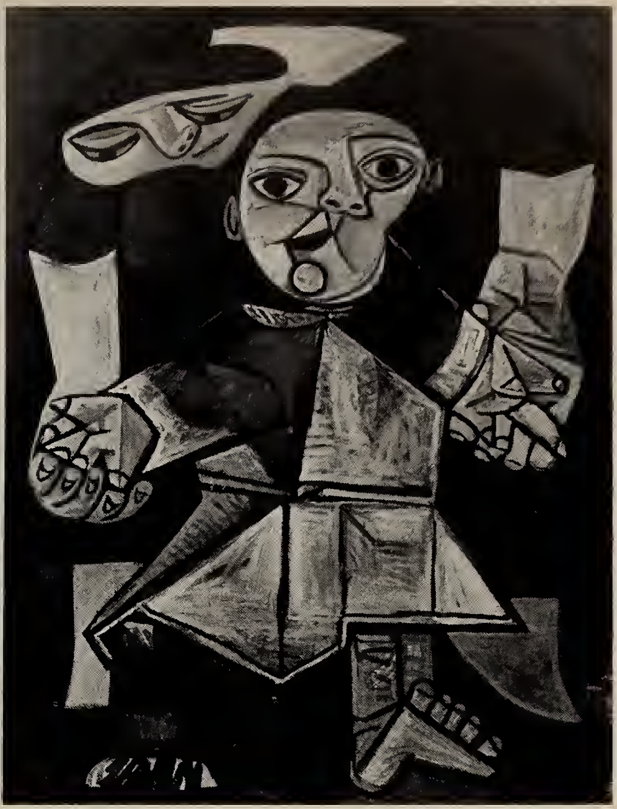
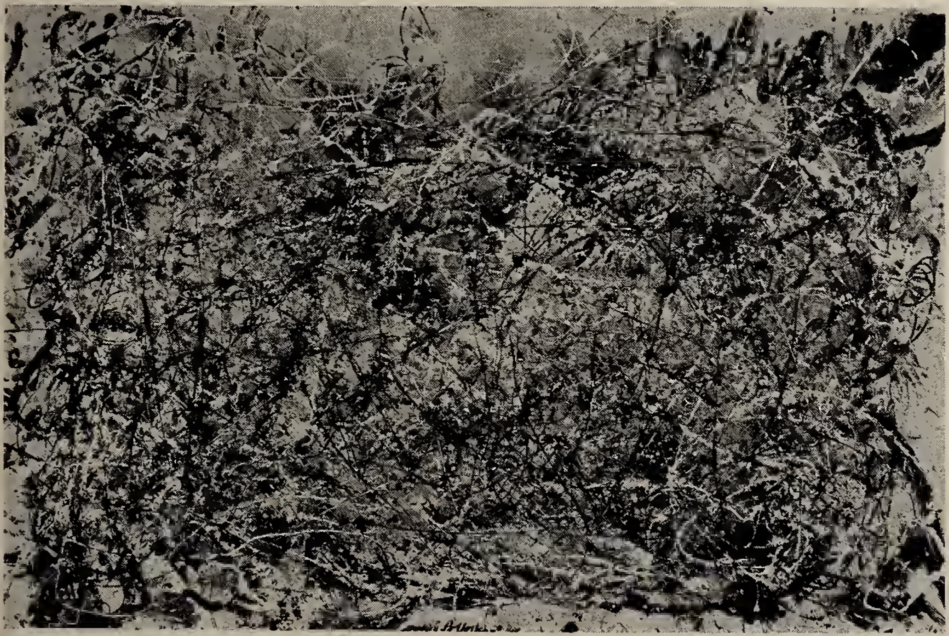
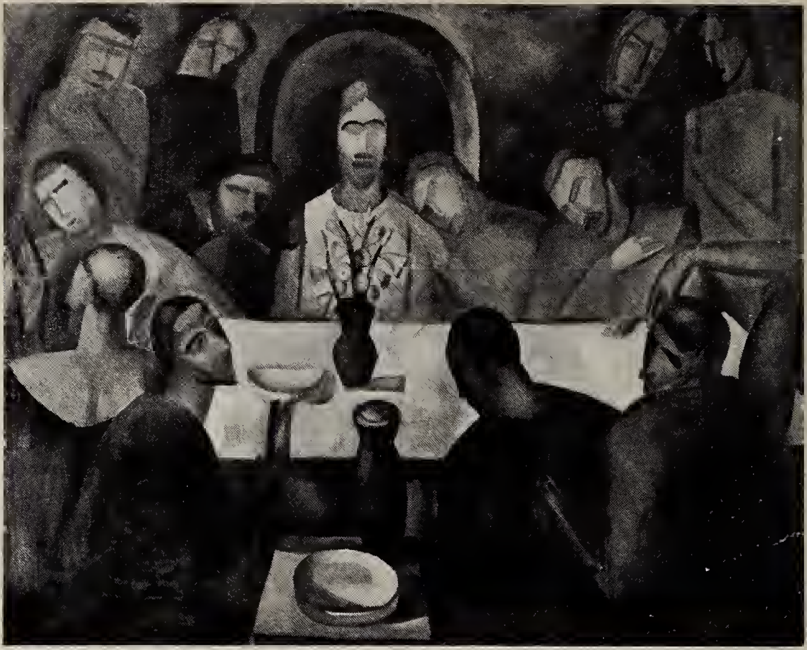
First Steps, 1943, by Pablo Picasso (Yale University Art Gallery). This astonishing painting is a daring and original "breakthrough" of the conventional portrayal of a popular subject. Adults, watching a toddler take his first steps, see the child as small and appealing. Picasso, however, paints the tremendous event as it must seem to the child himself. He is not small—he is in the center of his universe. He is engaged in one of the most difficult tasks he will ever face—making his feet move forward while his body remains upright. It is an agonizing experience, which writhes his face and gives his eyes an intense glare. His feet—huge and unwieldy—must be lifted and pushed forward by force. The mother is only a hovering presence, but her hands support his hands and give him courage.



Number 1, 1948, by Jackson Pollock (Museum of Modern Art). Pollock is one of the more acceptable of the painters of the abstract. His huge pictures of the "drip school" are in pleasing colors, and there is nothing offensive in their arrangement. There is no particular point, however, in asking what his pictures "mean." They probably don't mean anything; they just *are,* as a sunset is, or a concerto. Some people like them, some don't. Like many abstractions, they resemble designs for rugs or draperies more than paintings. Indeed, they are so big that they do sometimes take the place of tapestries in making a large wall space interesting.





The Last Supper, 1911, by André Derain (Art Institute of Chicago). This painting used to seem strange, almost irreverent. It emphasizes lines and planes and makes no attempt to show in detail the features of Jesus or His disciples. Even the beards are hardly suggested. After fifty years of getting used to it, it has become for many a moving and dramatic telling of a familiar story. The attitudes of the disciples suggest anxiety, grief, and deep affection. The almost blank faces become filled with our own features, as in imagination we take our places at this table, near our Lord.

Halverson, then director of the department of worship and the arts of the National Council of Churches. He replied by quoting the wry epigram: "Christianity should comfort the afflicted and afflict the comfortable." He added, "Most people don't want to be made uncomfortable."

"But does modern art comfort the afflicted?" I asked him. "At least some of them seem to find identity with it," he replied.

This is part of our problem, isn't it? We were comfortable—physically, mentally, and spiritually—and we do not want to make the effort of understanding what it is like to feel rejected, frustrated, homeless, and in despair. Temperance of emotion, we think, is as important as temperance in eating and drinking. Is it? If a person never feels strongly about anything as a child, will he be able to feel deeply as an adult? Should there not be a time in the Christian education of an older child or youth when the tragedy of the cross becomes personal to him, when he feels so deeply about it that he cries?

The preoccupation of many contemporary artists with tragic and ironic themes has much to teach us in the church—if we will let it.

But what about art for church school use? For the past forty years denominations have supplied "teaching pictures" to accompany lesson books for the younger children. The Bible pictures were often weak in historical accuracy, but many of us did not know that. By showing bearded men in flowing robes (usually quite unstained by work or travel) we hoped to bridge the gap of the two thousand years of time and eight thousand miles of space that separate us in North America from the life described in the Bible. Instead of helping us to bridge this gap emotionally, I am inclined to think that these pictures made the separation greater. Bible characters were not "real people" to our pupils, as their neighbors were.

Schoolchildren are often more advanced than their parents in art appreciation. They take trips to museums in groups and hear talks about the pictures. The museum personnel say that when children visit picture galleries without adults they go directly to the "modern" rooms. The distortions in the pictures don't seem to trouble them. Looking at them with fresh eyes, children, more easily than adults, see what the artist is trying to say, and they respond to the feeling he seeks to arouse.

We need a great deal of experimentation with the use of good art, and particularly of modern art, in the church school. It is true that there are not many paintings by either past or present masters that deal with the subjects we frequently stress in our curriculums of Christian education. This is all the more reason why denominational publishers should commission works by artists of originality and genius instead of having committees tell commercial artists the kind of pictures they want.

Possibly what we need is fewer pictures of any kind. Certainly we do not want to stereotype certain images. No one picture of Jesus, for instance, should be so omnipresent that children (and even adults) assume it is a portrait. We do not need to be afraid of symbolic pictures for older juniors and teen-agers; they love the sense of mystery and hidden meaning involved in symbols.

In presenting pictures to our students, we can take a tip from art educators. We will not immediately explain what the picture means to us; nor will we even ask the group to describe what they see. Instead we will ask each person to look at the picture and tell what it makes him feel. Art, after all, is not an intellectual exercise; it is an experience.

If, in its task of interpreting and spreading the gospel, the church builds modern buildings, uses airplanes and busses for transportation, the latest methods of printing, and television and radio for communication, it should not overlook the art forms through which our culture is molded. Thoughtful artists have something to say to the church. It may be that through them God is trying to speak to us and to our children.

Congo Church Survives Testing
Hope Found in Its Heroism

WE WON'T HAVE the large numbers we had at first, but there are those whom God himself has hidden. His church cannot die."

Pastor Wayindama Emmanuel was speaking about the church in Congo. He was speaking about that part of the church in central Congo that had suffered the rebellion of Pierre Mulele and his rebel bands of youth called *jeunesse*.

The suffering that began in the province of Kwilu in January 1964 was not to be confined to the church. It brought havoc to the entire population.

In a survey of the destruction, *Le Courrier d'Afrique*, a newspaper published in Leopoldville, says: "For eighteen months the inhabitants of Kwilu province have lived in the forest in the greatest misery because of the Mulelist insurrection. Hundreds of villagers live yet in these conditions. The villagers dare not come out of the forest because they fear the rebel *jeunesse;* they also fear exposing themselves to the government soldiers. Because of this the rebellion is a cancer difficult to eliminate."

Reports from the Congo Inland Mission, an inter-Mennonite agency, indicate that the slow process of returning to normal life is beginning. Says Peter Falk, a mission worker, "Leaders [of the rebellion] realizing their cause was doomed gave up and went into hiding. They will likely turn up in a foreign country. The people are anxious to get back to normal life. They are rapidly rebuilding the school buildings of temporary materials."

Two church communities most severely ravaged were Kandala and Mukedi. Falk reports that rebuilding is taking place here. Simon Mukanza, a school director in the Kandala region, reports that their school has been finished.

Food and clothing have recently been sent to Mukedi. Accompanying the truck carrying the relief supplies were Paxman Warren Yoder and two Congolese church leaders.

Relief supplies are urgently needed according to *Le Courrier*. "But what can we say of the misery of the population! Where they have gone to live in the forest, they have constructed for themselves tiny huts. The big problem—struggle for survival. No fields or gardens were made during 1964. Brush fires have destroyed what was left of old manioc fields. Death comes to someone almost every day in every village. They no longer weep over death; to mourn would mean losing their breathing strength.

"No medicines, no longer a remedy! One sees many persons, above all children—with yellowish skin and hair—signs of a form of anemia in its final stage. In some villages there are no longer any children. Teachers in two villages (each with a population of about 2000) took the trouble to write the names of the dead in their roll call books. In the last year one has inscribed 300 names, the other 350."

In this crisis, how is the church surviving? Says Pastor Wayindama who works in the Kamayala area, "The church is swaying in the balances. It is tottering."

He is discouraged, but he still has hope. "It is as in the time of Elijah. The prophet said, 'All the people have already worshipped Baal. I alone am left.' But God answered, 'I have just hidden 7000 men who have not bowed their knees to Baal."

Ben F. Eidse, CIM worker in Kamayala, reports that not all the people were taken in by the claims of the rebel leaders. Said one teacher, "We who knew the Word of God were not deceived. Didn't Jesus say that teachers of lies would come?"

But some were deceived. An overseer in the Kamayala area became one of the leaders of the local rebel cell.

A gardener who had worked for the mission became a recruit when a rebel spokesman said, "We, in this organization, know all about God."

Teachers at Mukedi joined the movement. They became outspoken in their criticism of missionaries. They accused them of being liars and impeding the development of the Congo. Some pastors joined the movement because they thought it represented positive reform.

But others resisted, even to the point of death.

Pastor Wayindama was beaten severely. He said to his tormentors, "If I die, I die for the Word of God."

A rebel chief failed to enlist James Koji and Joseph Mwambenu, teacher-evangelists. They were marched to the edge of the village. A man with a loaded musket stood behind each of them.

Said the chief to his men, "When I give the order, shoot these two."

To the teachers, the chief said, "Now what do you say?"

They remained silent. The threat was not carried out. Later both men managed to escape.

Religious devotion was forbidden by the rebels. One woman told how she and her husband had secret devotions since public assemblies were forbidden.

"Had they seen our New Testament," she said, "they would have burned it."

The persecution brought struggles within the congregations. Tensions over tribalism that had been dormant rose to the surface. Members of one tribe within a congregation accused a member of another tribe falsely of rebel involvement. He was put in prison.

But the church is beginning to work at reconciliation. Says one pastor, "The part of the church that is still alive will help raise up the part that is dying."

Church members are beginning to seek out their relatives who are still in hiding and witnessing to them.

Says Eidse, "The church in the rebel areas has been witnessing. In spite of definite weaknesses there has been a positive witness. We firmly believe that the church has matured through victories and defeats."

(For background on the Kwilu rebellion, see "Aftermath of a Congo Revoution," July 6, 1965; "January Terror," Mar. 10, 1964; news articles, Feb. 4-April 28, 1964; editorial, Feb. 25, 1964.)

FEUD WITH CATHOLICS ENDS RAIN FOLLOWS PRAYER IN INDIA

Helen Kornelsen, serving her third term as General Conference missionary in India, is in charge of the work in Saraipali while the regular workers are on furlough. She reports on an event in a nearby village.

The Mennonite church in the village of Palsabhari remained locked for six months. Not one, but two locks were on the church door. One belonged to the Mennonites, the other to the Catholics. One of the men, a former Mennonite now turned Catholic, placed the latter lock on the church door as an act of revenge.

He was running for office in the enlarged village council. He was defeated in the election held just shortly before Christmas of last year, and he blamed the Mennonites for this.

During one of the Christmas and New Year's services, this man walked into the church with his followers and disrupted the meeting. "This church belongs to us as much as to you," he stormed. "We helped to build this church, and you cannot keep us out." Thereupon he conducted a Catholic service there.

Much quarrelling ensued and bitter feelings were aroused. The conference officers from Jagdeeshpur finally drove out to Palsabhari to negotiate peace and bring about better relationships. But the man wouldn't listen to reason.

In the end, Mr. Stephen, as secretary of the conference, placed a lock on the church door until such a time as peace could be restored.

The other man also put his lock on the door, facetiously, a black one against a white one.

Summer passed. The monsoon season set in. July, ordinarily a wet month, this year produced only billowy white clouds and sunshine. Rain was much needed. The tender rice plants began to suffer. Yellow patches in the rice fields became more numerous from day to day, and farmers expressed genuine concern over the lack of rain.

GERALD EPP, LEAMINGTON, ONT., codirected a city-sponsored recreation program in Markham, Ill., this summer. It, said the Chicago-suburban city's newspaper, was "more varied, comprehensive, and better organized than ever before." As volunteers in a community witness project, Epp is youth minister for the local Mennonite congregation and his wife teaches in a public school.

One Hindu man said to me, "Please pray to your God for rain."

People *were* praying for rain, more earnestly every day. They also began to search their hearts.

On July 19, the Christians of Palsabhari assembled in front of the house of the man who had locked the church. "God is withholding the rain," they said to him, "because you have locked the church, God's house. Because of your sin all of us are now suffering. Take the lock off at once so that God can send rain."

The man took the lock off. The Christians at once filled the church to praise and thank God and to plead for rain. Before the service ended, there was a heavy downpour of rain!

HOPI SCHOOL HAS FULL STAFF

Isaac Froese is the first editor of the "Arizona Newsletter," published to share news from the Northern Arizona Mennonite Mission.

The September newsletter gives a report of the Hopi Mission School. This year the total enrollment is seventy-five.

Principal Harold Nussbaum, Berne, Indiana, teaches the upper-grade room with eight pupils. Harold returned for the sixth year of teaching after a year of furlough.

Frieda Fast, Chilliwack, B. C., teaches the twelve kindergarten pupils and serves as office clerk. Margaret Thiessen, Fitzmaurice, Saskatchewan, is beginning her fifth year at the school. She teaches nineteen first and second graders. Virginia Claassen, Whitewater, Kansas, has nineteen in her third- and fourth-grade room. Virginia taught missionary children in Japan for five years. Aganetha Penner, Mountain Lake, Minnesota, began her ninth year of teaching. She has fifteen fifth- and sixth-grade pupils.

Mr. and Mrs. Arthur Zacharias, Osler, Saskatchewan, are General Conference voluntary service workers. Arthur is maintenance man and bus driver.

The mother of two of the Hopi children who is a member of the Oraibi Church is the cook. Frederick Myron from Oraibi continues his work as janitor.

Plane Crash Breaks Vietnam Routine

Eat a Little -- Sleep a Little -- Cough a Lot

Linford Gehman, M.D., Barto, Pa., reports on a day at Evangelical Christian Hospital—when a bomber fell on Nhatrang, Vietnam.

A thin dark-skinned mother with scarred eyes feels her way into the crowded office with one arm and clutches her screaming baby in the other. She tells the doctor's interpreter that her little child, besides having an infected scalp, has been coughing for a month and cannot eat.

Above the hacking noise of helicopters, the doctor hears tell-tale rales from the baby's congested lungs. A brief three-way discussion reveals the discouraging fact that the child cannot stay for nursing care and melical treatment. His mother must go back over a 100 kilometers of rugged terrain, hot sandy plains, and Vietcong hideouts to Phan Rang to care for her children.

The doctor scribbles a few orders on a small dog-eared card, and mother and child leave as another patient from the long line outside launches his aching frame through the open door.

In the ward an old man, with a bandage covering one eye and a cataract in the other, sits up in bed and tries to look around a room he cannot see. On the floor in the hallway, a young man coughs, moans a little, turns on his good side, and tries to get the sleep that he missed the previous night because of an emaciated infant on the next mat. In the courtyard a Lambretta rolls to a stop and four people unceremoniously pile out leaving only a prostrate, feverish grandmother stretched out on the short seat. A long gray dog, a coconut gripped tightly in his powerful jaws, saunters past a row of sprawling patients on the front porch. Out across the bay a pointed sail poises smoothly on the dim horizon. The sun goes down as a group of patients cooks rice over charcoal fires. And silently the first red tracer bullets spray against the faraway hill. The diffuse noise of artillery fire breaks the air, and you remember that this is Vietnam, and there's a war going on.

Rarely is the routine of Vietnamese life broken—the routine of eat a little, sleep a little, cough a lot, and wonder where your next bowl of rice is going to come from. But a war is being fought right on their soil. The army is everywhere. Tall, confident American advisors and native boys in fatigues and boots, bogged down with guns, sacks, and clipboards stand prepared. There is the expected attack, which is far less devastating than the threat of attack.

And there is the unusual accident of war. The afternoon is balmy as usual. Children scream and splash on the Nhatrang beach. A mission nurse sips a cool drink at a beach house while on a downtown errand. Her attention is diverted from the breaking waves on the shore to two jet bombers as they roar through a swarm of helicopters, sky-raiders, and beavers. One of the bombers holds an eccentric course, much like a crow that has had its pinions clipped on one wing. Out over the bay, two small figures fall from the circling plane, and two parachutes open.

"Bac si, met qua," sighs a weary Vietnamese lady. The usual sound of planes intensifies overhead. Gently the doctor injects a long, thin needle into her fluid-filled abdomen. Somewhere, a motor drones in the sky, followed by a sound that resembles a sonic boom. A clear yellow fluid begins to flow into the syringe.

In a cloud of dust, an MCC cook frantically appears in the driveway. He has fled the main business street of Nhatrang on bicycle while the bombs were blasting and the bricks were still flying.

Dreadful minutes pass and bits of information begin to accumulate. Half of the town's people have witnessed the calamity, have seen the bomber bank sharply, complete a half circle, lose altitude at full tilt, and dive into the business district with bombs bursting. People have fled their homes while flames engulfed their favorite restaurants and tailor shops. Casualties and corpses have been removed from the burning scene. Before the last fiery explosion, lacerations have already been stitched. What unit on earth is prepared for disaster like the U.S. Army? A crowd gapes in suspense at a live bomb hanging dizzily on a ledge three stories up. Several blocks away, another crowd watches a doctor sew up a hole on a bar girl's face.

It was an accident of war, they say—only twenty-two lives. Twice that number die in sneak attacks on slumbering villages. Maybe war is an accident.

The fortune of man is such that disaster is usually of short duration. The smoke diffuses into the clouds. The flames diminish, smolder, and die. Traffic moves again in the streets. Trucks rumble across the bridges.

Toward evening a thin, dark-skinned woman carries a sleeping boy child on her right hip as she feels her way across the bridges.

WESTERN DISTRICT TO OKLAHOMA

The Western District Conference will hold its annual meeting in Enid, Okla., Oct. 15 to 18. College and church relations, as well as financial needs, will be among the main items of discussion at the business meetings.

Erland Waltner, president of Mennonite Biblical Seminary, will be the featured speaker. Subject of his first address will be, "The Congregation Comes Alive."

The auxiliaries of the conference will hold their meetings on Saturday, Oct. 16. The Women's Missionary Organization will meet in the New Hopedale Church, Meno. (Transportation will be furnished from Enid.) The Youth Fellowship will meet in Grace Church and Holiday Inn. Meetings for Mennonite Men and for ministers will also be held.

Major meetings will be held on the Phillips University campus. Presiding at the business sessions will be Aaron J Epp, Goessel, Kan.

WORDS AND DEEDS

S. F. Pannabecker, speaking at the opening service for Mennonite Biblical Seminary, said: "God works in unexpected ways. He is even now working behind the scenes. As human history carries us from familiar scenes toward new situations which we can hardly imagine and which we approach with fear, God has already gone ahead. We must not look back to find Him. He is not in our old patterns. They may soon become discarded shells. The spirit will lead us if we are open, into suitable and effective ways of witness."

The National Christian Council of India, in a statement issued before the India-Pakistan cease-fire, said it affirmed "the solidarity of the people we represent with the government in the action it has ben forced to take. We express wholehearted agreement with the objectives the government has put before itself, namely the preservation of our democratic way of life, the secular character of our state, and the integrity of our territory."

A peace team of five Japanese Christians toured United States churches and communities this summer to explore ways of ending the Vietnam war. Among their impressions were: "The wall which lies between us is thick. In particular, we could not help being disappointed by their [Americans'] too-simple anticommunism attitude and their anti-Red China stance. We were also disappointed by their too self-justifying understanding of liberty and democracy, their ignorance of the actual situation in Vietnam, their lack of understanding of Asian problems, and finally, their overswollen sense of responsibility toward international politics, and their implicit approval of power politics."

Students in Taegu, Korea, volunteered part of their summer vacation to prepare new rice paddies in a poor area some distance from their school, the Mennonite Vocational School.

Yonsei University in South Korea has been closed by the government until the school punishes students and professors who allegedly took part in anti-government riots. Punishment probably means suspension or expulsion. All other Korean schools have complied with the order, except Yonsei and Korea University, a private school. Yonsei was founded by Methodists and Presbyterians.

The Norwegian Baptist Union has voted to make 1966, the "Year of the Congo Mission." It will seek to recruit workers, money, and equipment to rebuild mission stations destroyed in the rebellion.

Roland H. Bainton will deliver the Menno Simons Lectures at Bethel College, Oct. 31 to Nov. 2. General topic will be "Erasmus and the Reformation."

Faith and Life radio broadcast is now being aired over KBTO, El Dorado, Kan., on Mondays at 10:45 A.M. It is also heard twice daily on KJRG, Newton, Kan.

CHURCH RECORD

CALENDAR

Conferences

Oct. 8-12—Missionary Conference, Jagdeeshpur, India.

Oct. 15-17—Inauguration of Robert Kreider, fifth president of Bluffton College.

Oct. 15-18—Western District Conference, Enid, Okla.

Oct. 18-22—General Conference Japan Conference.

Oct. 20-24—Hindustani Mennonite Conference, Champa, India.

Oct. 24-27—Fall Conference, eastern Ohio churches.

Oct. 29-30—Saskatchewan Conference, Saskatoon.

Nov. 29-Dec. 3—Council of Boards, Newton, Kan.

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Central

Oct. 21—Smith Corner Church, East Freedom, Pa., Special Services, Vernon D. Duerksen, speaker.

Oct. 16-18—East Swamp Church, Quakertown, Pa., Missionary Conference, Roland Brown, Eldon and Sylvia Larsen, speakers.

Oct. 23—Adult C. E. Banquet, Camp Men-O-Lan, Maynard George, speaker.

Western

Oct. 24-31—Bethany Church, Kingman, Kan., Revival Services, Gordon Neuenschwander, speaker.

BAPTISMS

First Church, Sugarcreek, Ohio, on Sept. 26: Dalton Bixler, Thomas Marshall.

COLLEGE SCORES

Bluffton 20—Wilmington 12.
Friends 21—Bethel 19.

DEATHS

Agnes Janzen, Rosthern (Sask.) Church, was born Nev. 13, 1879, and died Sept. 6. She is survived by four sons, five daughters, sixty-four grandchildren, sixty-four great-grandchildren, and ten great-great-grandchildren.

Henry J. Janzen, Rosthern (Sask.) Church, was born Mar. 11, 1897, and died July 27. He is survived by his wife, two sons, and two daughters.

Emma Sarah (Schroeder) Kaufman, Bethany Church, Kingman, Kan., was born Apr. 2, 1895, and died Sept. 25. She is survived by her husband, three sons, and seven daughters.

Phillip Schumacher, 84, Apostolic Church, Trenton, Ohio, was born in Pandora, Ohio, and died Sept. 24. He is survived by his wife, one daughter, and two brothers.

Peter J. Thiessen, Zoar Church, Langham, Sask., was born Sept. 30, 1876, and died Sept. 7. He is survived by four daughters, three sons, twenty-three grandchildren, and twenty-two great-grandchildren.

William W. Winsky, Faith Church, Filer, Idaho, was born Oct. 10, 1910, and died Sept. 14.

MARRIAGES

Dennis Dayley, Burley, Idaho, and *Rita Roth.* Faith Church, Filer, Idaho, on Sept. 11.

James Dillman, First Church, Bluffton, Ohio, and *Diane Coles,* E.U.B. Church, Rawson, Ohio, on Sept. 3.

Charles Farley and *Doris Gellert,* both of First Church, Bluffton, Ohio, on June 13.

Owen Hinkle and *Eugenia Kibele,* both of First Church, Bluffton, Ohio, on June 19.

Kenneth Stein, Methodist Church, Halstead, Kan., and *Joyce Johnson,* First Church, Halstead, Kan., on Sept. 11.

John Swartz, Christian Church, Bellefontaine, Ohio, and *Linda Keim,* First Church, Sugarcreek, Ohio.

Donald Thiessen, Zoar Church,

Langham, Sask., and *Clarense Krause* of Eigenheim Church, Rosthern, on Sept. 4.

MINISTERS

Lester Hostetler, Sugarcreek, Ohio, was ordained by the Walnut Creek (Ohio) Church on Sept. 26, 1915. The First Church, Sugarcreek, Ohio, noted this fiftieth anniversary with a fellowship dinner on Sept. 26. He is currently at work on a new Mennonite hymnal to be published in 1969.

Wilmer S. Shelly, Bluffton, Ohio is serving as assistant to the pastor of the First Church, Bluffton, Ohio, working in pastoral visitation.

WORKERS

Mabel C. Butterworth, Winnipeg, has been named a part-time instructor in voice at Canadian Mennonite Bible College.

Margaret Derksen, daughter of the Jacob Derksens, Winnipeg, began a one-year voluntary service assignment at Camp Landon, Gulfport, Miss., on Oct. 1. She is involved in library work, recreational center work, Bible class teaching, and miscellaneous community and domestic responsibilities. She is a member of the Sterling Avenue Church, Winnipeg.

Victor G. Doerksen, Winnipeg, has been appointed a part-time English instructor at Canadian Mennonite Bible College, Winnipeg. He is an assistant professor at the University of Manitoba, president of the Canadian Mennonite Association, and a member of the Elmwood Mennonite Brethren Church.

The George Edigers, who completed a year of study at the Spanish Language Institute in San Jose, Costa Rica, recently and who were reported to have gone to Paraguay directly, are temporarily in General Conference mission work at Cachipay, Colombia. They are assisting with the work of the church and the school and are doing visitation evangelism.

Helen Fehr, Hague, Sask., is a one-year nursing assistant at Brook Lane Psychiatric Center, Hagerstown, Md. She is a member of the First Church, Saskatoon. Her parents are Mr. and Mrs. John I. Fehr.

The Richard Gibbs began their first term in Ruby, Alaska, Sept. 16, under Arctic Missions, Inc. She is the former Janice Awckland of Quakertown, Pa.

Kathleen Kindle, has joined the staff of the First Church, Bluffton, Ohio, where she will work in the area of leadership education.

Otto Klassen, M.D., Elkhart, Ind., will serve as psychiatric consultant in the student personnel services program at Bluffton, Ohio. He will spend several days on the campus each month. Klassen is medical director of Oaklawn Psychiatric Center.

Henry Konrad, Winnipeg, will be a part-time instructor in history at Canadian Mennonite Bible College. He also teaches at River East Collegiate and is a member of the River East Mennonite Brethren Church.

Randolph Krehbiel, Moundridge, Kan., will give two years in voluntary service under the Mennonite Central Committee after three months of language study in Brussels. He is a member of the Eden Church and the son of Mr. and Mrs. Herman J. Krehbiel, Moundridge.

Russel Yost, son of Mr. and Mrs. Reiferd Yost, Copeland, Kan., will give two years of service in Algeria under the Mennonite Central Committee. He is a member of the Gospel Fellowship Church (formerly Ebenfeld), Montezuma, Kan.

Nora Mari, Winnipeg, has been assigned as a part-time instructor in voice at Canadian Mennonite Bible College.

Eleanor Mathies, Cottam, Ont., who has spent one term as a missionary-nurse in the Menno Colony, Paraguay, has gone to India for a year of study in the Schieffelin Leprosy Research Institute, Karigiri, South India. Her work at Kilometer 81 in Paraguay has been with leprosy patients.

Joseph P. Norris, M.D., has been appointed staff psychiatrist at Brook Lane Psychiatric Center, Hagerstown, Md. This appointment provides the fourth full-time psychiatrist for the center staff. He studied medicine at the Hahnemann Medical College, Philadelphia, and did his internship at Montgomery Hospital, Norristown, Pa. His psychiatric residency was completed at Norristown State Hospital.

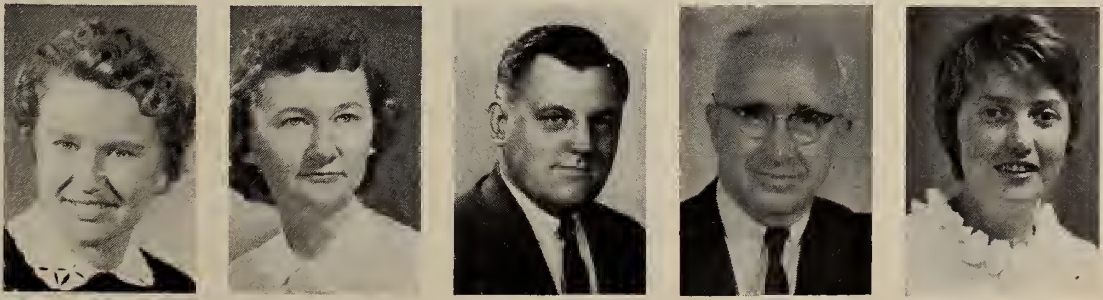
Norma Poidivin, Winnipeg, is part-time instructor in piano and voice at Canadian Mennonite Bible College.

Lloyd L. Ramseyer, Bluffton, Ohio, has been appointed interim director of the Mennonite Central Committee's Korea program. He will serve during the first six months of 1966 and work with the material aid and child care program in the Taegu area. Ramseyer is president emeritus of Bluffton College.

G. Robert Smith, Fairfield (Pa.) Church, spent the summer months in Alabama, working with the Summer Community Organization and Political (SCOPE) summer project of the Southern Christian Leadership Conference in Barbour County, Governor Wallace's home county. A student at Bluffton Colege, he was sponsored in this program by his home congregation.

Gladys Whitehead, Winnipeg, is serving as a part-time instructor in voice at Canadian Mennonite Bible College. She is a former soloist with the Winnipeg Philharmonic Choir.

Helen Wiebe, Winnipeg, daughter of Mr. and Mrs. Peter N. Wiebe, Altona, Man., will spend a year nursing in St. Joseph Infirmary, Atlanta.



Derksen, Mathies, Norris, Ramseyer, Wiebe (Workers).

LETTERS

TWO PAIRS OF SHOES

To the Editor: Congratulations to Paul Kirkpatrick! His “Letter to a Child in South Vietnam Whom I Do Not Know” [Letters, Sept. 28] said what I had wanted to say, “From a widow to a widow.” His letter said it so much better. Let’s not undersell ourselves, thinking we are always in the wrong because we sometimes take a course that does not seem to make for peace. Let’s ask as well, “Is the other nation’s aim peaceful?” Actually who is the aggressor?

It is good to wear the other man’s shoes—but there are two pairs we must walk in in this case. Not? *Carrie M. Hughes, 2740 Breese Rd., Lima, Ohio 45806.*

CREDIBILITY IN VIETNAM

To the Editor: Attached is a letter stating some of my feelings regarding Mr. Harding’s recent article on Vietnam [Sept. 21].

The undersigned is a member of the First Church, Hutchinson, Kan. Recently retired from the U.S. Army Reserve after twenty-one years of active and reserve service, the writer has a son currently in Vietnam in a Navy Beachmaster Unit that is committed on the line in the search and kill operation.

Vincent Harding’s article on Vietnam in your September 21 issue contains some statements that can hardly go unchallenged. I would invite our attention to these to state for the record that some of his statements are half-truths, or un-truths, and that their appearance in a church periodical does not make them credible. The following of his statements and proposals are considerably lacking in credibility:

1. The war we are fighting in Vietnam is largely the result of frightened negativism (his statement). This thinking is hardly shared by anyone that is or has been there as an observer on the scene. The Vietnamese struggle concerns the future of the whole Pacific, and the security of the western hemisphere. With the collapse of South Vietnam would go probably Burma, Laos, Cambodia, Thailand, and the Philippine Islands. President Eisenhower stated recently this could mean serfdom for 325 million people. To get out would mean complete takeover by the communists and this spirit of Munich would lead in the end to far greater bloodshed, just as capitulation at Munich led to World War II.

2. Our nation is acting more militaristically than Russia or China (his statement). By the laws governing the U.S., the civilian eschelons of our structure rule the military. The U.S. has no territorial or land-grab ambitions in Asia (or anywhere else for that matter). Our stated policy is that we will end our military activity in Vietnam the moment the Vietcong ceases its attacks and its clandestine subversion.

3. Our actions in Vietnam have been pushing the Vietnamese closer to communism (his statement). If Mr. Harding could talk with the people “on the line” he would get quite a different picture. Marine corpsman and army medics are treating thousands (yes, thousands) of civilians daily because such assistance is not given by the Vietcong. Over 1000 points currently being used to treat civilians.

4. President Johnson is unconstitutionally directing an unconstitutional war (his statement). The President is commander-in-chief of the armed forces and the constitution provides that he direct them, so this can hardly be unconstitutional. As to the constitutionality of the conflict, the U.S. is committed by treaty since 1954 to assist South Vietnam. Three successive presidents have felt that this aid is a valid need.

5. We are moving along a path similar to that of Germany in the late 1930s (his statement). Mr. Harding quotes Adolf Hitler (correctly) as being against communism; thus since we also stand opposed to communism he draws the illogical conclusion that our country’s national policy now is comparable to Hitler’s Nazism (since we both oppose communism). This inference is so far from truth as to almost be comical (if the issue were not so serious I would be amused). I have never read or heard of any historian or observer making such an analogy. This line of thinking smacks of extremist logic—analogies presented in the light of half-truth and then blatantly passed off as factual truth. It is like saying that since Pope Paul and Fidel Castro both like (or dislike) apple pie therefore they are strikingly similar.

6. Should our young men refuse to register (proposed alternative)? What was that about giving to Caesar what is Caesar’s? Is it Christian to disobey the civil laws of the land (especially in this case where our government recognizes the validity of the conscientious objector’s stand and makes adequate provision for his service)?

7. Should we refuse to pay income tax (proposed alternative)? OK, you refuse to pay yours so mine has to go up to make up what you don’t pay. Now if I could figure out a way to get out of mine too—yeah—let the guy down the street pay for us both, OK?

8. We should go to Vietnam and stand in front of the flamethrowers of our own soldiers and say: “Spill my blood, but stop this killing” (proposed alternative). The inference here is that our soldiers are simply fulfilling a lust to let blood. Since self-sacrifice is a basic tenet in Christianity we will sacrifice ourselves to satisfy the blood lust of our soldiers and the Vietcong will quit shooting and go away. Now go ahead if you wish, Mr. Harding; but as a professional soldier I can assure you that your action will have no effect on the Vietcong. Our soldiers would not knowingly use flamethrowers on you. My guess is that they would brush you aside and try to go on with the work. I have associated with professional soldiers all of my adult life and quite frankly have yet to meet one that savored combat. Every effort is being made by the military to avoid injuring or killing of civilians; just last week nontoxic gas was approved by the Pentagon for use in Vietnam as a means to apprehend Vietcong suspects without injuring the innocent.

Writing in the October 1965 *Reader’s Digest*, former President Eisenhower states the vital truth that the forces of communism are still as determined as ever to destroy the west. He further states that to get out of Vietnam would be an almost sure route to the destruction of freedom in another large slice of this troubled earth, and that no amount of rationalizing or wishful thinking can tuck this fact under the rug. *Ronald V. Woelk, Captain, Corps of Engineers, Retired, 30 Wheatland Dr., Hutchinson, Kan.*

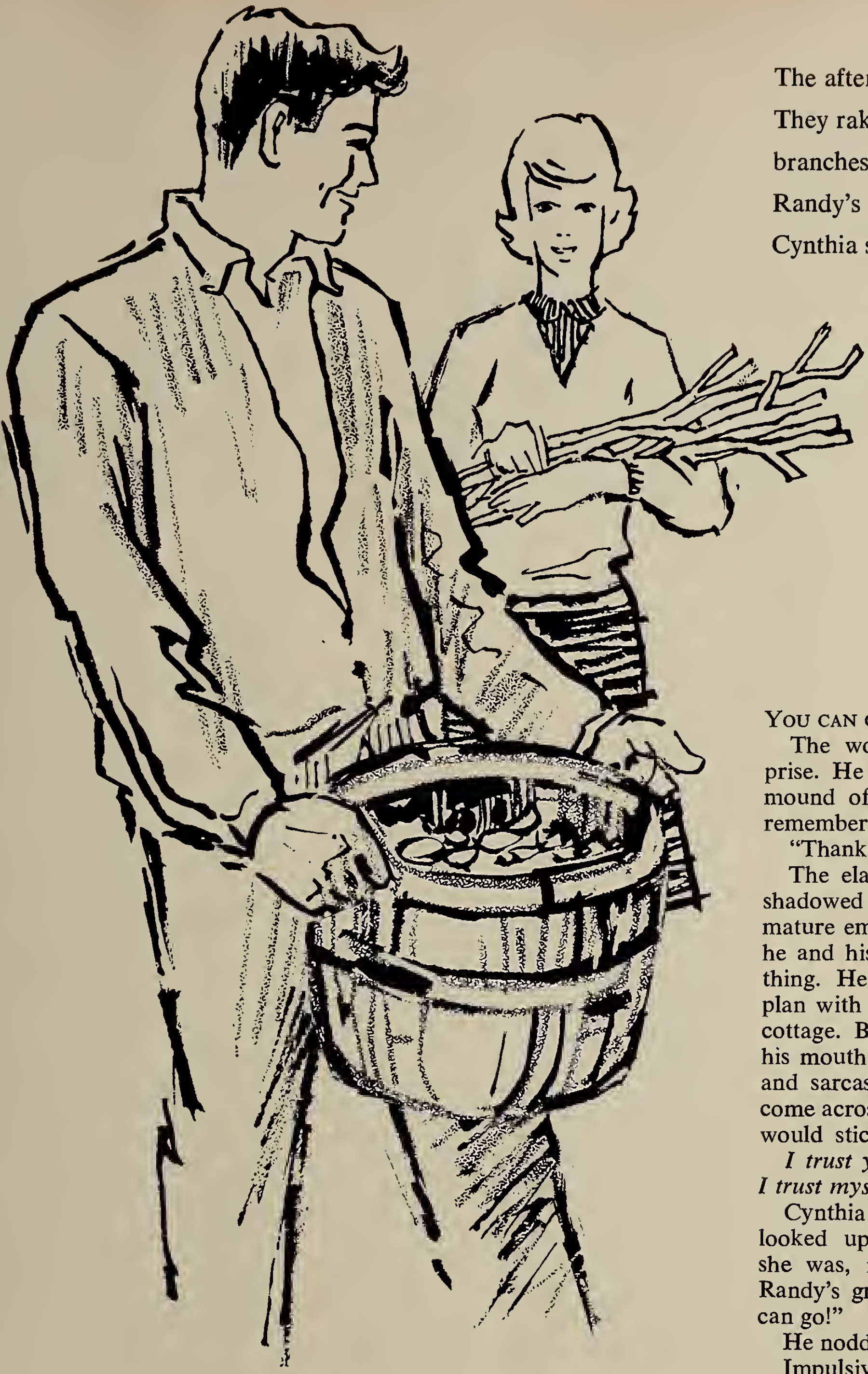
YOUTH

Trust by Firelight

PART TWO

Urie A. Bender

The afternoon passed quickly.
They raked leaves, picked up fallen
branches, and washed windows.
Randy's joy at working with
Cynthia seemed almost complete.



You can go, I trust you."

The words caught Randy by surprise. He hitched his spoon under a mound of shredded wheat before he remembered his manners.

"Thanks, Dad. Man, thanks."

The elation he wanted to feel was shadowed by the memory of his immature emotional reactions every time he and his dad tried to discuss something. He had the freedom now to plan with Cynthia for the time at the cottage. But it tasted almost sour in his mouth after his jumpy impatience and sarcasm. And leave it to dad to come across with a punch line he knew would stick to his mind like a burr. *I trust you. I trust you as much as I trust myself.*

Cynthia was at her locker. She looked up at his "hi." Sensitive as she was, it took but that glance at Randy's grin to cry, "Oh, Randy, we can go!"

He nodded.

Impulsively she threw her arms around his neck, then as quickly withdrew. "I'm so excited. We'll have a ball. Hiking. Wiener roast in the fireplace. Just talking." Cynthia giggled. "And a little work."

The weeks passed quickly. Shortly after eight on the Saturday morning so long awaited he tooled his jalopy up the drive in front of Cynthia's home.

She met him at the door. "I'm ready. Here's my bag. Dad's bringing a few cartons from the garage. Cleaning supplies. You know, all that junk. Do you mind?"

"Course not. At your service. Anything at all. Here, Mr. Symington, let me help you."

"Thanks. Hope this isn't too much of a bother. After all, you will need something to keep you busy all day."

Cynthia interrupted, "Silly, Daddy. We'll keep busy, besides, you'll be there soon after we arrive."

Her dad smiled. "We won't be there before five. Have those doggies ready when we pull in."

Just then Cynthia's mother appeared. She nodded at Randy. "Good morning, Randy. This is nice of you to help out. Don't let Cynthia work too hard. This was all her idea. I hope you're both all right there, alone all day."

"Oh, mother. Don't worry. We'll be A-OK. As for the work—he's my slave today. You won't know the place tonight."

Her dad laughed. "Just leave something for us to do next week."

"Be careful. Think you two will be all right till we get there?" called Mrs. Symington.

"Super. Bye, Mother. Bye, Dad."

Randy waved as they pulled out of the drive. At the first traffic light Cynthia slid closer to him. He grinned and shook his head. "Still can't believe it."

"Can't believe what?"

"That you're my girl."

"Silly, I like it or I wouldn't be."

Randy went on. "It just doesn't figure. Dad's always so stiff. This time too I thought he'd can the project. But here I am."

Cynthia laughed. "And here I am. That makes two of us. Just two of us."

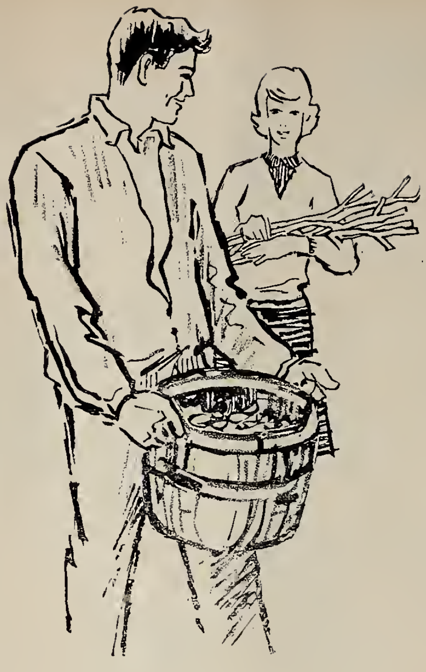
"You know, Dad said a queer thing when he told me I could go," Randy continued. "Can't forget it. He seemed to be saying I wasn't old enough. I told him he didn't trust me. Then he said, 'I trust you as much as I trust myself.' I'm not sure I know what he meant."

"My daddy never says much, but mother usually treats me like I am in diapers yet. It seems she can't get used to the idea that babies grow up. But let's not worry about it. Today is ours. They did trust us. So why complain?"

Randy persisted, "Do you trust us?"

"Course I do." Cynthia smiled. "My, but you're serious for so early in the morning. Do you always start the day like this?"

Randy reached for her hand and



gave it a little squeeze. "Not usually, but this is something a little new for me. Like it or not, it's forced me to think." He grinned. "Not enough to hurt, though. Hey, you'll have to navigate. I don't know the way after we turn off route 39."

"Right, I'll chart the course. You bring us in for a happy landing."

Randy stood on the lake shore in simple wonder at all the beauty around. Before him the lake shimmered in the morning sun. Back of him the cottage nestled cosily in a niche of the rocky promontory jutting out into the water. The jack pine and blue spruce interspersed with the white birch completed the picture.

He looked at Cynthia. "Man, I could live here all the time. This is beautiful. So calm and peaceful."

"It won't be after a while. Just wait till the boats start. Well, Thoughtful, shall we explore that packed lunch, then get to work?"

Randy took her hand. "Swell. Let's bring it down here. It shouldn't be too cool. Then give me the tools; I'll finish the job."

The afternoon passed quickly. They raked leaves, picked up fallen branches, and washed windows. Randy's joy at working with Cynthia seemed almost complete. Without saying a word Cynthia left the impression she too enjoyed the domestic undertones of the afternoon. Premature, to be sure; but nonetheless meaningful.

She stepped off the stool and dropped her cloth. "That's the last window Let's start a fire in the fireplace. Mother and Daddy should be here before long."

"O.K., I'll bring the wood."

Evening came suddenly when the sun dropped back of the high ridge to the west. The fire had burned low. Instead of waiting any longer they roasted their wieners. Cynthia made hot chocolate, and they sat sipping it before the fire. The low settee covered with a bear rug provided just the right touch to the cozy living area.

Finally darkness covered the shadows of dusk. Light from the fire flickered against the walls. The crackling sound of the burning logs filled the room and punctuated the comfortable silence.

Randy reached out for Cynthia's hand and drew her closer. "Wonder when they're coming?"

He put his arm around her.

She looked up at him. "Worried, here alone with me?"

"No. Enjoying it. More than I can say."

"Me too. Sort of like a dream." She nestled her head against his shoulder, then looked up at him. "Comfy?"

He nodded. "Cynthia. I don't know how to say this. It's—I've never felt this way before. I feel—I think I must love you. Every time I'm with you this feeling gets stronger." He paused and then went on, as if he were tasting each word. "Is it—could it be—love?"

"I've wondered, too. I don't know. I just know—" She paused uncertainly, then suddenly relaxed against him as if to underline the words, "I just know—I like this."

Randy shifted slightly and held her close. He could feel her heart beating against his side. Her hair against his chin. Her cheek smooth to his touch.

He was totally unprepared for the pounding in his veins. He could tell something was happening, but he wasn't sure what. The warm haze that enveloped him seemed to fog his thinking. In the distance of his mind he knew there must be control. But a part of him no longer wanted control. A great surging desire flooded his body to his very fingertips, breaking through the adolescent awkwardness.

His lips brushed her forehead, then he whispered softly into her ear, "Cynthia, I do love you."

He felt the answering tug of her arms around him. TO BE CONCLUDED

Questions About Race Relations

Why are Negroes dissatisfied with the equal rights they already have?

At this stage these "rights" are only promises and laws neither practiced or enforced. In many places people practice nondiscrimination impersonally; they do no more than they have to, and continually fret about having to do that. As Negroes, we want to be accepted as equals; mere toleration is worse than prejudice.

Do you feel a Mennonite should participate in civil rights demonstrations?

Depending on his situation, each individual will need to answer this for himself. One thing to consider, though, is the type of civil action prompting the demonstration. For instance, in Wichita there was picketing at city hall to urge enacting a Fair Housing Ordinance. Last September the city commission passed the ordinance. I believe that participation in this particular picket line was the Christian thing for me to do.

What about interracial marriage?

Ten years ago the Mennonite Church adopted a statement which called Christians "to understand that the only Scriptural requirement for marriage is that it be 'in the Lord': that there is no valid biological objection to interracial marriage; and that, as in all marriages, the social implications of any proposed union should receive careful consideration." I would suggest then, that because of our oneness in Christ, we should not become upset over the idea of interracial marriage.

What can I do to learn more about the Negro and his problems?

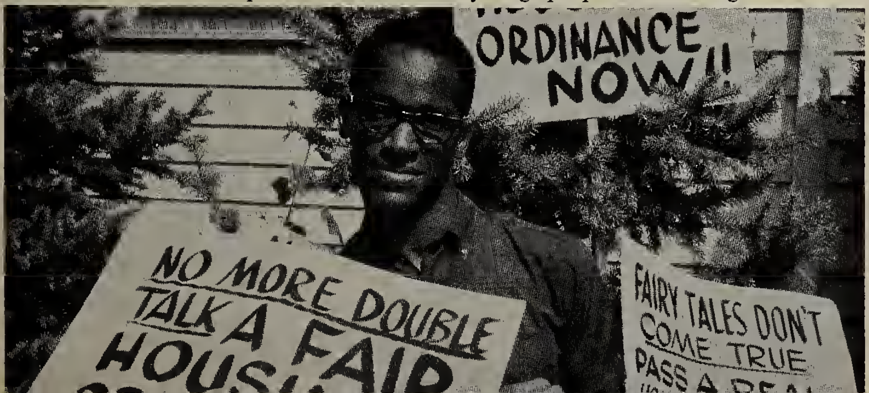
Mennonite youth need to familiarize themselves with this issue, and to express their convictions. To gain background read such books as *The Fire Next Time* by James Baldwin, *The Desegregated Heart* by Sarah Patton Boyle, *Why We Can't Wait* by Martin Luther King, Jr., *Black Like Me* by John Howard Griffin, and *Integration: Who's Prejudiced?* by C. Norman Kraus.

Take the initiative in improving interpersonal communication. Youth in rural areas do not always have a chance to meet their Negro brothers and sisters in Christ. On the other hand, some young people are too shy to take initiative in getting acquainted with strangers. It is time that we started meeting and talking with others regardless of race.

Yet another important step forward in improving race relations is to become aware of conditions in your own community. Seek answers to such questions as: Do restaurants serve Negroes? Do barbers welcome Negroes? Do community recreation centers allow all races to participate? Do industrial plants hire according to merit, regardless of race? Does the community have open occupancy in housing? If we discover that the answer to any one of these questions is "No," then there remains much to be done right at home.

We must witness against racial prejudice wherever we encounter it. Certainly we need to preach true brotherhood, but if we really believe in it, then we will not hesitate to practice it as well.

Chester Lee Hawkins, a student at Wichita (Kan.) State University and a member of the Tenth Street Mennonite Church, Wichita, answers some of the current questions Mennonite young people are asking.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*Supplemental reading for Sunday school lesson of Oct. 17.

COVER

"Stand by the roads, and look,/ and ask for the ancient paths,/ where the good way is; and walk in it,/ and find rest for your souls" (Jer. 6:16). This ancient path is in the Nile Valley at El Giza near Cairo. The Nile drains a large area of northeastern Africa including eastern Congo.

CONTRIBUTORS

C. J. Dyck is professor of historical theology at Mennonite Biblical Seminary, Elkhart, Ind.

Lillian Williams is managing editor of the International Journal of Religious Education, 475 Riverside Dr., New York 10027. Her article (copyright, 1961) appeared first in the Church School Worker and is used by permission of United Church Press.

Urie Bender, 1511 Prairie St., Elkhart, Ind., is literature consultant for the Mennonite Board of Missions and Charities.

CREDITS

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THE MENNONITE

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Editor: Maynard Shelly. Editorial assistant: Laraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Bayer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 347, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 991 Fleet Ave., Winnipeg; Robert D. Suderman, North Newton, Kan.

THEY FIRED THEIR Sunday school teacher. Now why would anyone do that? Perhaps he had turned dull. Maybe he didn't study or couldn't get his ideas across.

If so, then it may have been justifiable to retire the teacher. But the class in the Methodist Church in Americus, Georgia, had a different reason. According to one observer, he was relieved for "practicing Christianity."

Warren C. Fortson was the Sunday school teacher. He is described as "a decent, honorable man, and a Christian." In times past the community trusted him for they chose him for county attorney. But that was some time ago. Besides his Sunday school class, he lost his law practice and his home.

Why?

Americus, of course, has been the center of much racial strife. Recently, Fortson suggested that a committee composed of both Negroes and whites be formed. The group would hear the complaints raised by Negro citizens and try to settle the problems. This is all he did. He just made this one simple suggestion which seems reasonable enough. Besides this, of course, he also said the law must be obeyed, which is what you would expect any conscientious county attorney to say.

He just spoke a few words. He organized no civil rights drive, attended no protest meetings. He carried no placard and took part in no demonstration. But because he said those quiet words, his world turned on him to punish him.

He and his family were harassed by obscene and anonymous telephone calls. Their lives were threatened. Friends refused to speak to them in public. When they could stand it no longer they moved out of town.

Of course, much of the trouble came from the Ku Klux Klan and similar elements not associated with the Christian witness. But the Sunday school people, the so-called better people of the community didn't protest. Instead they dismissed him from his Sunday school post.

Christians do not always live up to their calling. When they fail, it is always sad. Paul found people in the early church—the Judaizers—who put their faith in external signs and acts. He called them "enemies of the cross of Christ" (Phil. 3:18).

Would he apply these strong words to the church members of Americus? If he did, he would also apply them to church members in Boston, too. In this northern city, voters recently gave a large vote to a school board member who campaigned for segregated schools.

About Americus, one despondent minister said, "Well, the devil has just made Jesus look bad in Americus. The devil won hands down." And Jesus looks bad in Boston too, but the devil doesn't deserve all the credit in either place. He got help from those who claim the name of Christ but are really enemies of the cross of Christ.

Paul calls us instead to "stand firm in the Lord" (Phil. 4:1). He knew what that meant. We must learn it too. LETTER FROM PRISON—IX

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

80:38 OCTOBER 19, 1965

Sad Fact About Protestant Papers

No One Takes Them Seriously

Stephen C. Rose

ONE OF THE greatest disadvantages of denominational Protestantism has been the proliferation of Protestant magazines, a development that has left most of them a weak blend of institutional publicity and safe journalism. One might argue that it's good to have lots of magazines in order to allow for diverse opinions. But denominational magazines are depressingly similar in content. In fact, the absorption of most Protestant publishing by the denominations has left the general public virtually without a magazine that can be said to represent the Protestant community.

The *Christian Century,* founded in 1884 to do battle with the fundamentalists, is independent of the denominations, but its subscription list of 40,000 is made up almost entirely of ministers and church-related workers. It has only very limited newsstand distribution and tends to speak more to ministers than laymen. The *Century's* conservative counterpart, *Christianity Today,* has a circulation of approximately 200,000 and seeks to deal with issues that may interest the sophisticated adherent of contemporary fundamentalism, but not the average Protestant layman or the unchurched person.

There are, of course, a number of excellent, relatively independent Protestant publications. Some seminaries publish provocative quarterly reviews. The Methodists put out the artistically appealing magazine, *motive*, for a college audience. *Christianity and Crisis* influences persons both in and outside of the churches, but with a circulation that hovers around 10,000, this excellent publication reaches only an "intellectual elite."

Most Protestant magazines emanate from the denominations. Although the quality of these publications ranges from poor to good, all share a common flaw. They are, by their very nature, house organs designed to promote the interests of respective denominations. When the Methodist midmonthly magazine, *Together,* publishes a personality feature, the person treated is generally a Methodist. When *Presbyterian Life* talks about progress, the progress is usually being made by a Presbyterian. (The fact that John Glenn is a Presbyterian gave a sort of "scoop" to *Presbyterian Life* which immediately "claimed" him in a cover story; a reliable source indicated to this writer that this public identification of the astronaut with Presbyterianism has, to say the least, made it difficult for him to function ecumenically.)

There is certainly a need for a house organ (to tell members what is happening) in *any* institution, including a Protestant denomination. But whether a house organ should take the form of an elaborate, official magazine is open to question. It is generally agreed that a house organ cannot, at the same time, be a serious magazine.

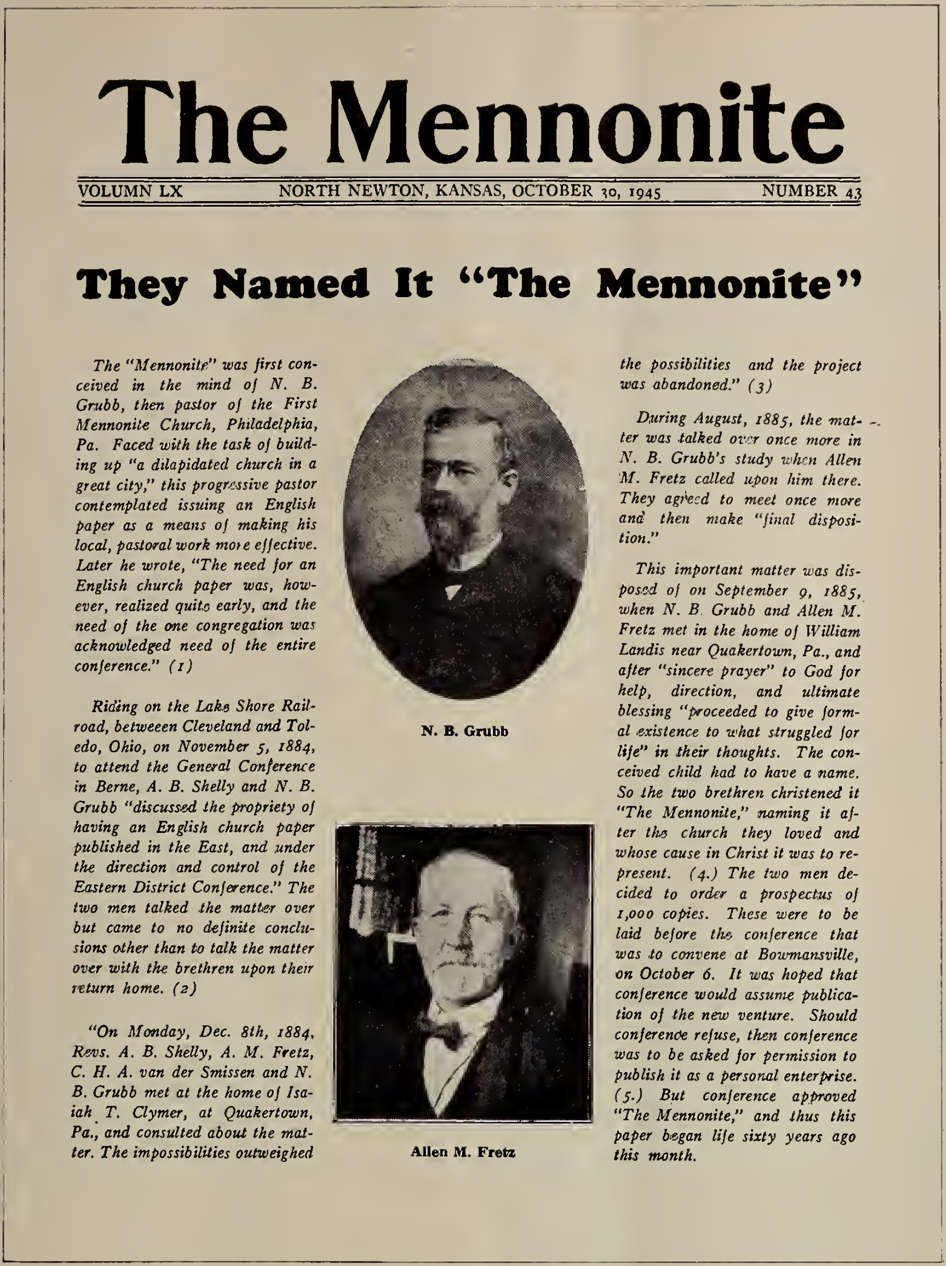
One brief example of the difficulty of placing all of Protestant publishing's eggs into the denominational basket is the limited treatment of significant religious news in most denominational magazines. When these magazines do have news sections, primary emphasis is almost always on denominational events. One has to search in the back columns for objective reporting of, say, the Vatican Council. In what the secular press has termed the ecumenical era, this is, to say the least, disheartening.

The exact number of Protestant publications is difficult to determine. Over 160 magazines are affiliated with the Associated Church Press, a national organization. There are surely more than twice this number when one considers local publications and the specialized magazines put out by most denominations.

The sad fact seems to be that, almost since the day when the Christian abolitionist, Elijah Lovejoy, was martyred in Alton, Illinois, because of his editorial courage, Protestanism has refused to take journalism seriously. Laymen are encouraged to make responsible Christian choices, but rarely do Protestant magazines provide the in-depth reporting and analysis necessary to decision-making. Protestants are urged to be independent and courageous amid the ethical complexities of our time, yet Protestant publications seldom take these complexities to heart. Ministers and lay persons criticize the secular press for alleged bias and incomplete reporting without recognizing that Protestantism has at its disposal a vast publishing mechanism that could, if unified and redirected, supplement the daily press.

A unified Protestantism could put out a series of excellent magazines designed to reach into all areas of society. A well-organized Protestant news magazine, independently edited and adequately staffed, could send trained reporters to every area of the globe where decisive events are taking place. The possibilities are endless, but they will never be realized as long as Protestant publishing remains compartmentalized.

The new motto for Protestant publishing should be: "Let house organs be house organs. Let magazines be magazines!"



The Mennonite

VOLUMN LX NORTH NEWTON, KANSAS, OCTOBER 30, 1945 NUMBER 43

They Named It "The Mennonite"

The "Mennonite" was first conceived in the mind of N. B. Grubb, then pastor of the First Mennonite Church, Philadelphia, Pa. Faced with the task of building up "a dilapidated church in a great city," this progressive pastor contemplated issuing an English paper as a means of making his local, pastoral work more effective. Later he wrote, "The need for an English church paper was, however, realized quite early, and the need of the one congregation was acknowledged need of the entire conference." (1)

Riding on the Lake Shore Railroad, betweeen Cleveland and Toledo, Ohio, on November 5, 1884, to attend the General Conference in Berne, A. B. Shelly and N. B. Grubb "discussed the propriety of having an English church paper published in the East, and under the direction and control of the Eastern District Conference." The two men talked the matter over but came to no definite conclusions other than to talk the matter over with the brethren upon their return home. (2)

"On Monday, Dec. 8th, 1884, Revs. A. B. Shelly, A. M. Fretz, C. H. A. van der Smissen and N. B. Grubb met at the home of Isaiah T. Clymer, at Quakertown, Pa., and consulted about the matter. The impossibilities outweighed the possibilities and the project was abandoned." (3)

During August, 1885, the matter was talked over once more in N. B. Grubb's study when Allen M. Fretz called upon him there. They agreed to meet once more and then make "final disposition."

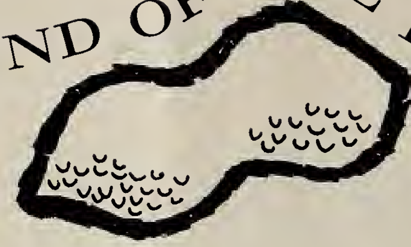
This important matter was disposed of on September 9, 1885, when N. B. Grubb and Allen M. Fretz met in the home of William Landis near Quakertown, Pa., and after "sincere prayer" to God for help, direction, and ultimate blessing "proceeded to give formal existence to what struggled for life" in their thoughts. The conceived child had to have a name. So the two brethren christened it "The Mennonite," naming it after the church they loved and whose cause in Christ it was to represent. (4.) The two men decided to order a prospectus of 1,000 copies. These were to be laid before the conference that was to convene at Bowmansville, on October 6. It was hoped that conference would assume publication of the new venture. Should conference refuse, then conference was to be asked for permission to publish it as a personal enterprise. (5.) But conference approved "The Mennonite," and thus this paper began life sixty years ago this month.

N. B. Grubb

Allen M. Fretz

What is a church paper? A weak blend of church publicity and safe journalism? The Mennonite *celebrated its sixtieth anniversary in 1945, and this year observes its eightieth. Long life is, of course, not enough.*

FRIEND OF THE PEANUT



After he paid his twelve-dollar tuition, he had only ten cents left.

Charles Ludwig

FEW SCIENTISTS HAVE received the acclaim that was heaped on George Washington Carver, affectionately known around the world as the Wizard of Tuskegee. He spoke before members of Congress, preached in famous pulpits, was sought out by presidents, received honorary degrees from great universities, was presented with medals and loving cups, and in 1948 the United States issued a three-cent postage stamp in his honor.

This man who developed 118 products from the sweet potato, and 300 products from the peanut, had the lowest kind of beginnings. George Washington Carver was born a slave. Indeed, he was once traded for a horse. It was, however, a racehorse and was estimated to be worth $300.

When only an infant, George and his mother, Mary, were kidnapped and whisked off into Arkansas. Moses Carver, his legal owner, sent a man to search for them. This man, a Mr. Bently, returned to the Carver home in Diamond Grove, Missouri, in January 1861.

"Ain't seen no trace of yer slave girl, and I done looked everywhere," he said, as he stomped the snow from his shoes. "But I did find the boy. I guess he yelled too much. A couple of women had him."

Mr. and Mrs. Carver were glad to get the boy back even though he had a bad case of the whooping cough. They placed him in a tiny bed, near his older brother, Jim, and gave a racehorse to the man who had returned him.

In spite of the fact that Moses Carver had never believed in slavery, he had compromised with his best principles and purchased Mary for $700. First, he had tried to hire a servant for his wife, but found none. Mary was a good slave. Her papers indicated that she was "sound in body and mind and a slave for life."

Mary's husband was killed by a falling log when George was three or four years old. The fact that he had actually purchased a human being bothered Moses Carver, and he decided he would ease his conscience by raising George and Jim.

Like the others on the farm, George soon got into the habit of getting up at four o'clock every morning to do his share of the chores. The Carvers were kind to him. He called them Uncle Moses and Aunt Sue. George loved the farm, especially the plants. He studied the ferns and roses and flowers. When one of them began to wilt, he learned what to do. His skills became known to the neighbors, and they began to call on him for advice.

George considered all the flowers his special friends. But as he studied their various sizes, colors, and shapes, he wondered what caused them to be as they were.

Soon he discovered he had a talent for painting. Not having paints, or the money to get them, he made his colors from the juices of various berries. Then Aunt Sue gave him a blue-black speller and he learned to read and write by himself. Learning to read gave him an intense desire to go to school.

When he was ten, he placed this problem before Uncle Moses and Aunt Sue. "There is a colored school at Neosho," he said, his brown eyes shining hopefully.

"But Neosho is eight miles away!" exclaimed Aunt Sue. "How would you get back and forth?"

"I wouldn't," explained George slowly. "I would live in Neosho!"

Aunt Sue hated to see him go. But she was convinced that it was the right thing to do, and so she got busy getting his clothes ready. When the day of parting came, he put his possessions in a bundle and carried them on a stick over his shoulder.

When he got to Neosho that evening, he was tired and hungry and

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he had no place to go. He wandered around until his feet began to drag, and then, quite near the school, he saw an open barn door. The temptation was too great. He went in, curled up on the sweet-smelling hay.

The next morning a wonderful Negro woman found him, invited him into her home, and made him some breakfast. When she learned he had come from Diamond to go to school, she told him he could stay with her. Aunt Mariah turned out to be a loving woman. The day before school started, she scrubbed George from head to heel so that he would make a good appearance. Then she said, "Everyone in school has to have at least two names. What will yours be?"

"Carver's George?" said the lad, searching her face for approval.

"No, that won't do," she laughed. "Make it George Carver!"

The tiny school was crowded. There were seventy-five pupils in a room fourteen by sixteen! But it was school, and George was happy even though he felt many an elbow. On Sundays, he and Aunt Mariah attended the African Methodist Church. The pastor could not read and had to depend on others to publicly read the Word. Aunt Mariah gave George a Bible which became a dear treasure, and he used to pore over it at night with a candle by his side.

In a short time he had acquired more knowledge than even his teacher possessed. This meant that he would have to move. His next move was to Fort Scott, seventy-five miles away—a vast distance in those days. Here he got a number of jobs: he worked as a cook, as a bundler in the wheat fields, and did laundry work. Then, as he prospered, he bought a tiny house in Minneapolis, Kansas, and went into the laundry business. This business grew. But as he washed clothes, thoughts of college tormented him. Something within kept repeating: "George, you should go to college. George, you should go to college."

As he washed and ironed and thought, he heard of a tiny college at nearby Highland, Kansas. The school had only one hundred students, so he felt confident that they would accept him. He got out some paper and wrote a letter of application. He signed the letter, George W. Carver, and mailed it. He added the middle initial because his mail was getting mixed up with another George Carver in Minneapolis.

Years later, when someone asked him if the "W" stood for Washington, he replied, "Yes, it stands for George Washington Carver." But up to that moment he himself had not known what the "W" stood for.

Soon a reply came from the college that he had been accepted. He was delirious with joy. He sold his laundry and took a trip back home to visit the Carvers and to see Jim's grave—he had died of smallpox. Everywhere he went he told people that he was going to college.

He presented himself to the president of the school. This gentleman happened to be busy when he approached his desk. But after a few moments, he said: "Well, what do you want?"

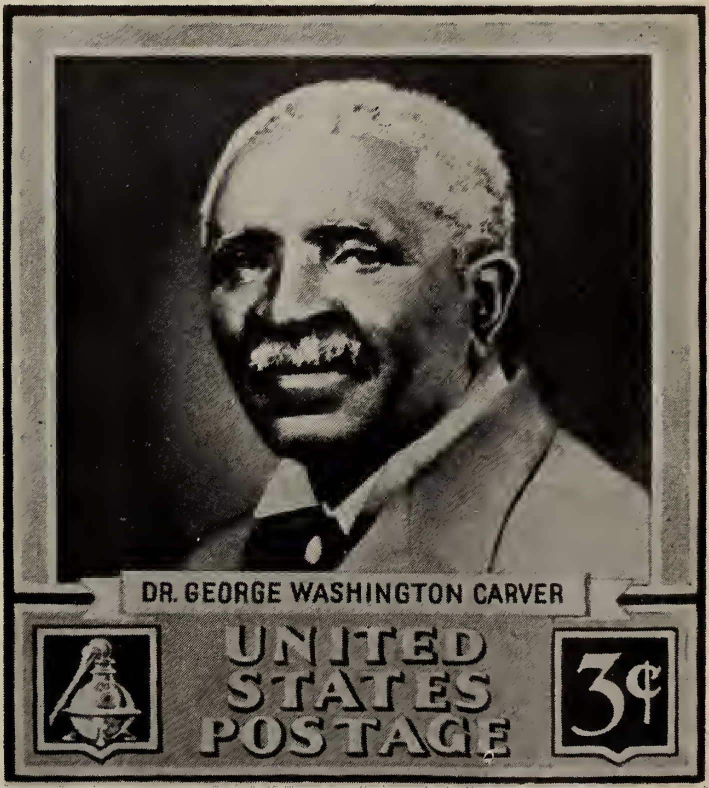
"I'm George W. Carver," he replied, swallowing hard, for he was afraid something was wrong. "I've come to attend the university."

"We only take Indians," he replied, scowling. "We have no place for Negroes!" George stumbled out of the office, a crushed man.

The years went by. George kept himself busy at various jobs. He spent a year trying to homestead. But the call for an education was persistent. The sky and the corn and the wind seemed to tell him to go back to school. Then, on a strong impulse, he set out for Indianola, Iowa, and applied for admittance at Simpson College. He was admitted immediately. But after he had paid the twelve-dollar tuition, he had only ten cents left!

A dime wasn't very much to live on. However, George decided it would last him for a week—an entire week. He moved into an abandoned shack on the campus, and then purchased a stove and skillet from a junk dealer for a few cents credit. Next, he laid in a supply of groceries: a nickel's worth of cornmeal and a nickel's worth of beef suet. This was food for a king, well, a hungry king, if he knew how to cook, and George did.

With his groceries purchased and paid for, George proceeded to buy some laundry equipment on credit. That night when he lay down on the floor to sleep—he decided he couldn't afford a bed—he was profoundly thankful that he was at last going to college. And, although he had no money, he was confident that he would soon be busy washing



In 1948 the United States honored his memory with a postage stamp.

clothes. Dr. Holmes had graciously promised that he would announce the "new laundry" in the assembly.

But alas, his mind on other things, President Holmes forgot all about the new washtubs until it was too late. This meant that George was soon hungry, for a dime's worth of groceries doesn't last very long!

This condition, however, didn't last. George had a great personality, and soon he had a swarm of friends who arranged for better living quarters, and saw to it that he had plenty of work. From here he went to Iowa State College in Ames. This was one of the finest agricultural schools in America, and George was delighted. He stayed until he had earned his master's degree, and remained for a time on the faculty.

In 1896, while teaching at Ames, he received a call to teach at Tuskegee Institute in Alabama. This was the beginning of his lifework.

Only thirteen students showed up for Carver's first class. This was because he taught agriculture. Most of the students wanted to learn Latin and French so they would make a greater impression when they returned to their homes. Carver was such a good teacher that by the end of the year he had seventy-six students, and three of these were women!

Carver's interests were not confined to the school. On his trip down, and on later trips through the country, he had noticed the grinding poverty of the people. Their unpainted houses were saddlebacked and leaked. Their crops were poor. Their diet was bad. He decided that all of this was unnecessary and that God wanted him to do something about it. He knew that the soil around Tuskegee could produce a lot more than the primitive farming was producing.

In order to discover the right ways to get the soil to yield its maximum, it was necessary to study it. This meant that a laboratory was needed. But where was the money to come from for such equipment? Carver decided that if he couldn't buy it, he would make it!

Soon his slender figure was seen combing rubbish heaps for old bottles, jars, springs, pieces of wire, and discarded rubber. These things he fashioned into useful equipment. When he needed sandpaper and couldn't buy it, he made it. He made pipes out of reeds, a mortar out of a cracked china bowl. He pulverized his materials with an old flatiron.

With his conglomeration of makeshift materials, he began to study the soils and search for cheaply available materials to enrich it. He began to crossbreed cotton. Soon he had a cotton bush that produced 275 enormous bolls. This was in dramatic contrast to many of the ordinary bushes with only two bolls.

When Carver found something that worked, he issued a bulletin. These bulletins proved to be better than gold, and the local farmers read them as they read their New Testaments. People began to write to the wizard. His mail increased until he was receiving 150 letters a day. Some of these letters were barely literate, but he answered every one of them.

Loving flowers and beauty, he taught the farmers to plant flowers. He showed them how to get paints from the soil to paint their little homes. He showed the women how to make starch from the sweet potato, how to can fruits, how to do needlework, and he convinced them that tomatoes were not poisonous.

He taught the farmers to raise all of their own food, instead of buying it at the store. He showed them that if they saved a nickel a day they would have enough to buy their own land in a very short time. He increased the sweet potato yield from thirty-seven to 266 bushels an acre.

Then, becoming alarmed because of the approach of the boll weevil which would destroy the cotton, he urged the farmers to plant less cotton and more peanuts, cowpeas, and sweet potatoes. The people took him at his word, but soon a problem developed. The people raised so many peanuts they couldn't sell them all. The buyers shook their heads, "We will buy your cotton, but we don't need peanuts. We already have too many."

Normally Carver got up at 4 A.M. to pray and walk through the woods. Now he decided to get up an hour earlier and discover more uses for the peanut. This would increase the market and help the southern farmer. As usual, he went to the Lord.

"I asked the Great Creator what the universe was made for.

" 'Ask for something more in keeping with that little mind of yours,' He replied.

"What was man made for?

" 'Little man, you want to know too much. Cut down the extent of your request and improve the intent.'

"Then I told the Creator I wanted to know all about the peanut. He replied that my mind was too small to know *all* about the peanut."

But the Lord did help him to know a *few* things about the peanut, and Carver startled the world with his discoveries. I have before me a list of some of the things he made. Here are a few: mayonnaise, cheese, buttermilk, instant coffee, peanut-orange punch, blackberry punch, rubbing oil, tannic acid, hand lotion, face cream, shampoo, face powder, evaporated milk, oleomargarine, cocoa, mock duck, quinine, iron tonic, glue rubber, nitroglycerin, shoe blacking, paper, plastics, gasoline, and scores of other products.

With these discoveries, George Washington Carver became world famous. But this fame didn't turn his head. His old characteristics of simplicity remained. Still hating waste of any kind, he tried to make use of everything.

Some of the people at Tuskegee were a little irked because he insisted on buying secondhand clothes. But he would not change. Friends gave him dozens of ties. He never wore them. He preferred to make his own ties and thus test the dyes he had developed.

When a reporter referred to him as a "toothless old man," he replied, "If he had taken the trouble to inquire, I could have proved I am not toothless. I had my teeth right in my pocket all the time."

Money meant little to him. He refused salary increases, and frequently forgot to cash his checks. He sometimes used them for bookmarks. To the end of his life his salary was only $1500 per year. Refusing financial gain for any of his discoveries, he turned them over to the public. When he developed a dye that was seventy times "bluer than blue," he refused to exploit it. At the age of seventy-six, he donated his life savings, $33,000 to research. The gift was used to establish the Carver Foundation.

Carver had only one desire. That desire was to help others. His favorite book was the Bible. His favorite song was "Climbing Jacob's Ladder." He never married for the practical reason that he was "too busy." But he was never too busy to help others.

Dr. Carver closed his eyes for the last time on the evening of January 5, 1943. When this sad news was put on the wires, the world wept. He was buried at Tuskegee, and the chaplain's text was appropriate: "For God so loved the world."

NEWS

World Leaders Hear Plea for Peace

"No more war; war never again."

Pope Paul VI came all the way from Rome to tell this to the United Nations. The spiritual leader of the Roman Catholic Church spoke to a mixed body. After his talk, he was greeted warmly by Andrei Gromyko. The foreign minister of Russia is made an atheist by the dogma of the Communist Party. While diplomats from Latin America and southern Europe may be Catholics, those from other countries probably are not always even nominally Christian. U Thant, the United Nations secretary general, who invited the pope to speak to the General Assembly, is a Buddhist. Arthur J. Goldberg, ambassador for the United States to the UN, is a Jew.

The United Nations represents the mixed religious picture of the world. And to this political body, Pope Paul brought a Christian witness. It was well received. For a sick and ailing UN, the visit of Pope Paul was a tonic long overdue. Long troubled by the debate over Russia's failure to pay for the peacekeeping mission in the Congo, the United Nations needed to make a new start.

It had managed to find a temporary solution to the India-Pakistan squabble over Kashmir. But other wars continued, notably in Vietnam.

"The peoples of the earth turn to the United Nations as the last hope of concord and peace," said Paul.

And he gave a strong tribute to the work of the United Nations. He wants to see it expanded and strengthened. "The edifice which you have constructed must never fall; it must be perfected, and made equal to the needs which world history presents," he said.

The urgent need at the moment is peace. He cited John Kennedy who four years ago said, "Mankind must put an end to war, or war will put an end to mankind."

The first step to peace is disarmament. It is a concept foreign to human thinking, but man must learn to live without weapons of human destruction. Asked Paul, "Will the world ever succeed in changing that selfish and bellicose mentality which, up to now, has been interwoven into history?"

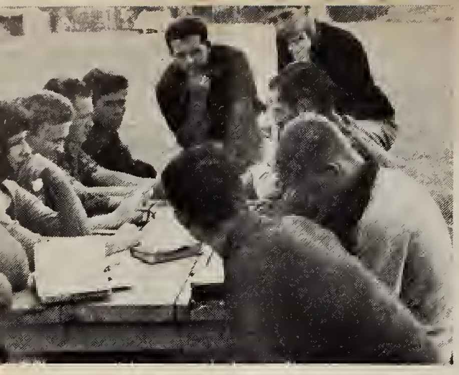
He hoped so. "If you wish to be brothers, let the arms fall from your hands. One cannot love while holding offensive arms."

Disarmament would mean that funds would be released to help develop the younger nations.

The second step in peacemaking would be work to improve the quality of human life. This would be recognition of the dignity of sacredness of life. He was concerned for freedom, food, and culture.

He made a plea for a special type of freedom as part of UN doctrine.

Paul VI speaking to the UN while U Thant, Fanfani, and Narasimhan listen.



PACIFISM IS A CHRISTIAN virtue and not only a Mennonite doctrine," was the conclusion of one of eighty-five young people who attended an inter-Mennonite peace retreat at Chesley Lake, Ont., on a September weekend. Frank C. Peters and Edgar Metzler were resource leaders.

"You proclaim here the fundamental rights and duties of man, his dignity, his freedom—and above all his religious freedom."

Respect for human life means concern for his needs. And in this century of the population explosion, it means food. Paul felt it was better that energy be given to raising more food than the promotion of birth control.

"You must strive to multiply bread so that it suffices for the tables of mankind," he said, "and not rather favor an artificial control of birth, which would be irrational, in order to diminish the number of guests at the banquet of life."

The last session of the Vatican Council will make a pronouncement on birth control later this year. Earlier hope had been expressed that Roman Catholics would relax their ban, particularly for the sake of over-populated regions. Did Paul's veiled reference before the UN General Assembly mean that he favored the church's present position? It was not clear, said some Catholics, but the hopeful were gloomy.

In closing his speech, Paul became an evangelist. To his hearers of mixed faith, he said, "The hour has struck for our 'conversion,' for personal transformation, for interior renewal."

He quoted Ephesians 4:23: "You must be clothed in the new self."

Applied to the nations it means the importance of spiritual foundations. "In a word, then, the edifice of modern civilization," he concluded, "must be built upon spiritual principles which alone can not only support it but even illuminate and animate it."

Will the nations listen to this man who speaks not only for his own people, but for most people around the world?

BETSY CLEANUP IN LOUISIANA 20,000 HOMES DESTROYED

Disaster service volunteers from several southern states — Alabama, Mississippi, and Louisiana — will assist with Hurricane Betsy cleanup and repair work at Des Allemands, La., twenty-five miles southwest of New Orleans. Units from as far away as Pennsylvania and Kansas are also standing by, but they are not likely to be used until later when rebuilding projects begin in New Orleans and surrounding communities.

The Mennonite Central Committee is making funds available to the southern churches to provide meals and lodging for workers going to Des Allemands. John E. Wenger, pastor of the seventy-five-member Mennonite church at Des Allemands and district overseer for the South Central Conference, is supervising the Des Allemands operation, which will consist primarily of cleaning up the debris and fixing roofs. Many homes in this town were damaged by high winds and falling trees as the eye of the hurricane passed close by on its west side.

Coordinator of Mennonite Disaster Service, Delmar Stahly, who visited the disaster area September 15-16, reports that 110,000 homes in New Orleans and the adjacent five counties received damages amounting to $100 or more. Twenty-thousand of these were totally destroyed or damaged extensively. Sixty-three lives were lost, and an estimated $1 billion in damages were sustained by the state. The damages were caused not only by the high winds, but also by the wall of water which rolled over the levees, inundating many low-lying areas. The water stood four to seven feet deep in many homes; and ten days later was still being pumped out over the levees. The health department and the army blocked off the inundated area to curtail looting and reduce the public health hazard which will continue to delay rehabilitation for a number of weeks.

WORDS AND DEEDS

The American Friends Service Committee has published an appeal for the people of Vietnam. Its concluding statement says: "We appeal to each side to refrain from the horrors of bombing, the obliteration of villages, tortures, extortion, the use of press-gangs and other atrocious acts. We appeal to each side for a cease-fire and the beginning of negotiations carried out with the aim of self-determination. We appeal for the withdrawal of all armed forces and the acceptance by all of an international presence to maintain order and give protection. We appeal for construction to take the place of destruction so that the beneficient forces of the United States and other nations may join together to create the greater world society."

Switzerland has rejected a proposal to provide alternative service for its conscientious objectors to military conscription.

DRAMA OF CHRISTIAN WITNESS FILMSTRIP READY IN NOVEMBER

One Lord, One Faith, a new 86-frame color filmstrip with a 22-minute 33 rpm record, tells the story of the ministries in which the General Conference Mennonite Church and its members are engaged.

Emphasizing the key words "witness" and "mission," the story shows how Christians witness to Christ in a variety of ways. The church has one mission—on the home front and overseas; through Christian education in the local church and higher education in Christian colleges and seminary; in relief and service opportunities and in ministering to the aged; in disaster service and radio, medical work, literature distribution, education, and evangelism.

One Lord, One Faith does not say that all is well. Even though the church has a ministry in depth on many fronts, it is not really in mission until Christians themselves are deeply involved.

A leader's guide has been prepared for use with the filmstrip. Discussion questions for both youth and adults are included.

The release date is Nov. 1. Congregations are urged to purchase it, since it will have multiple uses, such as catechism or adult membership classes, youth groups, and other organizations. The price is $12, comparable to filmstrips of similar length produced by commercial companies. (Those who placed their orders at the Estes Park conference need not place them again.) Send orders to Board of Business Administration, Box 347, Newton, Kansas 67114. The filmstrip will also be available on a rental basis from conference outlets in Newton, Kan., and Rosthern, Sask.

CENTRAL DISTRICT REPORTER

October 19, 1965

DEPARTMENT OF THE MENNONITE

New Bluffton College faculty and staff members: Seated, Jean Szabo, Harvey Hiebert, Janice Kemp, Arlene Hartzler. Standing, Henry Poettcker, Carole Hilty, Elmer Neufeld, Marion Schrock, Kathryn Little, Reldon Schirch, Leland Miller. See story for further information.

Bluffton Adds More Staff

Fifteen new faces appeared among the Bluffton College faculty and staff September 14.

Henry Poettcker, serving as acting academic dean, is on leave of absence from Canadian Mennonite Bible College, of which he is president. *Eldon Graber* will serve as assistant dean in addition to being registrar.

Arlene Hartzler, '48 Goshen, Ind., is dean of women and will also teach elementary and music education, and supervise some student teaching.

Reldon Schirch, '56 Chenoa, Ill., is serving as controller and will be working with Carl Lehman in the business office.

Harvey Hiebert is assistant librarian. He had previously been assistant head of the acquisitions department of the University of Kansas library. He will work with *Delbert Gratz*, who returned this summer from a year in Europe, investigating archives.

Director of information services is *Mrs. Charles Hilty*, Bluffton, B.C. graduate '63. She formerly taught English and journalism at Bath high schools, Lima.

Janis Kempf, Pandora, B.C. graduate '63, will teach home economics, replacing *Edna Ramseyer Kaufman*, who is on leave of absence, teaching in India. Miss Kempf will also be head resident of Mara Alva House.

Leland Miller, Pandora, Bluffton College graduate, '60 will teach mathematics. He received his masters degree from Bowling Green State University.

Just returned from the Republic of Congo serving under MCC, *Elmer Neufeld* will teach philosophy.

Marion Schrock, Goshen College graduate, will teach music theory and woodwinds, as well as conduct the college orchestra.

Mrs. *James Szabo*, Bluffton, will teach piano, replacing *Robert Weaver*, who is on leave of absence. *Mr. Szabo* teaches strings in the college music department.

Returning to the staff after a year's leave are *Paul Shelly*, professor of Bible and Christian education; *John H. Purves*, assistant to the president, working in development; and *Mrs. John Purves* applied voice and a cappella choir.

Two full-time secretaries have been hired. *Mrs. Joe Urich, Jr.* (*Carolyn Sauder*), '62 Bluffton, will work under *Eldon Graber* in the registrar's office after Sept. 7. A 1962 graduate of Bluffton College, she has been working at RCA in Findlay.

Mrs. David Suter (*Marlene*), Kitchener, Ont. will work as a secretary. She has worked for Menno Travel Service at MCC in Akron, Pennsylvania.

William Clouser, Bluffton, will work in the maintenance department, mainly in charge of Founders Hall. He will be responsible for the locking of academic campus buildings, handling cars, and issuing keys. He had been working at the Ex-Cello Company in Bluffton.

Carl Lehman, business manager, said that one more person will be needed to replace J. L. "Bud" Sutter, who has been in plumbing and heating maintenance.

Mrs. Fred (*Ruth*) *Welty* will serve as director of food services beginning Sept. 1. At Arlington High School she taught home economics and biology and was in charge of the cafeteria. She has just returned from a three-week tour of the Holy Land. A '26 alumna of Bluffton College, she lives on Rural Route 1, Bluffton.

Also to work in the college kitchen is *Sue Yoder*, Goshen, Ind. She attended Goshen High School.

Mrs. Clara S. Raber of Sarasota, Fla., will serve as head resident of Ropp Hall. For many years she and her husband, Frank B. Raber, served as workers in city missions in Detroit, Mich.; Kansas City, Mo.; and Knoxville, Tenn. During this time, she did much work with city young people. *Mrs. Elsie Plank*, formerly head resident of Ropp Hall, will be at Bren-Dell Hall.

HAPPENINGS

SHELLY PINCH-HITS FOR HOME TEAM

The First Church, Bluffton, Ohio, has invited one of its own members, Wilmer Shelly, to assist in the area of pastoral ministries. He will assist the pastor in calling in the homes of members, visiting the sick and senior citizens; and will assist in other areas as need arises. (This means that he has finally decided to "pnnch-hit" for the "home team." Previously during his retirement he has "filled in" ably in quite a few of our churches.)

MISSION FAIR

The WMS and the Sunday school classes of the Calvary Church, Washington, Ill., are working together in planning a mission fair for the weekend of Nov. 19-21. The various classes have been assigned specific fields of the conference mission program, and each will set up booths and displays telling of the work on that field. Letters are being sent to missionaries in preparation for the fair. The youth fellowship expects to produce a brief missionary drama. Conference missionaries will join the fair on Sunday.

MENNONITES BEAT ALL-STARS

The Mennonites of First Church, Sugarcreek, Ohio, emerged as "slow pitch champions" by defeating the EUB Free Methodist team 13-3 in the final game. And the champions then played the league's all-stars and won 13-5.

PASTORS ON THE MOVE

Word has been received from Columbiana, Ohio, that the Don Nesters have resigned. Their future plans are as yet not definite. They plan to leave Columbiana about Dec. 1.

October 1, is the date that Herbert Miller's resignation became effective at the North Danvers, Ill., congregation. At the time of this writing it is unknown what their plans are. Both of the above congregations are presently looking for pastoral replacements.

NEW HOBBY FOR COLLECTORS

From the First Church, Sugarcreek bulletin—"Church bulletins, given to the pastor by those visiting other churches during summer months, are on a bulletin board display. States represented: Ohio (7); Illinois (1); Colorado (1); and Pa. (1). Denominations represented: [Old] Mennonite (2); G. C. Mennonite (3); Methodist (3); United Church of Christ (1); and Presbyterian (1)."

GETTING MARRIED?

From the Calvary, Washington, Ill., Church bulletin — 'Vocal Music at Recent Weddings — In the Aschenbrenner-Jenks wedding, "Oh Perfect Love" and "The Lord's Prayer" were "Because" and "I Love You Truly" were sung. In the Blumensihne-Bundy wedding in Kentucky, the congregation sang, "O God Our Help in Ages Past" and a solo "Entreat Me Not To Leave Thee" were sung. In the Hart-Gross wedding, the congregation sang, "O Perfect Love" and there were two solos, "Whither Thou Goest" and "As We O Lord Have Joined Our Hands."

MMA MEETS

On August 27-30 the Mennonite Medical Association met for annual convention at Camp Friedenswald. Speakers included Robert Kreider and J. D. Graber. The convention was attended by thirty-five physicians and dentists. The MMA has 170 members and keeps in touch with about 600 Mennonite medical practitioners and students in the United States and Canada. At the business session, Walter Massanari, M.D., Goshen, Ind., was installed as president for the next two years; Floyd Weaver, M.D., Pontiac, Ill., as secretary, and Paul Roth, M.D., Killbuck, Ohio, is the new vice-president and president elect.

STUDY BIBLE BEFORE BREAKFAST

The Salem Church, Kidron, Ohio, has begun a program of small group Bible study during the week. Over forty have registered for one of the following groups—Tues., 6:00 A.M., Breneman Insurance office; Tues., 10:00 A.M., Helen Sprunger; Wed., 7:30 P.M., Harold Himes; Thurs., 7:30 P.M., Lester Dillers.

A SYMPHONY OF SERMONS

Do you ever wonder what is going on in the worship services of other churches in our district while you worship in your church? *The Reporter* checked on sermon titles in those bulletins received for Sunday, September 5. Here they are: Grace, Pandora, Ohio, Work, and the Plan of God; Salem, Kidron, Living With Fear; First, Berne, The Business of Missions; First, Sugarcreek, Ohio, A Mind to Work; First, Normal, Ill., A Nation in Review; First, Lima, Ohio, An Open Door; Zion, Donnellson, Iowa, Work More Than Necessity; Congerville, Ill., The Mystery of God's Operation; Mennonite Gospel, Peoria, Ill., Double Vision, First, Bluffton, Ohio, The Christian on the Job; Eicher, Wayland, Iowa, I Called My Son Out of Egypt; Wayland, Iowa, Our Church Relevant; First, Nappanee, Ind., On the Job; First, Wadsworth, Ohio, What Did You Go to See? Pleasant Oaks, Middlebury, Ind., Building a Foundation.

NURSES GRADUATION

Baccalaureate service for the graduates of the Mennonite Hospital School of Nursing, Bloomington, Ill., were held at the Congerville Church, August 28. The next day commencement services were held at the Evangelical Lutheran Church in Bloomington. At the commencement L. L. Ramseyer was the speaker.

FOSTER PARENTS

The First Church, Normal, Ill., is again setting up a foster-parent program for students. The program involves making church homes open for Christian fellowship for those student nurses or other students who are away from home and need the warmth of a home during their stay in the Bloomington Normal community.

VIRGIL GERBER TO HAITI

In September Virgil Gerber, Salem Church, Kidron, Ohio, began a two-year term of voluntary service with MCC in Grande Riviere du Norde, Haiti. This is the unit where John Bertsche, Meadows Church, is unit leader.

PENNER TO MEADOWS

Bruno Penner has acepted a call from the Meadows, Illinois Church to become their pastor beginning in January. He is presently pastor of the First Church, Glendive, Montana. Since August when Lotus Troyers

Bruno Penner

moved to Smithville, Ohio, the Meadows congregation has been without a regular pastor.

Penner's home is Mountain Lake, Minnesota. Mrs. Penner, the former Julia Smucker, comes from Orrville, Ohio. They have four children: Carolyn, eleven; Timmy, seven; Sharon, six: and Mary, two.

Bruno has attended Gustavus Adolphus College. He spent a summer at Moody Bible Institute, and graduated from Bethel College, North Newton, Kan., in 1950. He received an S.T.B. degree at Biblical Seminary in New York in 1954, and in 1955 a Th.M. from Mennonite Biblical Seminary. His training also includes several years in medical school.

The Meadows congregation will be his second pastorate. He has served at Glendive, Montana, since 1958. While there he has been vice president of the Northern District, and chairman of the Home Missions Committee.

YOUTH PAGE

CONDITIONS IMPROVE IN DOMINICAN

I'm sorry I haven't written sooner, before today there was always a chance that the letter might get a bullet through it on the way to the post office," wrote Bruce Sommer from Santo Domingo recently. Bruce is the son of Mr. and Mrs. Victor Sommer of Pekin, Ill.

He reported that the street lights were now on, hymns were being sung by the Constitutionalists, and parties were being held in the rebel zone for the first time in months. Just the weekend before the lull Sommer said he had witnessed the heaviest fighting since the troubles began in the Dominican Republic. His house shook from the mortars that hit in the area. The windows in the house were shattered by bullets, and the telephone line in front of the house was shot down. He heard ambulance sirens screaming all night as they picked up the injured and the dead. During the daytime, however, everything seemed to return to normal as people went to work, and the street vendors carried fruit and vegetable baskets past his house.

On the following day it looked as though the fighting would erupt again. The rebels prepared to withstand an anticipated attack. Some rebels stationed themselves behind the cement wall on the patio of Sommer's house. Things remained quiet, however, until he heard numerous shots fired in celebration of the newly installed government. Even though the political situation is far from normal at present, it is hoped that it will improve steadily under the new regime.

Nancy Oswald—assistant editor

When I was little my mother was afraid I'd be a tomboy," Nancy laughed. "I grew up on a farm and I'd climb trees and show 4-H cattle at the fair with my two brothers. We moved to a small town, Tremont, Ill., about six years ago."

Nancy Oswald, assistant reporter of the Central District YPU is a sophomore at Bluffton College this fall. She is majoring in elementary education and minoring in music. Teaching kindergarten or first grade, playing the french horn, and singing in the a cappella choir are some of her interests in these special areas.

The past summer she worked in a supermarket and drove a corn detasseling machine with a crew of six. After mornings in the wet cornfields, Nancy appreciates being back at college.

She likes variety—from powder-puff football to writing song lyrics. At the present time she is involved in a YPU service survey of the Central District.

WANT TO BE A NURSE?

Dear Gayle:

Last June I did voluntary service work at the Mennonite Hospital in Bloomington, Illinois. The first two weeks, there were six of us from Berne, Indiana—Masha Graber, Ruthie Fireoved, Sue Sprunger and Erma Stauffer. Sally Lehman, my roommate, and I stayed for four weeks. Majorie Lehman, also from Berne, and two girls from Illinois joined us during our last two weeks.

We arrived at Bloomington on May 30 and were given rooms in the nurses' dormitory. The student nurses made us feel at home right away.

Our four hour orientation the next day included learning to make beds, a hospital tour, and receiving our uniforms and assignments.

As volunteers we worked the day and evening shifts. Our duties were to pass food trays and water, to help give baths, to get patients ready for bed, and after a patient was dismissed, to clean the unit.

The nurses and aides on duty were especially kind and helpful. If we got into any trouble we could always go to them for help.

During my stay at the hospital I found that the regular duties were not the only things we could do for the patients. For many of the patients, it was their first experience in a hospital and of course they were scared. We would calm their fears by going and talking to them and doing little things that the nurses and aides didn't have time to do.

In off duty hours we could go to town, which was only a few blocks away, ride the nursing school's bikes, and write letters home. And of course we could always wash clothes.

Voluntary service work is just great. It really meant a lot to me. I always wanted to be a nurse but I wanted to see for myself what it was like. Besides that, I was helping others. I don't think I coud have felt happier. I would advise anyone who would like to be a nurse to go into this kind of voluntary service work.

Sincerely yours,
Marsha Sprunger,
Berne, Ind.

Material for Youth Page should be sent to Gayle Gerber, Bluffton College, Bluffton, Ohio.

CONSIDERATION

A forum for the sharing of Christian insight and concern among the lay men and women of the Central District. While certain individuals are invited to respond to each month's "consideration," any reader is encouraged to send his comment on next month's "consideration" which appears at the bottom of this page. Responses in 200 words or less should be sent to the editor, 1729 Frances Ave., Elkhart, Ind.

Questions for "consideration" are also welcome. The ideas expressed in this column do not necessarily reflect the position of the Central District Reporter, because we stand for the free discussion of anyone's sincere Christian concern.

Consider . . . This fall leaders of the Mennonite churches that work under MCC *will meet for a study conference to formulate some guidelines for the relationship and witness of the Mennonite Church to our government. Readers of* The Reporter *are invited to make their contribution to this study by responding to this question: "Can the church ask President Johnson to formulate national policy concerning Vietnam from Jesus' Sermon on the Mount?"*

SERMON NOT BLUEPRINT FOR POLITICS

The Sermon on the Mount is God's will for all men. But it is not a moralistic demand, and certainly not a blueprint for success in politics. The Sermon on the Mount assumes a faith response to God as Lord. President Johnson gives leadership to a nation in which the majority of the people have not committed themselves to this faith. As long as they seek their own interests primarily, and the good of the neighbor only incidentally, the church cannot expect them to use the Sermon on the Mount as a guide for policy formulation.

The church may witness to the nation and call men to repentance and faith. They should not, however, seek to impose by executive or legislative order a demand which can only be met by the free response of love. If the church does ask for such a policy, then it must commit itself to accept the consequences in suffering love. For Jesus it meant crucifixion, but He obeyed anyway and His obedience was used for glorious, surprising results. If the church acted with the same kind of foolish faith, the results might be equally surprising and glorious. *William Keeney, professor, Bluffton College, First Church, Bluffton, Ohio.*

CONFUSION ON CONFUSION

Your letter catches me at a busy time as I am collecting this week for United Fund. Since the question asked is quite a *consideration* and one that is not thoughtlessly answered, I feel that I must not make a statement for *The Reporter.* I have been reading articles and books on the Vietnam question and am confused.

Some of my questions are: If President Johnson should formulate national policy from Jesus' Sermon on the Mount, would this mean that he is a Christian or that all of America is Christian?

When the conflicting interests of many are involved, must not love express itself in justice?

God asks us as individuals to be faithful before He asks us to be successful, doesn't He? Should the United States be our *brother's keeper* or our *brother's brother?*

If President Johnson should adopt a national policy based on the Sermon on the Mount, how would we judge the success of it?

You see I am confused. I hope you get some definite answers and conclusions. I sincerely believe in the Sermon on the Mount, but I doubt its effectiveness unless the person practicing it believes it in his own heart. Practicing it without believing it, could cause the whole thing to backfire. *"Confused."*

DON'T INTERFERE

I believe the Christian church does not have the right to interfere with the government or its policies. I am grateful for the fact that our forefathers had the wisdom to separate the church from the state. My responsibility to the government is obedience according to 1 Peter 2:13, 14. Also I am to obey God rather than man (Acts 5:29). The views of the state do not necessarily coincide with Christ's teachings from the Sermon on the Mount. However, I can't ask the government to follow His teachings unless I do what the government demands at any price. I thank God for freedom of religion in the United States, and I'm happy I can serve my country any way I choose. I do not find where Christ or His disciples interfered with the government. *Ralph Fireoved, high school student, First Church, Berne, Ind.*

PRAY, TESTIFY, VOTE!

I do not believe the church can ask our secular government to deal with problems in a secular world by formulating national policy from Jesus' Sermon on the Mount.

The Sermon on the Mount was spoken to Jesus' disciples. As Christians, we should pray for those in places of responsibility. I believe we should give testimony to our government concerning the position of ɔur

CONSIDERATION FOR DECEMBER

Please send responses to the editor by November 15.

In the Christian education workshop at this year's Central District Conference at Normal, Ill., Hilda Carper said that all of us, and especially our children, need to find ways to give symbolic and dramatic expression to our faith in Christian ritual.

She referred to the method which the early Israelites used for the education of their children. They built altars at the places where God had acted on their behalf, so that later children would ask, "What mean these stones?"

Many Christian families cherish little family traditions or rituals that help them in celebration of Advent and Christmas in their homes. What rituals do you use to help your family celebrate the meaning of Christmas in your home?

church as it pertains to our country's relationships with people of other countries. We should also remember that a Christian remains a citizen, with the responsibility to keep President Johnson informed of his support or lack of support of national policies. *Alton Shelly, social worker, Neil Ave. Church, Columbus, Ohio.*

WIN RIGHT TO SPEAK

I believe the church has a witness which should be given to the state, formulated from the Scriptures, the New Testament, in particular . . . but not the Sermon on the Mount alone. The exact content of this witness, in regard to Vietnam, will vary, due to individual interpretation of the Scripture and the world situation. For this reason Mennonite leaders should be careful to represent as correctly as possible the constituencies' actual feelings, rather than what they feel a Mennonite ought to believe.

I believe that if the Mennonite "Thus says the Lord" differs from the rest of Christendom's "Thus says the Lord," we need to win our right to speak. Are we following in the local situation what we are proposing for a nation to follow? Are we really willing to accept all the consequences that might result if President Johnson should heed the Mennonite church's prophetic voice, or is it "too easy" to be a prophet while living in the United States? Are we making any major attempt to help individuals in our communities or other communities around the world to have the power within to live the life we are asking them to live?

It seems that most United States citizens, Christian and non-Christian, recognize the seriousness of the world situation and many are critical of the administration's national policy concerning Vietnam, but the fact still remains that we are there. What ought we to do? We should continue to pray for all leaders, and perhaps God will spare us a little more time to call more men to discipleship, even though we've neglected the opportunities and time provided thus far. We ought to be more urgent in getting men to follow Christ so they will be prepared to meet their Maker . . . come what may. We should advise President Johnson what we feel the Scriptures seem to teach in regard to his Vietnam policy . . . but we need to do so very prayerfully, and with a willingness to accept all the ramifications of such advice.

May God help us as a church, and as individual Christians, to be faithful to himself and His Word. *Larry Wilson, student, Mennonite Biblical Seminary, Meadows (Ill.) Church.*

GRANDSTAND SALT NOT ENOUGH

Our world today is one of crisis. The Vietnam war is part of a general world crisis on many fronts. The church has a responsibility to give its view on these issues after it has done much study and understands the situation. If the church wants to be relevant, to be influential, and to bring its message into the world, it must speak.

Words are not always enough. "Actions speak louder than words." I think the church must have a very constructive plan of action which would show concern, and a way other than war. Action in vital areas might bring about better results than just a message. The message must be there so others will know and understand.

The Sermon on the Mount speaks of salt and light. These are both active and not just "grandstand discussion" of these terrible crises. *Brice Balmer, stud., Bluffton College, First Church, Bluffton, Ohio.*

BANKRUPT STATEMENTS

The stated question is not an easy one to answer. I am not sure the church can speak to this question as such. The two statements that have come to my attention already sent to President Johnson concerning Vietnam, one from Estes Park Conference, another from Central Offices, do not satisfy me. The one particularly implies that "a little fighting is all right, but don't go about it too hard." This points up the difficulty connected with statements of this nature. To confront the President with our church's position and belief, and assuring him of our prayerful support to guide him in his decision is in order, and certainly in keeping with the teachings of Jesus. *Harry Martens, Mennonite Biblical Seminary staff, Hively Avenue Church, Elkhart, Ind.*

OUR CRISIS OR POSSIBILITY?

Upon first impulse one might be tempted to answer this question yes and no. Historically decisions of foreign policy have been governed almost solely on the basis of manifest self-interest.

It is no secret that a preponderance of our foreign policy is determined by strategic necessities of our defense establishment. To this extent the Pentagon and not the Department of State, is the focus of the formulation of American foreign policy.

As Walter Lippman has observed, Vietnam—its crisis and its possibility—has served to raise the whole question of responsible formulation of foreign policy in that it has surfaced the ambiguities of the policy of ideological globalism, inaugurated by John Foster Dulles. For this reason the so-called realistic approach in Vietnam may be bankrupt.

What I am saying is that while Christians are not called to be realists in the same way that international political realism is conceived, they may nevertheless affirm the new reality that transcends considerations of national self-interest. For example, the Christian should be prepared to raise the kind of issues that would permit the nation to rethink the term coexistence in ways other than those conceived along lines of international competition.

This would mean to redefine those issues in terms of today's imperatives.

Would it not be beneficial for the United States to participate in the formation of a multi-purpose water resources program such as that proposed by geographer Gilbert White for the Upper and Lower Mekong Delta region? This program might alleviate hostilities between North and South Vietnam, since it is known to have sympathetic support in the whole area of Laos, Cambodia, and North and South Vietnam.

Finally, our government should work for the creation of a climate of opinion prepared to accept the emergence of a neutralistic government in Vietnam, not as a strategic move alone, but as a step toward the quest for authentic dialogue across ideological lines in Vietnam and Southeast Asia, and a recognition of the realities governing forces of Asian nationalism in the twentieth century. This would not be a solution based on the Sermon on the Mount in totality . . . but a policy designed in the profound hope that we could redeem the time by building a world community where oneness and not sameness defines the reality in which Vietnam moves from crisis to possibility. *Ed Riddick, associate director, department of Christian citizenship, Church Federation of Greater Chicago, Woodlawn Church, Chicago, Ill.*

Teen-age Volunteers in Hospital Short Term Service Proves Successful

Thirty-seven teen-agers from fourteen communities, mainly in the Central District, donated 3575 hours of service to Mennonite Hospital in Bloomington during the summer.

This short-term voluntary service program, which was initiated and organized by Rufus Rich, Washington, Ill., was tested on a limited basis during the summer of 1964 by Rich and hospital officials. During that time it was decided that the main purpose of this voluntary service program should be to expose the high school girls to voluntary service opportunities. It was hoped that this volunteer experience would serve as an encouragement for the participants to involve themselves in longer periods of service later in life, and also that this experience would serve to introduce the volunteers to the many health career oportunities available to them.

The basic term of service was set at two weeks, although several of the girls served for a longer period, with not over six or seven girls serving at any one time. The first day consisted of orientation and training, with the following days devoted to the performance of many tasks in various parts of the hospital.

Participants enjoyed dormitory life, as they resided in the Troyer nurses residence and ate meals in the hospital cafeteria. Social activities were planned at various times during the summer, and the participants were invited into many of the Mennonite homes in the Bloomington-Normal community on Sundays, after attending one of the Mennonite churches.

Many hospital departments were served by the voluntary service girls, including the laboratory, X-ray department, physical therapy, nursing service, and the various offices. Hospital department heads reported that they were well pleased with the skills the volunteers acquired, and felt that they were able to make a real contribution in decreasing the work load during the vacation-punctured summer months. The willing attitudes of the girls, combined with teen-age energy and optimism lent a bright and positive note to the hospital atmosphere, as was commented upon by both patients and employees.

Following the completion of her service in Bloomington, each girl was asked to complete an evaluation form which was mailed to her by Rich. Hospital officials are considering adjustments which might be made in the program prior to next summer as a result of these evaluations.

Evaluations by some of the volunteers included comments like "It has been a very meaningful experience in that I learned more about people's needs, both physical and mental," and "This work not only gave me the satisfaction of knowing I was helpful but also the feeling that I was learning something new." The girl who said "I would especially recommend this to starry-eyed Ben Casey fans

Leann Sprouls of the Maplewood Church of Fort Wayne spent two weeks in the interesting hospital laboratory.

Enjoying a back yard picnic with a Bloomington family are four volunteers from Berne. From left to right: Sally Lehman, Sue Sprunger, Ruth Fireoved, and Erma Stauffer.

Left to right: Ruth Fireoved, Erma Stauffer, Marsha Graber, Sue Sprunger, Sally Lehman, Marsha Sprunger with Mrs. Mitchell, supervisor.

A child has been brought to the x-ray department by Sue Delegrange, Maplewood Mennonite Church, Fort Wayne, and is being prepared for the x-ray examination.

Jeanne Welty, member of St. John's Church, Pandora, helps in nursing service by delivering supplies to nursing station.

who wish to make a profession of nursing," was commenting on the vocational benefits of this type of service.

Rich reports that contacts made with General Conference people meeting at Estes Park indicate that this type of program might be developed all across the country, and he indicated that the program will be functioning at Mennonite Hospital again next summer, and that there are possibilities of expanding it to other institutions located within the Central District area. Applicants must have completed the freshman year in high school. Those interested are encouraged to make early contact with either Rich or Rachel Mitchell, Director of Teen-Age Volunteers, Mennonite Hospital.

The following girls served at Mennonite Hospital during the past summer: Sue Delegrange, Woodburn, Ind., Mary Lou Miller, Spencerville, Ind.; Leann Sprouls, Grabill, Ind; Joyce Lugenbill, Pandora, Ohio; Judy Suter, Pandora, Ohio; Priscilla Friesen, Bluffton, Ohio; Barbara Balmer, Bluffton, Ohio; Karen Schertz, Remington, Ind.; Marjory Lehman, Berne, Ind.; Sally Lehman, Berne, Ind.; Joye Witty, Chicago, Ill.; Dorothy Hershberger, Orrville, Ohio; Mary Pauli, Fredricksburg, Ohio; Arlene Hallman, Telford, Pa.; Kathie Streid, Metamora, Ill.; Erma Stauffer, Geneva, Ind.; Sue Sprunger, Berne, Ind.; Marsha Sprunger, Berne, Ind.; Jeanne Springer, Morton, Ill.; Marsha Graber, Berne, Ind.; Sue Marshall, Bluffton, Ohio; Kay Rodabaugh, Bluffton, Ohio; Ruth Fireoved, Berne, Ind.; Doretta Sears, Remington, Ind.; Barbara Wasner, Remington, Ind.; Joyce Lowenburg, Donnellson, Iowa; Sandra Spahnheimer, Donnellson, Iowa; Ruth Hilty, Columbus Grove, Ohio; Phyllis Geiger, Pandora, Ohio; Paulette Schultz, Pandora, Ohio; Helen Leichty, Berne, Ind.; Linda Hughes, Bluffton, Ohio; Susan Lehman, Bluffton, Ohio; Caroline Hill, Danvers, Illinois; Margo Reichenback, Bluffton, Ohio; Sherrie Albright, Bluffton, Ohio; Janene Welty, Pandora, Ohio.

Mary Miller, of the Maplewood Church of Fort Wayne, helped many patients, such as the one above, to the Physical Therapy department during her two week assignment to that area.

FROM OUR INSTITUTIONS

Bluffton Welcomes 600 Students

Contributing to an atmosphere of expectancy are the many changes in, and plans for, the campus community. The new president, Robert Kreider, was formally inaugurated on Friday, October 15.

The new addition to Musselman Library has been completed and triples the former capacity. The four-story addition is equipped with a Mennonite historical library, individual study carrels, seminar rooms, open stacks, and book processing rooms.

Remodeled classrooms, faculty and staff offices, as well as a new larger location for the college bookstore, add to the feelings of newness.

As Kreider stated in his welcoming address to new students and their parents during orientation Sept. 10, great excitement is also created by the arrival of new students on the campus.

"Be assured that today is a new start for you," he said. "Your triumphs are in the past. Your defeats are in the past. College is an exciting enterprise, a time of discovery about others, and about ourselves."

He explained that Bluffton is a "liberal arts college which seeks to liberate a person, to permit him to free his talents. It is concerned with the whole person."

A liberally educated person should be able to answer 'yea' to these four questions: Can you entertain a new idea? Can you entertain another person? Can you entertain yourself? Can you stand in the presence of God and know that He is God?"

Henry Poettcker, acting academic dean, also new to the college staff, told the newcomers, "You as students have come to an institution where you are expected to be responsible people. That responsibility will be revealed, among other things, in your academic program. You must take the initiative . . . although the college personnel will be happy to counsel with you and help to guide you in your choices."

"Individualized educational experiences for all students is the goal of the personnel services," students learned from Carl Smucker, dean of students.

"We believe that students are unique. They are not numbers," he said.

He told his audience that Bluffton offers a full range of counseling services, including faculty advisory service, student floor counselors, deans of men and women, head residents, and *big brothers* and *sisters*. Religious and psychiatric counseling services are also available to all students.

Explaining the college rules Eldon Graber, registrar, told the students, "Although Bluffton is a Mennonite school and strives to represent the Mennonite viewpoint, the college hopes that students of other denominations will have their own religious faith strengthened."

While the honor system is practiced especially in taking examinations and writing research papers, it is hoped that the spirit of the honor system would pervade all aspects of life."

He stated that Bluffton's method of handling campus disciplinary cases is somewhat different. Infractions of campus rules are the particular concern of a citizenship committee, which is composed of an equal number of faculty members and students.

"Basically," he concluded, "Bluffton College seeks to have a Christian campus community. If a student honestly tries to live by the campus objectives, he will be a welcome member of the community."

Earliest figures show that 255 new students registered Sept. 13. Full-time students totaled 603, with twelve part-time students.

OAKLAWN FORUM

Studies in Prejudice will be the theme of the Oaklawn Forum series of Conversations on Life for the 1965-66 season, according to an announcement made by the Oaklawn Psychiatric Center, Elkhart, Indiana.

The forum, an annual program of the center designed to foster a continuing dialogue between religion and the healing arts, will bring to the Elkhart County and the Central District six leaders in these fields.

The first speaker will be sponsored jointly with Goshen College and will be presented in the Union Auditorium of the college. All others will appear in connection with a luncheon or dinner at the Oaklawn Center.

Scheduled speakers, who will lead a discussion of their presentation, include the following: Viktor Frankl, M.D., professor of neurology and psychiatry at the University of Vienna Medical School; Milton Rokeach, Ph.D., psychologist, professor of psychology, Michigan State University; Hans Hoffman, Ph.D., theologian, formerly of the Harvard Divinity School and now director of the Center for the Study of Personality and Culture, Cambridge, Mass.; George G. Merril, M.D., psychiatrist, Baltimore, Md.; William F. Lynch, S.J., resident writer, St. Peter's College, Jersey City, and Louis Jolyon West, M.D., psychiatrist, professor of Neurology and Psychiatry, University of Oklahoma Medical School.

These men will discuss the following themes, respectively: Man's Search for Meaning, The Nature of Prejudice, Religion and Prejudice, Science and Prejudice, Prejudice and the Human, and the Biodynamics of Prejudice.

Tickets are being offered for the series at a cost of $15, including the four luncheons and one dinner, and may be reserved by any interested person at the administrator's office at the Oaklawn Center.

NOTES FROM READERS

REMEDY FOR SUNDAY SCHOOLS

One person turned to another and said, "I guess I have been in this church forty-five years or so, and I never really knew you until we were in Sunday school class together this year." Others joined in the discussion with similar thoughts. Only a few minutes later the group agreed to totally reorganize our adult Sunday school classes for the coming year.

This happened at our combined meeting of our education committee and interested Sunday school teachers on Sept. 2. The whole thing began back in the summer of 1964 at a similar meeting. Class groups that had been organized many years earlier had dwindled in numbers and in interest. Comments were that nothing new was shared in these groups. Each person knew exactly what to expect.

Realizing that some of our classes were rooted in tradition and habit, it was suggested that we set aside all adult classes as presently organized, then set up totally new groups. After much discussion, with both pros and cons, this was done by drawing names from a hat, and dividing them out into four classes; A, B, C, and D. We were not at all sure how things would work out when we agreed to a trial period of three months. But after that time a poll of class members was taken. Almost 100 percent were quite happy with the classes they were a part of, and all were willing to continue the arrangement for the remainder of the year.

Classes were set up in this way to bring new life to our Sunday school classes; and to bring new interest and new challenge. Looking back now we see that it has increased communication between various members (especially age groups); it has created live class groups that stimulate participants to discuss the scriptures and to apply them to their own lives; it has created equal-size groups, large enough to carry on reasonable discussion (some groups had dwindled to three or four members). Each class selected a lead teacher, and others who were willing to help volunteered to teach one Sunday a month. This has worked well.

How do we like it? Are the people for it? The seventeen workers who met on Sept. 2 to make further plans for the Christian education program of Zion Church agreed unanimously to reorganize our classes along these same lines once again on Jan. 1. I believe this decision by our Sunday school leaders, along with renewed interest throughout the church, speaks for itself! Ernest Porzelius.

SUMMER RECREATION IN MARKHAM

The Markham, Ill., community recreation program was more varied, comprehensive, and better organized than ever before. This evaluation was given by articles in the Markham *Tribune* in its July 18, Sunday edition. The high quality recreation program was credited to a superior counselor staff. Gerry Epp, a voluntary service worker with the Community Church of Markham, served as one of three codirectors of the program.

Gerry and Ruth began their volunteer work in Markham in June. He holds a teaching degree in English, and is a youth minister at our Community Church. Ruth finds public school teaching an exciting area of community service. She earned a college teaching degree in elementary education.

Gerry writes, "I have come in contact with several hundred community children . . . my activities in this program have been exciting and an important beginning to my work in Markham." Gerry and Ruth demonstrate dramatically how Christian faith in action provides exciting opportunities for a Christian witness of love.

The summer recreation program is offered to Markham children between seven and thirteen years of age. Baseball was one of the most popular summer activities with over half of the boys enrolled. More than 200 youngsters registered for the five-day-per-week sessions at three park sites. Along with baseball the recreation schedule included softball, soccer, swimming instruction, badminton, croquet, basketball, arts and crafts, rhythmic games, coeducational activities, and table games.

The accent of the summer program is on a learning experience under college-trained counselors. The highly competitive organized leagues do not offer the average youth a good chance to learn by participating, since only the most skilled win a place on the teams. *Wilfred Unruh.*

FIFTEEN DISTRICT YOUTH IN GENERAL CONFERENCE SUMMER SERVICE

Atlanta Teen-age Work Camp: Diane Hofstetter, Salem Church, Orrville, Ohio.

Denver Teen-age Work Camp: Barbara Fretz, Eighth Street Church, Goshen, Ind.; Gail Mitchell, First Church, Chicago.

Fort Wayne, Ind., Maplewood Church: Linda Widmer, Eicher Emmanuel, Wayland, Iowa.

Gulfport, Miss., Camp Landon: Karl Kingsley, First Church, Berne, Ind.

Manigotogan, Teen-age Work Camp, Minn.: Donna Amstutz, First Church, Berne, Ind.

Mennonite Youth Farm, Rosthern, Sask.: John Lehman, First Church, Berne, Ind.

Minneapolis Teen-age Work Camp: Suzanna Hilty, First Church, Bluffton, Ohio.

Mississippi Teen-age Work Camp: Linda Lehman, First Church, Bluffton, Ohio. Anita Schrag, Meadows, (Ill.) Church; Karl Kingsley, First Church, Berne, Ind. (unit leader); Tom Stucky, First Church, Berne, Ind.

Lame Deer, Mont.: Renette Thiessen, First Church, Summerfield, Ill.

Second Church, Philadelphia: Barbara Gilliom, First Church, Berne, Ind.; Pat Jean Reeser, First Church, Normal, Ill.

Woodlawn Church, Chicago: Judy Gribler, Van Wert, Ohio, E.U.B. Church.

C·E·E·P CORNER

WADSWORTH CHURCH RECEIVES GENEROUS GIFT

A recent issue of the Monthly Newsletter of First Church, Wadsworth, Ohio, stated that that church "has been the recipient of a very generous gift from Henry Kreibuill of Canton. This gift is in the form of stocks and bonds. Because of its nature it is not practical to mention a specific dollar sum at this time. The trustees desire your interest and prayers that we shall be worthy stewards in handling this generous gift."

Experience of churches has been that it is well, even urgent that when a bequest or gift is received undesignated as to its use or disposition, that the church at once upon receiving it decide as to its use or disposition—whether it is to be held as a permanent earning fund for current or benevolent purposes; or whether it may be used for such purposes as certain benevolent projects, major improvements, or building purposes.

Lack of clarity in this respect has too often given rise to differences of opinion as occasion arose and some felt such fund should be drawn upon, while others felt it should be kept intact. Receipt of such a gift should not become a crutch for a church in the exercise of its proper stewardship. The request of the trustees mentioned above is well taken, and merits prayerful consideration.

FOR DISTRICT WOMEN

Theme . . . Doing the Will of God from the Heart . . .
Sir Wilfred Grenfell said, "The vital point about religion, after all, is not what you think about it, but what you do about it." The writer of the Epistle of James asked, "What does it profit if a man says he has faith, but has not works? Faith without action is as dead as a body without a soul."

NEW COUNCIL MEMBER

Mrs. Herbert Miller, Danvers, Ill., left Central District, for Kansas, in October. We are glad to announce that Mrs. Howard Ernst, Carlock, Ill., has consented to fill the vacancy.

WOMEN'S CONFERENCE

Remember to reserve Nov. 17-18 for the Women's Conference being held at Bluffton during Bible Lecture week. The theme for the conference is based on James 2:26, "Faith without action is as dead as the body without a soul." The program is still in the tentative stage. The subjects the program committee hopes to have discussed on Wednesday are Faith in Action in Japan, and Faith in Action in Taiwan; and for Thursday morning Faith in Action in Gulfport. The program for the closing session on Thursday afternoon is definite. The walk-on play, House for Marvin, will be given by Salem Church, Kidron, Ohio. This play is on interracial housing and will be followed by discussion. The committee hopes to have special music for each session furnished by the gospel team quartet from Bluffton, College, and the churches of Berne, Fort Wayne, and Lima. The sessions will be held in First Church, Bluffton. The carry-in dinner Thursday noon will be held in Fellowship Hall, First Church.

NEW TREASURER

We want to call your attention to the fact that Mrs. Leland Diller is our new CDWMA treasurer. All district contributions and dues should be sent to her: 543 S. Main St., Bluffton, Ohio.

YOUNG MISSION WORKERS AVAILABLE

To all leaders of Young Mission Workers of Central District Conference: Many of you will have heard of the New-*Resource Manual* for leaders. Some of you saw it at conference and bought it at Estes Park. It is a storehouse of information.

The *Leaders' Resource Manual* for Young Mission Workers is a new publication sponsored by the General Conference Women's Missionary Association in cooperation with the Board of Missions. It gives information on organizing Young Mission Workers' groups and planning programs and projects. Although not exhaustive it contains much valuable information on the various fields and types of mission work. The manual is a companion book to *The Christian Mission* by S. F. Pannabecker.

The supplementary material includes suggestions for audio-visual aids, crafts, projects, games, and skits. Also included are a number of stories by different authors. It is indexed.

A copy of the manual donated to the church library would make an acceptable and useful gift. It would in this way be available for the leaders of the Young Mission Workers.

The literature committee of the Women's Missionary Association developed the materials in the manual with the help of missionaries and former literature committee members. Mary Rempel is the editor. It is a publication of Faith and Life Press and may be purchased from the Faith and Life Bookstores for $1.50.

ANNUAL REPORTING

The annual questionnaires for leaders of Y.M.W. have a new look, and will be sent out in early fall. We trust that the accomplishments of each group may in this way be recorded. Let us remember that we are a vital arm or branch of the church. We share with and encourage each other by reporting.

KEEP ADVISORS ADVISED

Plan to attend your area workshop meetings if at all possible. Do you have program booklets of past years or the coming year? If you can spare one as a sample, send a copy to your sponsors or advisers. Thank you. CDC YMW sponsor Mrs. S. T. Moyer, Box 63, R.R. 1, Pekin, Ill.; CDC YMW assistant adviser Mrs. Vera Crawford, 1016 Coolidge, Pekin, Ill.

AN EXPERIMENT IN TIME

"Christ is the head of this house. . . ." "I wonder how long I've had that motto around" I pondered as I sorted through a box of pictures and plaques. As a child, I remember seeing that quotation in numerous homes. I recall wondering if the people in the home really lived as if Christ were the head of their house. I wonder if any of us really do now? How much of our day do we as women give Him?

Oh, I'm not saying we don't say our prayers, read our family devotions, have personal prayer, serve on committees, and study our Sunday school lessons. Most of us do all this quite faithfully. Many do even much more. Have you ever stopped to figure however, just how much time you give to Christ and His work?

Some months ago a woman in our group mentioned that she attempts to tithe her time as well as her money. I remember thinking at the time, "Why that's not very much, I'm certain I give at least that much time to the Lord, if not much more." The comment kept coming back to me until one week I kept track. To my amazement the sum total of all my personal and family devotions, good deeds, reading of religious literature, and Women's Missionary Society work was a mere thirty minutes a day not including Sundays. And only a few minutes of this time was actually spent in communion with Christ himself. Just for fun, try a count on yourself. Be prepared! It might change your life!

It won't be easy to give Christ a tenth of your time, but it's worth trying. For you this may mean increased Bible study and prayer, a more thorough Sunday school preparation, better planning of a Women's Missionary Society program, reading a book from your church library, communicating to your neighbor concerning Christ. It may mean being so filled with the power of the Holy Spirit that you give much more money than you have thus far. It may mean that you give up the unessentials. It may make you grow intellectually and spiritually. And it might even compel you to go somewhere that Christ has been trying to convince you to go for a long time. *Mrs. Robert Coon.*

Material for this page should be sent to Mrs. L. L. Ramseyer, 210 Grove Street, Bluffton, Ohio 45817.

THANKS FROM GRACE CHURCH

In August, our Grace Mennonite Church in Chicago was blessed with the voluntary service of Rachel Becker, Aberdeen, Idaho, and the Nick Martens family of Inman, Kansas. Miss Becker, who is serving in the day nursery program at Markham, was loaned to our congregation to teach in our summer Bible school for two weeks. Our school attendance was over double of that last year. The Martens, who were with us for two weeks also, helped in the Bible school, repaired doors, made screens, checked the heating plant, and painted the exterior of the church. If we would have had to employ their labor at the current wages, it would have cost our congregation approximately $200. How significant a service to God and His church a voluntary service family can render in two weeks while on vacation. But theirs was not only a material blessing. They, representing a rural congregation, were able to share with us what it means to be the church in the city. We also shared with them what it means to be the church in the country. We as a congregation highly recommend this type of voluntary service for older couples. An older couple has many skills and much valuable experience to give to the smaller churches. *Grant Noll, pastor.*

DEAR SIR:

A PAINFUL TWIST AND DUSTY REPUTATION

The other night we had board meeting at the church. The main item on the agenda was whether we should pave the parking lot. You may think that this is not a subject worthy of discussion but we really bit our teeth into it for two full hours. About half of our group felt very strongly that now is the time to pave the parking lot. Part of the reason for this is that recently the wife of a deacon tripped on a stone in the parking lot and badly sprained her ankle. A number of people have been complaining that they do not like to come to church with dusty shoes. After the careful work of polishing at home, they get out of the car in the parking lot and accumulate a lot of dust on their shoes. Another group wasn't so worried about their shoes but felt that their cars after being scrubbed and polished on Saturday should not be subjected to the indignity of a dusty parking lot on Sunday morning.

Of course, there were also others who thought that the $3000 it would cost should be sent to Vietnam instead. They had read in the papers that there was a good deal of suffering, a good deal of hunger in Vietnam and that the $3000 might help the refugees there considerably. Some others felt also that the money should not be used for a parking lot, but should be sent to Oaklawn, to the Seminary, or to Bluffton College. The chairman tried to mediate this whole discussion and was disappointed that the trustees did not come with a recommendation which could be voted on. So the two hours went rather quickly as we debated the pros and cons of paving our parking lot. Toward the end of the discussion one deacon (for whom I have a lot of respect) said, "I think this is too big an issue for the council to decide. I move that we refer it to the congregational meeting for discussion next month." The motion carried.

I hope you can be at our next congregational meeting because many of us hope that this issue can be resolved. We have often been told that we are the second largest Church and in order to live up to this reputation, it seems imperative that we resolve the question of our parking lot as soon as possible.

Yours with eager anticipation.
SIMPLE SIMONS

APPEALS FOR YARD GOODS

Mennonite Central Committee needs 300,000 yards of cloth, 30,000 towels, and 20,000 sheets for distribution overseas this year. Two separate drives, one for yard goods in the United States and one for towels and sheets in Canada, are being held this October.

Yard Goods: Cloth is urgently needed in Latin America, Africa, the Middle East, and Asia. Western clothing is not always appropriate, nor does it always fit people who are often shorter than Americans. Seamstresses can make use of yard goods and further MCC's policy of self-help.

Rayon, cotton prints and plaids, flannel, wool, corduroy, khaki, remnants, needles, and thread have been requested. Monetary contributions of 50 cents per yard for bulk purchase abroad are also acceptable.

Vietnam: A Current Area of Need: There are approximately 200,000 refugees in Vietnam living in appalling conditions and indescribable suffering. They have left their villages because they fear Vietcong raids. As a result of the "no sanctuary" policy of the United States, villages sheltering Vietcong are also raided by Americans. The villager is ignorant of the issues at stake and wants nothing more than a safe place to sleep and a chance to make a living.

The American government is providing foodstuffs and an allowance for refugees, but there is still a need for clothing. Since most women can sew, few gifts would be appreciated more than yard goods.

Cloth bundles containing three and one-half yards white cotton, three and one-half yards black cotton, four and one-half yards printed cotton, needles, and thread have been requested.

Most Canadian and United States churches will make their appeals for towels and sheets or yard goods in October. Others may schedule their drives later. Instructions and publicity materials have been sent to Mennonite and Brethren in Christ pastors. Additional information and materials can be had by writing to MCC, Akron, Pa. 17501

EDITORIAL

Supper was over. Before supper Father had mowed and trimmed the lawn—one of the nicest in the neighborhood. Mother was rinsing the dishes in preparation for the washer. There was still an hour before the baby-sitter would come and the rest of the family would be off to enjoy Mary Poppins, the delightful movie that everyone was talking about.

So Father flicked on the evening

news and pulled the handle to adjust the backrest on his chair. It was August 3, 1965. CBS-TV, as part of the evening news, reported on a cable received from Morley Safer, CBS correspondent in South Vietnam. Father listened.

Safer reported that the U.S. Marines are under orders to burn to the ground any hamlet from which they receive so much as a single burst of sniper fire. As elements of the First Battalion, U.S. Ninth Marines approached the village of Cam Ne, Safer was with them.

A burst of sniper fire came from a hidden position. In retaliation, he reported, the Marines ignited their flamethrowers and burned down an estimated 150 homes.

"Old men and women," Safer reported "who were pleading with the Marines to spare their houses were ignored, and the houses were burned with the total belongings of the people. Pleas to delay burnings so that belongings could be removed were ignored. All rice stores were burned as well. The day's operations netted about four prisoners—old men. . . ."

"In Vietnam, like everywhere else in Asia," Safer said, "a home is everything. A man lives with his family on ancestral land. His parents are buried nearby. Their spirit is part of his holdings. If Vietcong were in the hamlet, they were long gone . . . alerted by the roar of the amphibious tractors and the heavy barrage of rocket fire laid down before the troops moved in. The women and the old men who remained will never forget that August afternoon."

Safer commented, "There is little doubt that American firepower can win a military victory here. But to a Vietnamese peasant whose home means a lifetime of backbreaking labor, it will take more than Presidential promise to convince him we are on his side."

Mother interrupted the news, "Honey, are you ready to go? The movie starts in half an hour." As he switched off the TV, he thought to himself, "Thank God for Mary Poppins." *Gordon Dyck.*

VITAL STATISTICS

BIRTHS

"For of such is the kingdom of heaven."

First, Berne, Ind.: To the Larry Dubachs, Leonda Mae, Aug. 24; to the Robert Gilliams, Tammi Linn, Aug. 31.

Calvary, Washington, Ill.: To the James Bachmans, Randy Glenn.

Grace, Pandora, Ohio: To the John Lugibills, a daughter, Aug. 18.

Bethel, Pekin, Ill.: To the Ronald Johnsons, Kimberlie Ellen, July 31.

Hively Ave., Elkhart, Ind.: To the Dick Gundys, Cinda Jean, Aug. 26.

First, Normal, Ill.: To the Bob Stutzmans, James Allen, Aug. 27.

First, Bluffton, Ohio: To the Norman Verclers, Lisa Beth, July 22; to the Robert Browns, Kathleen Louise, Aug. 5; to the Robert Frucheys, Terri Lane, Aug. 20.

Material for the Central District Reporter Department should be sent to: Gordon R. Dyck, Central District Minister, 1729 Frances Ave., Elkhart, Ind.

DEATHS

"May the faithful departed, by the mercy of God, rest in peace."

Topeka, Ind.: Jake S. Yoder, Aug. 13; Lois Hooley, Aug. 15.

First, Berne, Ind.: Mrs. Donald Sprunger, Aug. 22; Mrs. Caroline Shenback, Aug. 28; Mrs. Osia Von Gunten, Aug. 30; Osia Von Gunten, Sept. 2.

Zion, Donnellson, Iowa: Alfred H. Lowenberg, 80, Aug. 27; Mrs. Florence Salzman, Sept. 5.

First, Bluffton, Ohio: Henry Habegger, July 24; Calvin Steiner, Aug. 27; Raymond Thutt, Sept. 1.

Wayland, Iowa: Mrs. Emma Wenger, Aug. 30.

NEW MEMBERS

"You are . . . fellow citizens with the saints."

Congerville, Ill.: Mr. and Mrs. Lester Rediger, Aug. 29.

First, Berne, Ind.: Rev. and Mrs. J. P. Boehr, Warren Yoder, Mrs. Neill Von Guten.

First, Sugarcreek, Ohio: Suzanne Stauffer.

Eighth Street, Goshen, Ind.: Mr. and Mrs. Robert Wortinger.

WEDDINGS

"That theirs may be a love that has no ending."

Grace, Pandora, Ohio: Clyde McLeod and Donna Samsol, Sept. 4.

First, Sugarcreek, Ohio: John Swartz and Linda Keim, Sept. 18.

First, Berne, Ind.: Roger Fox and Marilyn Sprunger, Sept. 3: James LeFever and Betty Kirchhofer, Sept. 4; Frederick Wulliman and Elsie Neuenschwander, Sept. 11.

Carlock, Ill.: Michael Miller and Sharon Sutton, Aug. 21; Walter Waller and Jeannette Rice, Aug. 29.

First, Nappanee, Ind.: Robert Seeber and Janet Reed, Aug. 14.

Salem, Kidron, Ohio: Clark Sprang and Ruth Moser, Sept. 5.

Calvary, Washington, Ill.: John Hart and Mary Gross, Aug. 28; James Nofsinger and Barbara Small, Aug. 21; Robert Blumenshine and Judith Bundy, Aug. 14.

Bethel, Pekin, Ill.: John Seiple and Judy Rivord, Aug. 15; William C. Sommer and Joyce Rose, Aug. 14.

First, Lima, Ohio: Richard Emerick and Karen Bowers, Aug. 21.

First, Bluffton, Ohio: Eugenia Kibele and Owen Hinkle, June 19; Janice Oberly and Byron Weihrauch, July 4; Bonnie DeVier and Tom Basinger, July 10; Emma Schmutz and Harold Chedrie, June 7; Doris Gellert and Charles Farley, June 13; Joan Emmert and Jonathan Shephard, Aug. 7; Ann Schaffer and Richard Reichenbach, Aug. 14; Janis Gable and Gary Althaus, Aug. 27; Elizabeth Raid and Steve Pankratz, Aug. 29. James Dillman and Diane Coles, Sept. 5.

WORDS AND DEEDS

Mennonite Biblical Seminary has affiliated with the Accredited Theological Schools of Ohio and Indiana. The group makes a united appeal to business and industry in behalf of seminary education.

The Neil Ave. Mennonite Church in Columbus, Ohio, is asking pastors for notification when any of their members move into the Columbus area. "We would also be interested in hearing about patients that come to Columbus hospitals," adds the group. Pastor is Glenn Esh, 251 W. 6 Ave., Columbus.

Sand Prairie Natural History Reservation will be dedicated by Bethel College on Oct. 23. The eighty-acre tract, located in western Harvey County, will be used for teaching and research in biology.

The Chrysler Corporation is donating a passenger car or truck to thirty-four Ohio colleges. Bluffton College is one of the schools.

Radio Nederland carried the worship service of the Leiden Mennonite Church on its shortwave broadcasts on Sept. 12. H. V. Bilderbeek, the pastor and president of the Dutch Mennonite Peace Group, preached on Galatians 3:15-22.

How can you handle tobacco? Dr. Sam Zelman, Winter Hospital, Topeka, Kan., says: "A report from Vanderbilt University in Nashville describes 125 men and 175 women with cancer in the gingivobuccal fold, where gum meets cheek, at the place where snuff users habitually hold their snuff. Only 90 percent of the women with these cancers would admit being habitual snuff users, but the rest were indicted by the circumstantial evidence. Apparently, more Southern women than men use snuff. Cancers of the tongue and floor of the mouth were more common in men, but these cancers are usually seen in pipe and cigar smokers. The only safe way to handle tobacco is in unopened packages."

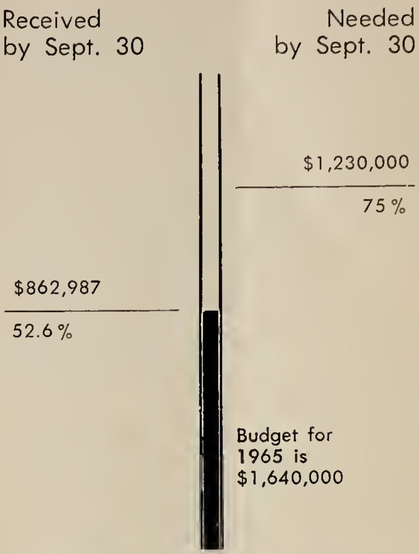
Conrad Grebel College, an inter-Mennonite residential college on the campus of the University of Waterloo (Ont.), has a capacity enrollment of 122 students.

Bluffton College was given fifth place in a priority list of twenty-four Ohio schools seeking federal funds for new facilities. If approved, the college will receive $122,000 for the addition to its Musselman Library, tripling its present space.

Conference Support Falling Behind

Based on the comments that many of you readers make, it is evident that you are interested in knowing from time to time how receipts supporting the work of the General Conference are coming in. At the end of each quarter we try to give you a breakdown by board as to receipts thus far and the need for the balance of the year.

To date, at the end of three quarters, a total of $862,987 has been received. Last year at this time the total was $827,138. This represents an increase of 4.3 percent. However, the budget was increased by 9.8 percent, so you can easily see that we are thus far falling behind last year as far as meeting the budget is concerned. However, to illustrate how impossible it is to predict at the end of three quarters the outcome for the year, during the past five years receipts in percent varied from a minus 4.9 percent to a plus of 28.5 percent over the preceding year. *Wm. L. Friesen, Conference Treasurer.*



	Budget	Receipts		Needed by Dec. 31
Missions	$1,114,350	$575,914	(51.7%)	$538,436
Christian Service	263,000	153,706	(58.4%)	109,294
Education and Publication	101,550	38,423	(37.8%)	63,127
Mennonite Biblical Seminary	161,100	72,297	(44.9%)	88,803
	$1,640,000	$862,987*		$777,013

*Included in this figure is $22,647 contributed for "where most needed" which will be distributed at the end of the year.

CHURCH RECORD

CALENDAR

Conferences

Oct. 18-22 — General Conference Japan Conference.

Oct. 20-24—Hindustani Mennonite Conference, Champa, India.

Oct. 29-30—Saskatchewan Conference, Saskatoon.

Nov. 29-Dec. 3—Council of Boards, Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

Nov. 12-19 — Rosthern (Sask.) Church — Deeper Life Week, Ron Reefthouse, speaker.

Central

Oct. 24-27 — Fall Conference, Eastern Ohio churches.

Eastern

Oct. 21 — Smith Corner Church, East Freedom, Pa., special services, Vernon Duerksen, speaker.

Oct. 23—Adult C.E. Banquet, Men-O-Lan, Maynard George, speaker.

Nov. 6-7 — Grace Church, Lansdale, Pa., missionary conference, the Howard Habeggers, speakers.

Northern

Oct. 24—Bethel Church, Mountain Lake, Minn., harvest and mission festival, Reuben Short, speaker.

Western

Oct. 24-31—Bethany Church, Kingman, Kan., revival services, Gordon Neuenschwander, speaker.

Oct. 23-25—First Church, McPherson, Kan., harvest festival, Lester Janzen, speaker.

Oct. 31—First Church, Hillsboro, Kan., eightieth anniversary and groundbreaking service.

BAPTISMS

Bethel Church, Mountain Lake, Minn., on Aug. 8: Richard Hock.

Blumenthal Church, Alta, Canada, on Aug. 22: Olinda Poettcker.

DEATHS

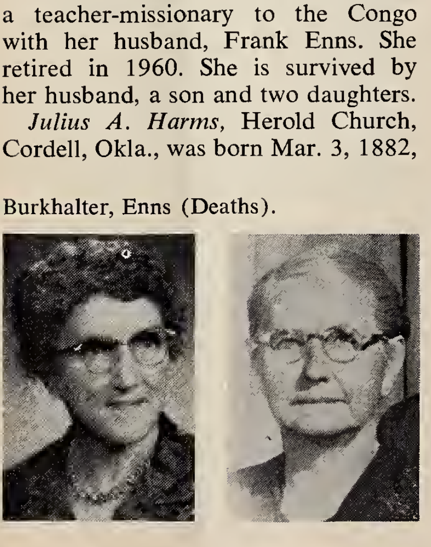
Martha Burkhalter, Berne Ind., was born Oct. 12, 1899. She died on Oct. 4. Her missionary career in India began in 1917. She was in charge of the Funk Memorial School at Janjgir. Later she taught at the Janjgir Bible School and then at Union Biblical Seminary, Yeotmal. She retired in 1959. While in India she adopted Dilasie, a girl whose mother had died. She brought her to the United States for further study when she came home in 1959.

Daniel S. Dettweiler, First Church, Upland, Calif., was born in Kansas, Oct. 31, 1882, and died Oct. 2.

Agnes Neufeld Enns, Inman, Kan., was born Mar. 24, 1897, and died Oct. 5. For thirty-four years she was a teacher-missionary to the Congo with her husband, Frank Enns. She retired in 1960. She is survived by her husband, a son and two daughters.

Julius A. Harms, Herold Church, Cordell, Okla., was born Mar. 3, 1882, in Kansas, and died Sept. 10. He served as a deacon for twenty-five years.

Burkhalter, Enns (Deaths).



Mrs. Reinhart J. Peters, Bethesda Church, Henderson, Neb., was born Jan. 10, 1910, and died Sept. 29. She is survived by her husband, two sons, one daughter, and her mother.

Benjamin Preheim, Salem Church, Freeman, S. D., was born May 8, 1879, and died Sept. 19.

Henry Thimm, First Church, Beatrice, Neb., was born Mar. 29, 1884, and died Sept. 4. He is survived by four daughters.

MARRIAGES

Dennis Franz and *Marilyn Rupp,* both of Bethel Church, Mountain Lake, Minn., on Aug. 21.

Wallace Friesen and *Shirley Friesen,* both of Bethesda Church, Henderson, Neb., on Sept. 17.

Elmer D. Gerig, Salem Evangelical Mennonite, Flanagan, Ill., and *Ruth I. Streid,* Meadows (Ill.) Church, on Sept. 4.

Jacob L. Goering, First Church, McPherson, Kan., and *Sharyl Poersch,* E.U.B. Church, Green, Kan., Oct. 3.

Richard Lee Krehbiel, First Church, Pretty Prairie, Kan., and *Kay Lynn Kautzer,* Methodist Church, Pretty Prairie, Kan., on Oct. 2.

Michael Neufeld, Bethel Church, Inman, Kan., and *Carol Sue Christian,* First Church of God, Hutchinson, Kan., on October 2.

Steven Pankratz, Bethel Church, Mountain Lake, Minn., and *Elizabeth Raid,* First Church, Bluffton, Ohio, on Aug. 29.

Robert J. Role, Olivet Lutheran Church, Minneapolis, Minn., and *Sandra Lohrenz,* Bethel Church, Mountain Lake, Minn., on Aug. 12.

Richard Schmidt, Hampton, Neb., and *Marlene Goertzen,* Bethesda Church, Henderson, Neb., Sept. 18.

James Stuart, United Church of Christ, and *Carolyn Booz,* Grace Church, Lansdale, Pa., on Oct. 2.

Paul S. Thiessen, Hoffnungsau Church, Inman, Kan., and *Diane Schierling,* Inman (Kan.) Church, on Sept. 26.

MINISTERS

John Arn will be installed in the Herold Church, Cordell, Okla., at 2:00 P.M., on Oct. 24. Elmer Friesen will be the speaker.

NEW ADDRESSES

Carl Ebersole, 22 Embankment,
Boston 02114 [18]
James E. Fricke, 228 - 8 St. SE,
Minot, N.D. 58701 [304]
John J. Hofer, Rt. 1, Box 36A,
Doland, S.D. 57436 [161]
George Janzen, 227 Bingham,
Lansing, Mich. 48912
Dallas Macklin, 816 SW 52,
Oklahoma City 73109 [10]
Lowell E. Netherton, 21332 Masi Ct.,
Grosse Ile, Mich. 48138 [257]
Jacob A. Nickel, 1005 - 9 St.,
Saskatoon
Loren R. Schmidt, 3088 El Capitan,
Merced, Calif. 95340 [32]
Robert Shaak, 331 Rushton SW,
Toronto 10 [18]
Gerhard J. Warkentin, 2237 York
Ave., Saskatoon
Lamont A. Woelk, 2833 Indiana
Ave., Topeka, Kan. 66605
David E. Yoder, 412 Duke Lane,
Fort Collins, Colo. 80521 [277]
Tony Zacharias, 425 - 37 St. SW,
Calgary [302]

COLLEGE SCORES

Ashland 3—Bluffton 0
Sterling 26—Bethel 0

WORKERS

Nick Dyck, Blumenthal Church, Alta, Canada, will begin a voluntary service assignment Nov. 1, at Wheat Ridge State Home Training School, Denver, Colo.

Sam and Leona Entz, Newton, Kan,. left Congo on Oct. 1, where they have been serving at Nyanga under the Congo Inland Mission. They plan to arrive in Kansas on Oct. 22.

Helen Ens and Tina Fehr, Mennonite workers in Cuauhtemoc, Mexico, took part in an interdenominational children's Bible school this summer. Children from all seven Protestant groups, as well as Catholic children, and those from nonchurch homes attended the Spanish language school.

Leonore Friesen, daughter of the Karl Friesens, Newton, Kansas, returned to Japan on Oct. 13, after a half year's leave of absence because of illness in the family. She is a General Conference missionary at Miyazaki engaged in general evangelistic work with the various age groups in the village and in the church. She began work in 1950 as the first missionary to be appointed for the General Conference field of Japan.

Hedwig Sawadsky, Waterloo, Ont., is one of 6000 young women listed in the current issue of *Outstanding Young Women in America.* She is director of Christian education for the Kitchener-Waterloo Church.

LETTERS

WE LIVE TO CONSERVE

Dear Editor: In answer to your closing question in your post-conference editorial [Aug. 3], "Why after thirty-six conferences did we learn so little from our experiences?" would it be correct to reply: "Because we live to conserve that which is?" *David Suderman, Apartado Aereo No. 21223, Bogota 2, Colombia.*

ECUMENICAL CAUTION

To the Editor: The article in *The Mennonite* of September 28 by George W. Carpenter seems to have for its purpose to prove that the result of the ecumenical movement has been ideal, that is, the forming of the World Council of Churches. What is the aim of this council? Is it just to unite in one group all the denominations to be a powerful organization to dominate over the so-called Christianity or super-church? Or is the aim to unite all Christendom to go forth in full strength and present Jesus Christ as the Saviour of man to the nations, so that the gospel will be heard by all people around the world? As commanded in Mark 13-10, "The gospel must be published among all nations."

It is apparent that the zeal of the World Council has not been evangelizing, bringing people who have never heard the gospel under its influence. But rather to bring those who have heard, believers, into a union of world proportions.

Yes, the movement is based on God's Word, "That they may be one as we are one." In Jesus Christ the true believers are one, even though they may differ in expressing their faith. We know that the evil one is very busy to turn the hearts of men, even believers, away from the straight and narrow way. He does this by posing as an angel of light with God's Word to lead us astray.

The question arises in the world church movement, one that will culminate in the Laodecian church of Revelation 3, which is neither hot nor cold and will be spewed out.

There is a danger to enter into the ecumenical movement. We should be very cautious not to be drawn into anything not of God's will. Our conference publication, *The Mennonite*, should not publish things that tend to mislead the reader. *J. F. Sawatzky, 1617 N. Poplar, Newton, Kansas.*

VIETNAM ANSWERS BACK

To the Editor: So long as we want to send hypothetical letters to hypothetical people in Vietnam let us further imagine what the hypothetical Vietnamese reaction might be upon receiving Allen Wiens' letter of October 5, "A Letter to a Man in South Vietnam I Do Not Know."

"I have been a Buddhist all my life. I live in a little jungle clearing where I have tried to eke out a living raising rice for my children and wives.

"Last week my children and wives all died in a horrible, flaming death after a U.S. plane dropped a napalm bomb on my little hut.

"Life has always been a struggle but we have enjoyed just a little bit of happiness till now.

"Your government people tell us that all this suffering is necessary so that we will have freedom. I do not know exactly what freedom means, our government people use the freedom phrases in the daytime and the Vietcong use the same phrases at night. It seems very strange that I must lose what little I have, at your hands, to get something I don't really understand.

"And let me assure you that I too pray, to Buddha, that your armies will leave our land. But then, miracles are hardly to be expected.

"I am told that next week some Americans are coming to this area to distribute some clothing and food. I am also told that they do not believe in war. These must be very strange people. Maybe they can explain freedom.

"Thank you for your letter; it will be helpful to start a little fire to cook my one rice meal today. A hypothetical Vietnamese coolie." *John Eicher, Berne, Ind.*

VIETNAM PEACE WITNESS

Dear Mr. Shelly: I realize that you have received much mail lately about Vietnam. Some of my friends here recently said that Vietnam is a worn out issue. But I feel that it is not worn-out, and is, in fact, one which needs more discussion and consideration. In the face of the last four issues of *The Mennonite* (Sept. 14-Oct. 5), I feel that I can no longer hold my peace.

In response to Vincent Harding's article of Sept. 28, I believe that we should, indeed, discuss his suggestions. I believe we will find that, for the most part, they all have good backgrounds in history and in our tradition.

Vincent's first suggestion hardly needs comment. It is obvious that we should follow it. The second suggestion, that we begin to fast in protest, uses in the present instance a tactic that has often been used in the past as a protest of injustices such as are now being perpetrated in Vietnam. In response to his third suggestion, I would urge that we carry this even further. Should not the forces of love be willing to sacrifice as much, at the least, as the forces of hate and injustice? Fourth, and this is in support of suggestions four, five, six, and seven, I have long felt that our present 1-W program actually cooperates with the government, the forces of war, and of hate. We should expand our program, especially of relief, and, particularly in Vietnam, give aid to *both* sides, to *all* who come to us for aid. This is the only Christian way to conduct a relief program. We are told in the Bible to not put our trust in the state, but rather to let God in Christ be our sure and only defense.

Since modern armies require vast funds to operate, nonpayment of income tax is a particularly apt form of peace witness in the present situation. I, for one, would be willing to be imprisoned for nonpayment of taxes (tribute), as were the early Christians. The Friends, in England and in America, about the time of the Revolution, refused to pay war taxes, and that is what the income tax is, in essence, at present. Eighty percent of it goes for war. This we must protest! Let us instead send at least as much as we "owe" the government to be used in the work of peace and reconciliation.

I further agree that we should send a delegation of men and women who are well informed on the situation, to witness to the President and other officials of our concern about war in general, and the war in Vietnam in particular.

The time has come for Mennonites to reject the label of "the quiet in the land" and become active in the world, working to overcome all manner of hate, fear, injustice, and oppression! This includes protest demonstrations, "standing silent vigil" as Vincent states it, in front of establishments concerned with the manufacture, distribution, or use of the materials of war.

And let us not forget his last suggestion. Although this one is the least likely to be implemented, and has the least historical or doctrinal basis, it is certainly to be considered as a possible alternative.

Also, not as drastic, but, perhaps, more possible, our Mennonite schools and colleges should reject federal aid as a protest to the Vietnam war. We should be glad to dip a little deeper into our pockets to help support them if such a protest were undertaken.

I echo Vincent's plea for other suggestions. I further it by pleading with you all, as a brother in Christ, to depart from the Mennonite tradition which has grown up of late and *act*. All our talk comes to naught if talk is all we do. Do not be afraid to take some positive action to protest America's involvement in the unjust and dishonorable war in Vietnam. You can be sure of at least two supporters. *Michael Smith, Hirschy Hall, Bluffton, Ohio.*

DON'T CONDEMN THE FIGHTERS

Dear Sir: I just read "A Letter to a Child in South Vietnam Whom I Do Not Know" [Letters, Sept. 28]. It puts into words the feelings I had in response to both "A Letter to a Woman in North Vietnam Whom I Do Not Know" [Sept. 14] and Vincent Harding's article, "Vietnam, What Shall We do?" [Sept. 21]. The latter two articles are both written condemning America and her action in Vietnam. Both articles give more sympathy to the Vietcong than to the poor victims, the Vietnamese.

This letter to a child states more facts than the two previous ones. Vincent Harding says we are killing Vietnamese. This letter tells of the hospitals built by our soldiers to aid the Vietnamese. There are many such comparisons. The question is what are we, Christians; we, Mennonites, going to do? We do not believe in war, but does that give us the right to condemn our fellow Americans and praise the Vietcong? The Vietcong are wicked and their goal is to inflict fear and terror in order to get followers. The Americans are killing Vietcong. At the same time, they are building hospitals for the Vietnamese, aiding the peasants and feeding their children.

Should we not support them *not* in the war, but in their aid to Vietnam? We do not need to fight, but we should not condemn those who are. Instead we should be sacrificing money, food, clothes, and missionaries in the help to find peace and freedom in Vietnam! *Mrs. Dennis E. Mace, 927 Main St., Biloxi, Miss.*

VIOLENCE IN VIETNAM

To the Editor: I want to write to express deep appreciation for the very moving letter in the September 14 issue "A Letter to a Woman in Vietnam Whom I Do Not Know," by Mrs. Elaine Rich. I regret that I also must express disappointment at the response this article received, from brother Allen Wiens and Paul Kirkpatrick (whom I do not know). I am glad that you printed their responses even though they are very unpleasant reading. I hope that as we see such ideology expressed in print, it will jolt us back to our senses, and reveal to us that we are still primarily motivated by our 'old nature.' Judging by their letters, one would be led to conclude that they rejoice in the fact that we have finally arrived at that blessed point where the Christian, the American, the church, and the devil are all on the same side. God alone is left on the other side to understand mercy and compassion. It is immediately obvious that both Mr. Wiens and Mr. Kirkpatrick are merely expressing feelings rather than reason, for both have chosen to disregard some very disturbing realities and facts in regard to Vietnam.

It is my conviction, that there are a number of valid reasons why we should question American involvement and presence in Vietnam. We came into Vietnam at the request of, and in support of a ruthless Catholic dictator. Today, the majority of the Vietnamese do not want the U.S. there. I do not believe that we have a moral right to intervene in the affairs of that nation without the consent of the people.

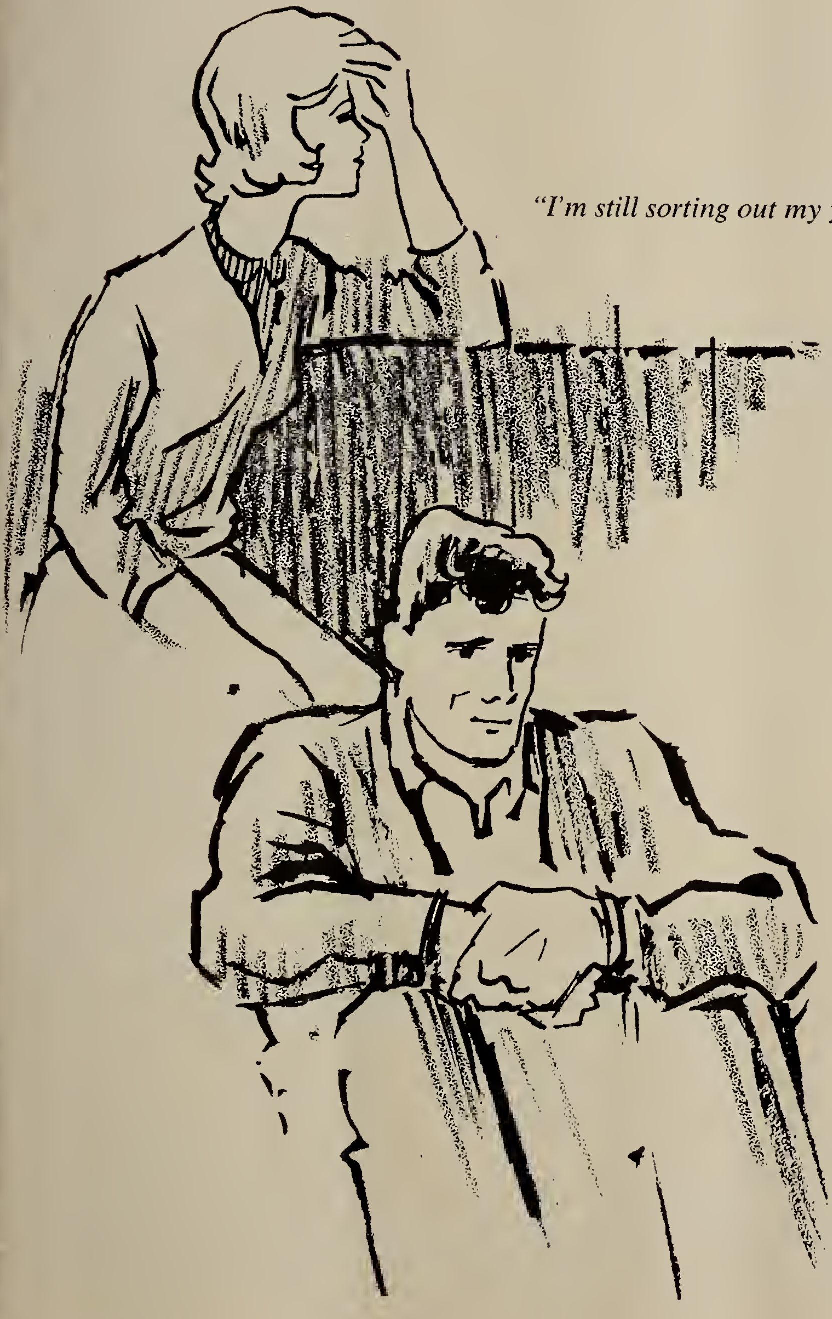
But the burning issue at stake in the article of Mrs. Rich, and in the letters of Wiens and Kirkpatrick, is the senseless slaughter of innocents—and that, in their judgment, in the name of Christ and Americanism. Apparently it does not bother them, that we, in our effort to play God for all men, seem committed to freeing them, even if it kills them. According to an article in the September 22 issue of the *Christian Century*, written by William Henry Harris, professor of philosophy at Southern Illinois University, the Saigon government (before the recent censorship restrictions) reported that an estimated 20,000 villagers and volunteers were being killed each year. They further reported that our side had killed far more noncombatant Vietnamese than had the communists. We do not shudder when we see the pictures (in *Newsweek*) of American marines setting fire to innocent villagers' homes. It does not disturb us that we drop napalm and phosphorous from the air on unknown victims. Nor apparently, does it disturb us to read of the Lazy Dog Bomb (Frank Robertson, *London Daily Telegram*) which delivers enough whirling, razor-sharp pieces of steel to slice to ribbons everything within a city block. Freda Cook, a British nurse in North Vietnam tells of a tragic day, in the *London Tribune*, of the big leper sanitarium, an isolated settlement housing some 3000 people. Five times the bombers came, killing more than eighty invalids and rendering 2000 homeless, destroying fiifty buildings and devastating clinics, orchards, and vegetable gardens."

John T. Wheeler, an Associated Press writer, tells the story of how "U.S. Fire Kills Innocents," in an article which appeared under that headline in the *Washington Star*, reprinted in the *Progressive*, September 1965. He tells of the bombing of Ba Gia, and the survey of that village afterward. Ba Gia was considered a pro-government village. It was hit three days running with bombs, rockets, and cannon fire from American and Vietnamese fighter bombers. No Vietcong soldiers were killed, but a great number of civilians were. Included in the wreckage, was the destruction of a school, which according to villagers, had been built with American money. It caused one American 'adviser' to conclude that the "Americans have given and the Americans have taken away." In explaining this particular bombing, a U.S. Air Force Officer said: "When we are in a bind like we were at Ba Gia we unload on the whole area to try to save the situation. We usually kill more women and kids than we do the Vietcong, but the government troops just aren't available to clean out the villages, so this is the only answer." Is this also to be the Christian answer? *Walter Neufeld, Wayland, Iowa.*

Urie A. Bender

Trust by Firelight

CONCLUSION



"I'm still sorting out my feelings," Cynthia said.

Randy's lips brushed her forehead. Then he whispered softly into her ear, "Cynthia, I do love you."

He felt the answering tug of her arms around him.

Suddenly the crunching sound of wheels on the gravel driveway intruded into their little world. The headlight beams of a car tilted obliquely through the living room window. Cynthia jumped up, smoothed her skirt, and brushed her hand quickly across her hair.

Randy struggled dazedly into the present. Self-consciously he brushed one eye again and again with his fingertips.

Neither spoke, and it seemed neither could risk looking directly at the other.

Just as Randy stood to his feet, the door opened.

Cynthia had already regained her composure. "Too late. Supper's over. But welcome."

Her parents came in together. Mr. Symington spoke first. "Got held up at home. First a caller. Then the car

YOUTH

Why

They grow side by side in the same field—
Only a clump of grass separates them.

Both are nourished by the same soil
And both bathe in the same gentle rain.
The nectar of one is as sweet as that of the other.
Their foliage is similar.
Both grow strong and straight and proud.

Yet there is one disparity between them—
One has petals of a deeper hue.
This variation, so minute, so superficial
Seems to make a great difference to us.
We say that one is superior to the other.
We look upon one with admiration while
We trample the other underfoot.

Both when in a bouquet are of similar appeal.
When together they complement each other.
They are of equal value in the eyes
Of the Gardner
Who planted them and continues to nurture them.

If these two prove equal then, in all observations,
What right have we to discriminate?
Is not that reserved solely
For the Judge of all mankind?

Clare Ann Ruth

---

acted up a bit. Sorry. Get along all right?"

Randy found words. "Us? Yes. We're all right. Everything's okay. That is, it was really swell. This place is super. Man, what a view, what a beautiful spot." Now he felt more at ease and grinned at Cynthia's father. "We even got a bit of work done besides stowing away several feet of hot dogs."

"Cynthia, dear, I was so worried when we started late. You've never been here alone before."

"Oh, Mother, I wasn't alone; Randy was here. What you mean is that I've never been here before without you." Cynthia smiled to soften the words. "Always protective."

She looked at Randy. "Everything worked out fine, didn't it?"

He nodded, "As far as I know. Swell." The real message hidden for only him to find, suddenly came through, loud and clear. "We had a wonderful time."

The evening passed quickly. Cynthia prepared a snack for her parents. They chatted comfortably even though it was Randy's first time in the family circle. Plans were made for church in the morning, then Mr. Symington read the story of the Good Shepherd from John's Gospel.

Cynthia's mother stood up. "Bedtime, John. I'm tired. Cynthia, Randy can sleep in the den."

"Yes, Mother. I fixed the bed already. We'll not stay up long. Just a short chat for a nightcap."

Cynthia sat down on the settee. Randy dropped to the floor almost at her feet and propped his back against the corner of the fireplace. The crackling fire had begun to die. An occasional hiss broke the silence as it sent sparks flying upward. The fire pit was covered with the broken shriveled logs still glowing red but with black tips growing inward.

Time was measured only by the settling of a dying ember and occasionally by the gentle brushing of a branch against the eaves.

Finally Randy glanced up. He knew his smile was crooked. He couldn't help the awkwardness he felt. "I think I did some growing tonight."

Cynthia looked at him—full—for a long minute. Then she smiled. It was slow in coming, but Randy could see it was genuine.

"I think I did, too. I'm still sorting out my feelings."

Randy nodded knowingly.

She went on. "This may sound silly, but tonight I believe in answered prayer. In a special way. I've never been able to accept the kind of praying that pushed a panic button only when the going gets rough. In fact, tonight I didn't even think of praying."

Randy put his hands over his eyes and thought wryly to himself, *Isn't that the truth?*

But Cynthia wasn't finished. "We haven't talked about things like this yet, but I've prayed about us. For the right things. For the Lord to keep us from wrong. I can't help but feel Daddy and Mother arrived at just the right time."

"I'm sure they did," Randy said, "but I might as well confess there's a part of me that wished they would have stayed away a while longer. You said—well—you're still sorting out your feelings. Mine are still in a hopeless jumble. I want and I don't want. I'm sorry and I'm not. I wish and wish

—first one thing, then the other, the exact opposite. I didn't know a guy could get so mixed up in a couple of hours."

Cynthia giggled. "I shouldn't laugh, but you looked so forlorn for a minute; as if you needed some mothering."

Randy paused thoughtfully before he replied, "Maybe I do, just maybe. In fact, that could be my problem."

"Or mine," said Cynthia.

"What do you mean?"

"It's sort of hard to explain. But mothering brings up a whole series of questions. Our hunger for love—and someone to love. To want—and be wanted. The desire to protect—and be protected. The need for security. The rather desperate struggle against aloneness. The search for someone to be a part of—completely."

"You sound like a philospher, or something. I'm beginning to believe that tired old saying that girls grow up faster than boys."

"I don't know about that, Randy. I do know I wasn't acting very grown-up tonight."

"Ditto, but why? What brought us—to the point—so close—oh, fiddle, you know what I mean. Of course, what you just said applies."

Cynthia's eyes were serious. "I wish I knew all the answers. I do know one answer. I'm afraid it's in the form of a confession. I wanted you here today—alone."

"So what? I did, too."

"Not like that, Randy. It's different."

Cynthia, her eyes downcast, slowly stroked the fur on the bear skin rug. She picked a bit of lint and dropped it on the floor. Then she looked at Randy, almost sadly, but with a kind of gentleness he had never seen before. At last she went on. "Sounds juvenile—childish—to say it out loud. You know how little girls play house, pretend, and all that? I guess I was a little girl the last few weeks. I'm too impatient. I wanted to see what it was like—" Her voice broke and tears slid down her cheeks— "I wanted you here without anybody's parents snooping around; to work with you, to prepare your food, to eat with you, just to look at you, to feel your strength, maybe to pretend—to see what it would be like. I don't know. I'm sorry." She finished with a sob.

Randy sat fixed. How badly he wanted to reach out and let his arms speak his forgiveness. But he knew, with his new wisdom, he didn't dare—not in this moment. He could only say, "Cynthia, don't. I'm the one who should be sorry. It was my fault."

Cynthia's cheeks glistened with the wet of her tears. But her voice was firm again. "No, Randy. Let's be realistic. It wasn't anybody's fault. And it was the fault of both of us. We're both human." She smiled. "What was it your dad said when he gave you permission to come?"

Randy felt his cheeks begin to burn. "I trust you as much—as much as I trust myself. Dad—Dad must have known. Sure he did. That's why he said it. He was telling me he knew exactly what I'd face and how I'd be tempted to react."

He shook his head in sort of a detached way as disbelief and insight struggled for mastery. He could feel the beginnings of a new relationship with his dad, the faint stirring of a new respect. Like a sixth sense that functioned outside of his body or conscious thoughts. "I should make a confession, too. I wanted to come to prove something—that I could handle myself. I proved something, all right. That I can't."

Cynthia giggled. "I'm sorry. It seems I laugh at the wrong times. But isn't it stupid, sitting here confessing to each other? Maybe it isn't either. It's probably as important as confessing to the Lord. I feel better now anyway; clean, stronger, or perhaps just wiser, more alert. It's strange what talking does to a person."

"Cynthia." Randy spoke up. "One thing I'm worried about. You know. What's the score? Between us, I mean. You're not mad at me?"

"How could I be? You've been such a wonderful teacher."

"Teacher?" Randy asked.

"Yes, you ought to charge tuition."

"I don't catch."

"It's just that I've learned a lot today. We've both learned. And I'm not mad at you. Nothing has changed between us—except for the better."

Cynthia held out her hand. "Think we should get some shut-eye? It's been a long day. And your bed in the den isn't a Beautyrest."

Randy got to his feet, reluctantly, and took her hand. "It would be nice to talk for awhile yet."

"I think it would be better this way."

"Don't you trust—" Randy stopped short at the word.

Cynthia giggled, then suddenly turned serious, although the impish gleam stayed in her eye. She squeezed his hand between both of hers. "I trust you, Randy, I trust you as much as I trust myself. Sweet dreams!"

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*Supplemental reading for the Sunday school lesson of Oct. 24.

COVER

Habakkuk 2:2: "Write the vision;/ make it plain upon tablets,/ so he may run who reads it." All people need to learn to read. People who learn to read must have something to read. It is a job for missions both home and abroad.

CONTRIBUTORS

Stephen C. Rose is editor of Renewal, a monthly publication of the Chicago Missionary Society, 19 S. LaSalle St., Room 1302, Chicago 60603. His article appeared in the Nov. 1963 issue.

Charles Ludwig, 7217 East 30 St., Tucson, Ariz. 85710, is an evangelist for the Church of God.

Urie A. Bender, 1711 Prairie St., Elkhart, Ind., is literature consultant for the Mennonite Board of Missions and Charities.

Clare Ann Ruth, 1111 K St., Reedley, Calif., is a high school senior.

CREDITS

Cover, Robert Hodgell; 649, U.S. Office of War Information; 651, Religious News Service; 657, Paul Van Demark.

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722 Main, Box 347, Newton, Kan. 67114.

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 347, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 991 Fleet Ave., Winnipeg; Robert D. Suderman, North Newton, Kan.

OCT 2 0 RECD

Paul VI, leader of a portion of the world's religious community, addressed the United Nations on October 4. Excerpts from his plea for peace are given below.

And now our message reaches its highest point, which is, at first, a negative point.

You are expecting us to utter this sentence, and we are well aware of its gravity and solemnity:

Not the ones against the others, never again, never more!

It was principally for this purpose that the organization of the United Nations arose: against war, in favor of peace!

Listen to the lucid words of the great departed John Kennedy, who proclaimed, four years ago: "Mankind must put an end to war, or war will put an end to mankind."

Many words are not needed to proclaim this loftiest aim of your institution. It suffices to remember that the blood of millions of men, that numberless and unheard of sufferings, useless slaughter and frightful ruin, are the sanction of the pact which unites you, with an oath which must change the future history of the world:

No more war, war never again! Peace, it is peace which must guide the destinies of peoples and of all mankind. . . .

Peace, as you know, is not built up only by means of politics, by the balance of forces and of interests. It is constructed with the mind, with ideas, with works of peace.

You labor in this great construction. But you are still at the beginnings.

Will the world ever succeed in changing that selfish and bellicose mentality which, up to now, has been interwoven into so much of its history?

It is hard to foresee; but it is easy to affirm that it is toward that new history, a peaceful, truly human history as promised by God to men of goodwill, that we must resolutely march, the roads thereto are already well marked out for you; and the first is that of disarmament.

If you wish to be brothers, let the arms fall from your hands. One cannot love while holding offensive arms.

Those armaments, especially those terrible arms, which modern science has given you, long before they produce victims and ruins, nourish bad feelings, create nightmares, distrust, and somber resolutions; they demand enormous expenditures; they obstruct projects of union and useful collaboration; they falsify the psychology of peoples.

As long as man remains that weak, changeable, and even wicked being that he often shows himself to be, defensive arms will, unfortunately, be necessary.

You, however, in your courage and valiance, are studying the ways of guaranteeing the security of international life, without having recourse to arms.

This is a most noble aim, this the peoples expect of you, this must be obtained!

Let unanimous trust in this institution grow, let its authority increase; and this aim, we believe, will be secured.

Gratitude will be expressed to you by all peoples, relieved as they will then be from the crushing expenses of armaments, and freed from the nightmare of an ever imminent war. . . .

In so doing, we become aware that we are echoing another principle which is structural to the United Nations, which is its positive and affirmative high point; namely, that you work here not only to avert conflicts between states, but also to make them capable of working the ones for the others. . . .

This aspect of the organization of the United Nations is the most beautiful; it is its most truly human visage; it is the ideal of which mankind dreams on its pilgrimage through time; it is the world's greatest hope; it is, we presume to say, the reflection of the loving and transcendent design of God for the progress of the human family on earth—a reflection in which we see the message of the gospel which is heavenly become earthly. . . .

One more word, gentlemen, our final word: This edifice which you are constructing does not rest upon merely material and earthly foundations, for thus it would be a house built upon sand; above all, it is based on our own consciences.

The hour has struck for our "conversion," for personal transformation, for interior renewal.

We must get used to thinking of man in a new way; and in a new way also of men's life in common; with a new manner too of conceiving the paths of history and the destiny of the world, according to the words of Saint Paul: "You must be clothed in the new self, which is created in God's image, justified and sanctified through the truth" (Eph. 4:23).

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

80:39 OCTOBER 26, 1965

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Illiteracy is too great a burden for Christians in emerging nations today

THE 5200 VILLAGERS of the central Egyptian village of Deir abu Hinnis, lived high on a plateau sheltered by the Nile River. They knew little about the outside world. They cared less.

The outside world hardly touched this ancient community. Mass communication reached only the seventeen owners of radio sets and the three subscribers of newspapers sent irregularly from distant cities. But, personal communications in the form of spiteful slander and grumbling gossip divided the group.

Then the village was transformed from one of hate to one of love. Healing came through the reconciling influence of some "creative strangers." They were missionaries and Egyptians who came from Literacy House at Minia, twenty miles away, and 180 miles south of Cairo.

The visitors had conducted experimental literacy-literature work in nearby communities. They convinced the farm people of Deir abu Hinnis of the need to overcome their differences. Leaders forgave their enemies and formed a democratic village improvement committee. Their goal: to aid in an overall community development program centered around a Christian literacy-literature project.

The 362 literates, including five women, were trained to share and reinforce their skills and knowledge through using the each-one-teach-one method. In 18 months, the adults who could read increased to 2000.

They bought 600 Bibles and 13,000 copies of the twenty-nine different, graded social-education booklets which dealt with ways to improve agriculture, health, religious conduct, and family and social relations. The power of the pen stimulated them to join in an all-out offensive against illiteracy, sickness, poverty, and superstition.

The two churches started combination reading-recreation centers. The farmers formed a cooperative, purchased a Jersey bull to improve the breeding of stock, and bought an irrigation pump to transform uncultivated land. Villagers removed trash, the breeding ground of germs, discontinued slanderous talk about neighbors, and stopped using charms, which they had been wearing to prevent evil. Their eventual proposals include the building of a community club, a gas depot, a public phone system, a post office, and new homes to replace termite-ridden ones.

The story of Deir abu Hinnis is told in the book *Literacy—the Essential Skill*, recently published by the Committee on World Literacy and Christian Literature. This "village reborn" suggests needed procedures for other developing countries in the Middle East, Africa, Asia, and Latin America. For seventy percent of the world's population over age fifteen cannot read and write, and this deficiency hurts the religious, family, social, political, and economic development of the people.

The authors of this guidebook gained much from firsthand experiences. The coauthors are two Presbyterian missionaries from America, Dr. Davida Finney and Miss Marjorie J. Dye, and two Egyptian ministers of the Coptic Evangelical Church, Adib Galdas and Samuel Habib.

Dr. Finney, who now is retired,

was the original director of the literacy program, and Miss Dye has handled literacy assignments in that middle eastern country since 1951. Galdas is a pastor in Deir abu Hinnis. Habib, a graduate of the School of Journalism, Syracuse University, is now general director of the overall community development programming for his church throughout Egypt.

Literacy programs like the one in Deir abu Hinnis began first in the village of Hirz. They have now widened in scope to include more than thirty middle Egyptian communities ranging from 1000 to 25,000.

For a decade, this pioneering work of Literacy House in Egypt was sponsored and supported by the Committee on World Literacy and Christian Literature. This organization, known as Lit-Lit, is related to literacy programs in thirty countries in Latin America, Africa, and Asia. It sponsors writers' and editors' conferences, gives financial aid, provides consultants and social-education materials, and sends reports which give the benefit of its experience and counsel.

Lit-Lit initiates many projects and, as soon as they are firmly established, turns them over to local groups.

"Illiteracy is a personal tragedy for the illiterate person," says Miss Dye, "and an economic straitjacket for his country. The literacy problem is both an individual matter and a social one."

Floyd Shacklock, executive secretary of the Committee on World Literacy and Christian Literature, says "Literacy is the essential skill.

"It is a tool leading to a more abundant life. It serves man in his struggle for food, clothing, and shelter. It aids him in his search for personal and social welfare. It is the key to physical and mental survival in a technological age. It can help man find meaning in life in our confused world, as it unlocks the Bible. The literacy campaign that leads to nothing beyond the campaign is a failure.

"It has always seemed deceptively easy and simple to teach people to read their own language. Merely to recognize symbols or words is not enough. Functional literacy (the practical use of reading) is a long, hard road. This book . . . is a success story to guide and cheer others on the way.

"The most significant result of the Egypt literacy program is the discovery and training of new leaders. They feel the burdens which the underprivileged have carried for centuries. They are not afraid of change, but they ask hard questions about the advantages of change.

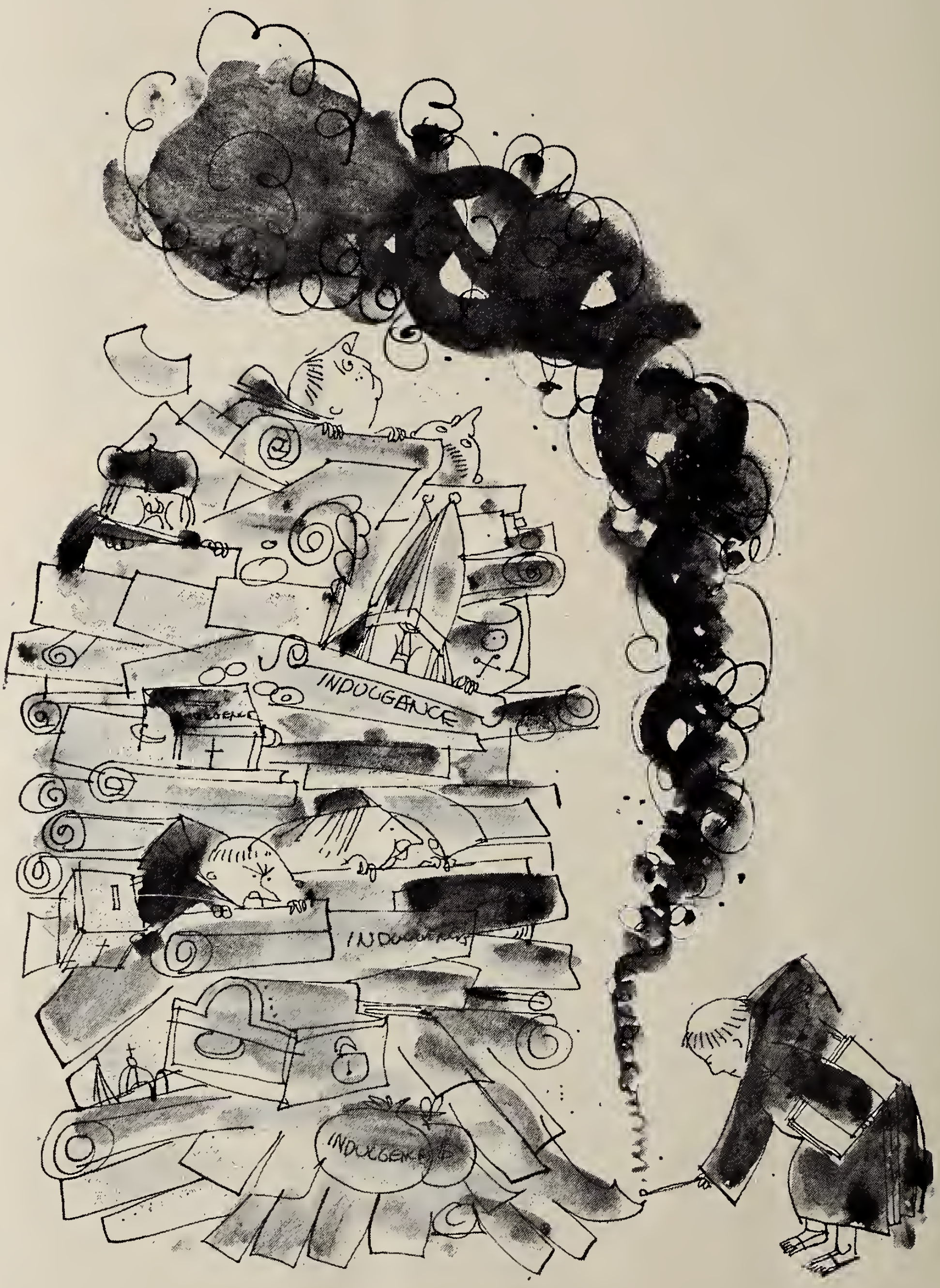
"The Protestant tradition rests upon the direct access of every believer to the open Bible. Illiteracy is too great a burden for Christians in emerging nations today. They must try to understand the meaning of their faith in the midst of baffling changes of family life and society. For them, the printed page interprets, explains, inspires."

Governments, UNESCO, and church groups will be making a major push to overcome illiteracy and replace it with literate people who hunger for a better world. The church has the responsibility of providing a religious motivation for learning to read, so that literacy becomes the means to a more meaningful existence.

A Village Learns to Read

James W. Carty, Jr.

MARTIN LUTHER HAD NINETY-FIVE THESES


INDULGENCE
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INDULGENCE

Here are twenty-five of the propositions that started the fire of the Protestant Reformation, as excerpted from Documents of the Christian Church, *Henry Betteson, editor (Oxford University Press, 1961)*

On October 31, 1517, Martin Luther made the first decisive step toward the division of the Christian church. He didn't mean to do it. But he surely did mean to make trouble. He intended to light a grand and glorious fire under the indulgence racket. He succeeded wildly.

The church of Luther's day was clogged with "professional" churchmen. No church beyond the purity of its insightful beginnings is free of such men who care more for status than souls. In the sixteenth century they collected money either for their personal desires outright, or for mighty cathedrals, monuments to their profession, by preying upon man's fear of eternal punishment.

In Catholicism, specific verbal confession of sin is required. The superstition of medieval men made this requirement easier to maintain in Luther's period than in our own more sophisticated day. With confession, the sinner relieves himself of eternal punishment, but as a child is apt to forget about his forgiveness without a spanking as well to aid his memory, the sinner receives a "penance" to perform.

Indulgences were a crass means to avoid the spanking. You paid; you got out of it. It didn't take a particularly brilliant mind to see the golden possibilities in this. Hence, in the sixteenth century, you paid and paid and paid. Some of the knowledgable figured they might as well go ahead and sin and enjoy it since they could buy themselves out of temporary inconvenience easily, and eternity had little or no meaning with which to trip their consciences. But masses of people failed to differentiate between the immediate punishment exacted by a priest and eternal punishment. They thought their "indulgences" were keeping them from hell or undue stays in purgatory. And this was such a helpful notion for them to have in terms of their willingness to pay that any number of priests kept their mouths tight shut and raked in the cash.

The more Luther saw of this, the madder he got. He determined to expose the mess. Apparently it did not occur to him that the pope would not agree with him if his eminence could see the whole picture. He was not concerned about the other enemies he made. He found out in no time that this was erroneous thinking on his part. But when he issued the challenge to debate on the subject of indulgences, set up in the form of 95 "theses," he was doing only what came naturally in a university community where eggheads might be expected to pop off on various thorny subjects. Debate itself was expected of professors somewhat as professional publication is now.

A reading of the theses (of which only a few are printed here since they tend to be repetitious) startles the Protestant oriented. We tend to think of Luther as Catholic on October 30, and Lutheran on October 31. Actually he was still quite orthodox on many issues of Catholic theology at the time, as it is natural to see if you stop to use your head. It is good occasionally to do just that. Give it a try.

A disputation of Master Martin Luther, Theologian, for the elucidation of the virtue of indulgences.

From a zealous desire to bring to light the truth, the following theses will be maintained at Whittenberg, under the presidency of the Rvd. Fr. Martin Luther, Master of Arts, Master of Sacred Theology and official Reader therein. He therefore asks that all who are unable to be present and dispute with him verbally will do so in writing. In the name of our Lord Jesus Christ. Amen.

1. Our Lord and Master Jesus Christ, in saying 'Repent ye,' etc.: meant the whole life of the faithful to be an act of repentance.

2. This saying cannot be understood of the sacrament of penance (i.e. of confession and absolution) which is administered by the priesthood.

3. Yet he does not mean interior repentance only; nay, interior repentance is void if it does not externally produce different kinds of mortification of the flesh.

4. And so penance remains while self-hate remains (i.e. true interior penitence); namely right up to entrance into the kingdom of heaven.

5. The pope has neither the wish nor the power to remit any penalties save those which he has imposed at his own will or according to the will of the canons.

26. The pope does well in giving remission to souls, not by the power of the keys (he has no such power) but through intercession.

27. Those who assert that a soul straightway flies out (of purgatory) as a coin tinkles in the collection-box, are preaching an invention of man (*hominem praedicant*).

30. No one is sure of the truth of his contrition, much less about the consequence of plenary remission.

31. A man who truly buys his indulgences is as rare as a true penitent, that is, very rare.

32. Those who think themselves sure of salvation through their letters of pardon will be damned forever along with their teachers.

33. We must especially beware of those who

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say that those pardons of the pope are that inestimable gift of God by which man is reconciled to God.

34. For these gifts of pardon apply only to the penances of sacramental satisfaction which have been established by man.

35. Those who teach that contrition is not needed to procure redemption or indulgence are preaching doctrines inconsistent with Christianity.

36. Every Christian who is truly contrite has plenary remission both of penance and of guilt as his due, even without a letter of pardon.

50. Christians must be taught that if the pope knew the exactions of the preachers of indulgences he would rather have St. Peter's basilica reduced to ashes than built with the skin, flesh, and bones of his sheep.

55. This must needs be the intention of the pope; that if the granting of pardons, which is an affair of little importance, is celebrated with a single bell, with single processions and ceremonies, then the gospel which is the most important thing, should be preached with the accompaniment of a hundred bells, a hundred processions, a hundred ceremonies.

62. The true treasure of the church is the sacrosanct gospel of the glory and grace of God.

63. But this is deservedly most hated, since it makes the first last.

64. Whereas the treasure of indulgences is deservedly most popular, since it makes the last first.

65. Thus the gospel treasures are nets, with which of old they fished for men of riches.

66. The treasures of indulgences are nets, with which they now fish for the riches of men.

81. This wanton preaching of pardons makes it hard even for learned men to defend the honor of the pope against calumny, or at least against the shrew questions of the laity.

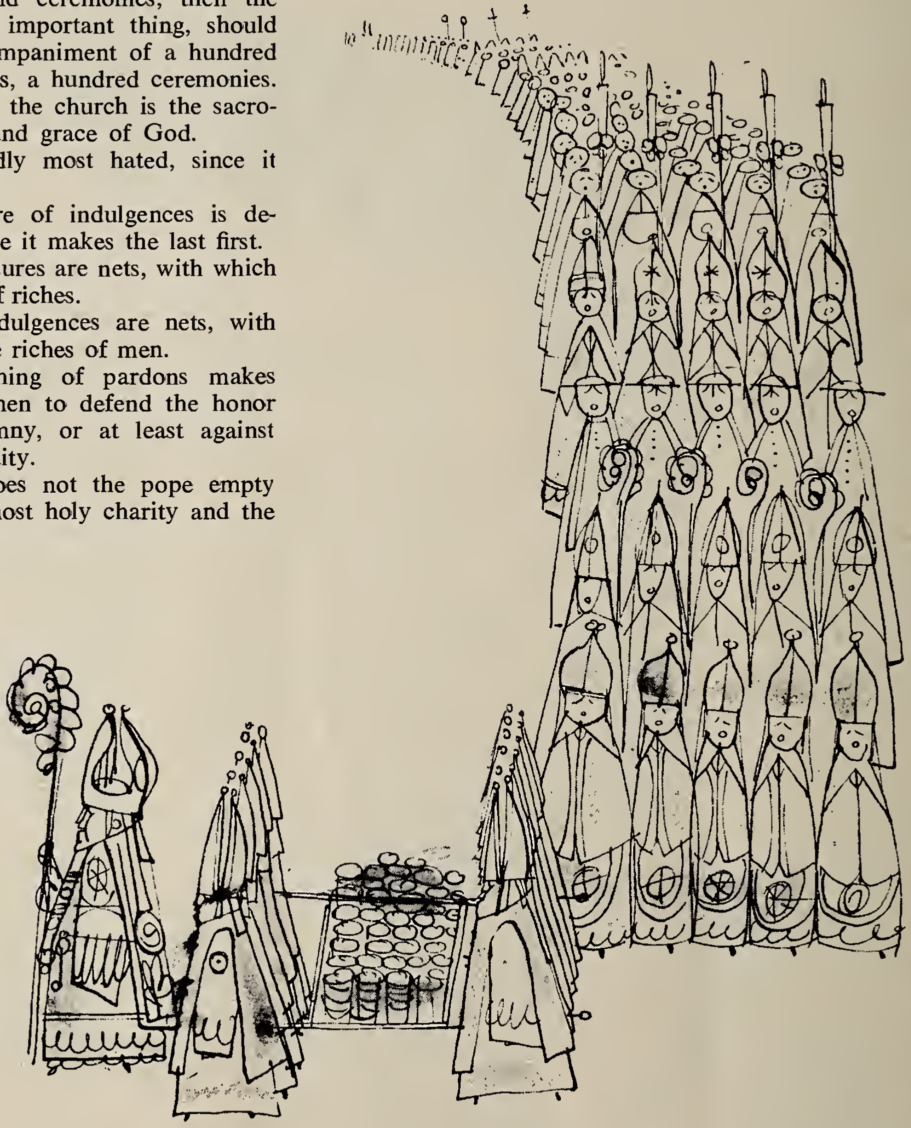
82. They ask: "Why does not the pope empty purgatory on account of most holy charity and the great need of souls, the most righteous causes, seeing that he redeems an infinite number of souls on account of sordid money, given for the erection of a basilica, which is a most trivial cause?"

92. And so let all those prophets depart who say to Christ's people 'Peace, peace' and there is no peace.

93. And farewell to all those prophets who say to Christ's people 'the cross, the cross' and there is no cross.

94. Christians are to be exhorted to endeavor to follow Christ, their head, through pains, deaths, and hells.

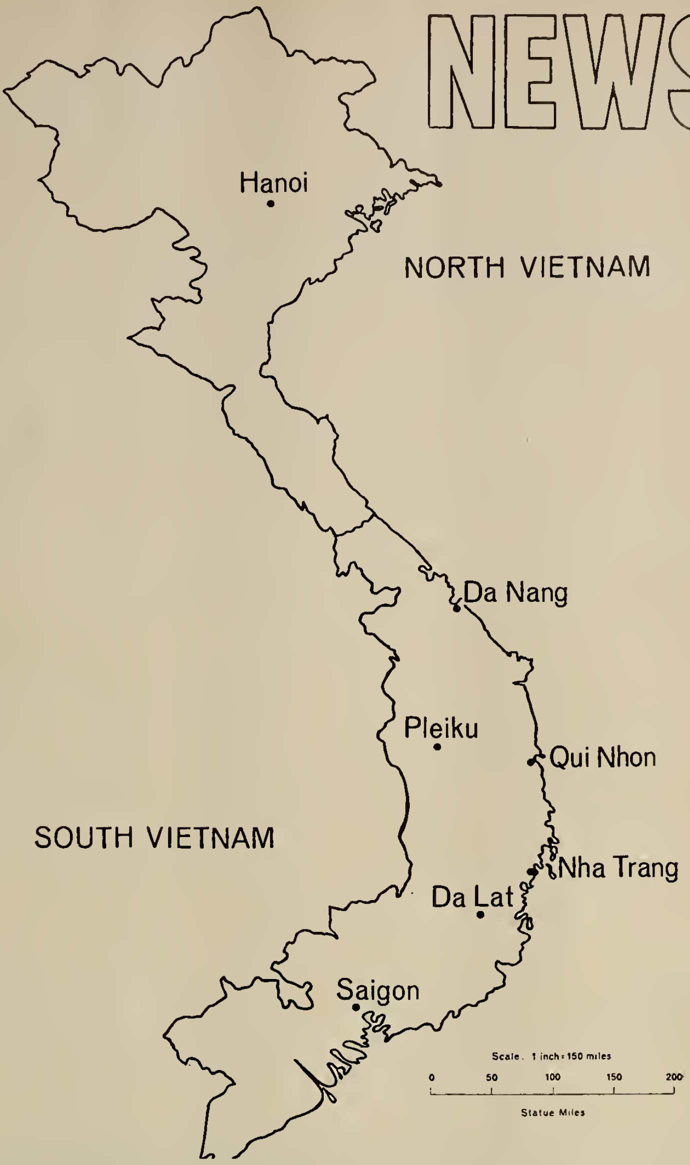
95. And so let them trust to enter heaven rather through many tribulations than through the false confidence of peace.



NEWS

Vietnam Aid to Increase Fourfold

Medical and Social Workers Needed



The Mennonite Central Committee's ten-man medical and relief team in South Vietnam will be increased three to fourfold during the coming months if enough doctors, nurses, social workers, Paxmen, and other relief workers can be recruited.

Plans call for the establishment of new clinics at Pleiku and possibly at Da Nang and Dalat. Refugee assistance teams will be assigned to one or more areas of heavy refugee concentration. Hospital work at Nha Trang, in cooperation with the Evangelical Church of Vietnam continues. Material aid distributions in various sections of the country will also go on.

Presently the Mennonite agency is working in Vietnam with the Evangelical Church of Vietnam, the Eastern Mennonite Board of Missions and Charities, and the Christian and Missionary Alliance. These relationships have been built up over a number of years. But the current emergency in Vietnam calls for increased cooperation with other church and voluntary agencies. This is the opinion of the MCC executive committee.

The Division of Overseas Ministries (DOM) of the National Council of Churches has channeled support for the relief effort in South Vietnam through the Mennonite Central Committe since May 1965. It is aware of the MCC's special concerns in Vietnam as a pacifist group, but this has not prevented it from reaffirming its intentions of working jointly with MCC.

Other agencies with which MCC is consulting on its Vietnam program are the American Friends Service Committee, Lutheran World Relief, and the East Asia Christian Conference. Steve Cary, Mike Yarrow, and Robert Poole of ATSC met with MCC administrators on September 22 to look at each other's plans.

"MCC, as one of the pioneer American Protestant agencies in Vietnam, has a special responsibility there," emphasized William T. Snyder, MCC executive secretary, "but the need is far beyond our capacity to meet. We must be prepared, therefore, to work with other Christian groups and voluntary agencies."

It is likely that a Vietnam program committee, with representatives from MCC, the Division of Overseas Ministries, and other participating organizations, will be formed to administer the joint new projects. The MCC will provide staff-time and serve as the program committee's agent. Both MCC and DOM will provide personnel, funds, and material aid supplies. The Church World Service department of the Division of Overseas Ministries is planning to issue an appeal for $250,000 to its constituent communions.

Robert W. Miller, director of MCC's Overseas Service department, has announced that two Eastern Mennonite Board of Missions and Charities workers in Saigon will give part time each to assiting Paul Longacre, MCC director in Vietnam, with administrative duties. Everett Metzler will assist with the establishment of the medical unit at Pleiku and Luke Martin is likely to be asked to initiate and administer MCC's child sponsorship program in Saigon. As the number of volunteers in Vietnam increases during the coming months, additional administrative persons may have to be appointed.

In early September South Vietnam's social welfare ministry estimated that the war had already created 610,000 refugees, two-thirds of whom were in need of more permanent housing and other assistance. Other observers felt that these estimates were too high, but it is painfully clear that the number of displaced persons is increasing rapidly. Some feel that the total may reach a million by the end of the year.

The South Vietnamese government, with massive financial and advisory assistance from the United States, is trying to provide food and shelter for these refugees, but much of the allocated money is not being used because there are not enough welfare personnel available to supervise the work.

Marva Hasselblad, R.N., who served in the Nha Trang hospital till August, told the overseas services department that work with the refugees is extremely difficult because they are so scattered. Some of them have moved in temporarily with relatives or friends, and others have come to more secure coastal towns in their houseboats and have merely tied up in already congested harbors. The refugees are hard to distinguish from the regular members of the community. They do not live in large separate camps—as did the refugees of Europe and the Middle East during the 1940's and 50's—where the necessities of life can be provided quickly and efficiently.

U.S. military air strikes against villages suspected of harboring Vietcong and the seesaw battles for domination of certain areas have been two of the major causes of the increase in the number of refugees in recent months.

Paul Longacre doubts the validity of the charge which has been made in the U.S. press that the Vietcong are deliberately forcing people into refugedom to embarrass the U.S. "From the reporting I get," he wrote recently, "the Vietcong don't like the people to leave their jurisdiction."

Although there can usually be no argument against the rightness of a Christian's extending a helping hand to individuals displaced and bruised by war, the question of whether a small American relief agency which opposes its government's action should serve in South Vietnam was not so easily answered. "Will the Vietnamese people feel that our work is merely part of the American government's total win-the-war strategy?" This was one of the most urgent questions the MCC executive committee and overseas service administrators faced as they attempted to decide whether to maintain the present level of activity, or to expand.

It is virtually impossible to do material aid work in Vietnam at present without being dependent on the military for warehouse facilities, transportation, travel permits, and other favors. Such dependence makes it difficult for a minority group to demonstrate its opposition to government action.

Although MCC will distribute food, clothing, and other supplies wherever necessary and feasible, it is hoping to concentrate on medical work, which is less likely to depend on armed force involvement. Both MCC and AFSC personnel who have visited Vietnam recently feel that many of the Vietnamese people will recognize the difference between their efforts and those of the U.S. Government.

"It is important to have Americans with other ideas in Vietnam," Steve Cary said in his meeting with MCC representatives, "and if only to help the Vietnamese see that the mailed fist of American might is not the only America."

A corollary to the problem of identification is the question of how an expanded program in South Vietnam will be interpreted in other parts of Asia. Will the increased activity in areas now controlled by the Saigon government remove all chances of the MCC's eventually being able to provide relief services in Vietcong held territories (which represents about 75 percent of South Vietnam's land area) and in North Vietnam? What will the reactions of churches in other Asian countries be?

The Mennonite Central Committe feels that the best it can do unde the present circumstances is to work in those areas which are open to i and to genuinely search for ways in which it can serve both sides. Th

A SWIMMING POOL has long been needed in the Mississippi community of North Gulfport. Funds began to be collected in 1956 in memory of Ethel Krehbiel, a volunteer in the Mennonite community witness, who died in an auto accident. The North Gulfport Good Deeds Association took hold of th program and raised the amount to $7000. The pool (30 x 6 feet) was dedicated late in August. The group needs to rais $5000 for the pool, part of the Christian Community Cente executive committee approved a token contribution of $500 to the East Asia Christian Conference at its September 17-18 meeting for the purpose of sending medicines to North Vietnam.

Ed Metzler, executive secretary of the Peace Section, in a recent memo to the overseas services department focused on some of the special problems posed by Vietnam and suggested a few guidelines for MCC's stepped-up efforts. "In addition to helping the victims of bombed villages," wrote Metzler, "we want to protest the cause of the bombings. By continued pressure on the military and by exploring alternative means of working at relief we need to keep at the forefront the concern to aid victims on both sides of the struggle. In any case, we should not allow ourselves to become fodder for the concensus-makers in Washington, who appear desperate to prove to themselves and the world that the country supports continued slaughter in Vietnam."

Schools Double Enrollment Gains

Enrollments in schools associated with the General Conference are up 8 percent this year. Showing the largest gains are Canadian Mennonite Bible College with a 40 percent gain and Bethel College with a 15 percent rise. Bethel's current freshman class has 45 percent more this term than last.

Growth is speeding up. During the last two years the rate of enrollment gain was 4 percent.

Mennonite Biblical Seminary, Elkhart, Ind., the church's theological graduate school has fewer students than last year. The first year class is down by thirteen.

While Bluffton College, Bluffton, Ohio, made a gain of 10 percent last year, its rise this year is a more modest 3 percent.

The last four schools listed below include students below college rank in their lists.

	Full time		Part time		Freshmen	
	1964	1965	1964	1965	1964	1965
Mennonite Biblical Seminary	41	34	17	5	21	8
Bethel College	460	529	54	59	148	215
Bluffton College	575	591	16	17	195	204
Canadian Mennonite Bible College	81	113	2	45	49	69
Freeman Junior College	71	79	5		38	45
Mennonite Collegiate Institute	188	184		1	32	39
Rosthern Junior College	157	169		2	18	17
United Mennonite Ed. Institute	100	107			26	33
Totals	1673	1806	94	129	527	630

CHAPEL SET IN TAIPEI SUBURB WITNESSES TO FACTORY GIRLS

Shirley Hildebrand, Chilliwack, B.C., began her second three-year assignment in Taiwan for the General Conference Mennonite Church in August. The first three years she taught in the Hwalien school for missionary children. Now she is working in a suburban area of Taipei.

The mission has had a chapel in this area since July 1964. A small nucleus of faithful and zealous Christians has developed there. Some recently moved there, others came from churches in surrounding areas, and a few have been won to the Lord. The Mennonite chapel is the first Taiwanese-speaking Christian fellowship in this rapidly-developing industrial center of at least 50,000 people.

Shirley says, "One of the greatest challenges awaiting me personally is to work with the girls who work in factories and live in crowded dormitories. In this I will have a willing helper in the person of Miss Hsu, a university graduate now working in the office of one of the factories.

"Sunday school, young people's, and Sunday morning and evening services are very efficiently conducted by two members of the Mennonite Church in Taichung, now in their last year at Taipei Theological Seminary. Another worker is a second-year student at a liberal arts college. Some of you may want to pray for these young men by name—Andrew Lu, Joseph Lin, and Peter Lin. They carry a heavy load of classes during the week, yet give their weekends willingly and eagerly to the task of preaching the gospel to their own countrymen."

WORDS AND DEEDS

Willard Krebill, M.D., a Goshen (Ind.) physician and former MCC director in Vietnam was one of a five-member team that visited Vietnam last week to investigate refugee problems. Other agencies represented on the team are CARE, Lutheran World Relief, Catholic Relief Services, and the Division of Overseas Ministries of the National Council of Churches.

John Akar, director of the Sierra Leone Broadcasting Service, visited Bluffton College on Oct. 25 and 26. He spoke on the "Winds of Change in Africa" and the "African Personality."

Rhodesia is experiencing a severe food shortage because of drought. The Mennonite Central Committee and Brethren in Christ are cooperating with the country's "Freedom from Hunger" agency to provide school lunches in needy regions.

Christians Between East and West is a fifty-five page book published by D. W. Friesen and sons, Altona, Man. Communism and anticommunism is discussed by four writers: Frank H. Epp, J. A. Toews, Edgar Metzler, and David Janzen. The Board of Christian Service of the Conference of Mennonites in Canada sponsored the publication.

Faith Mennonite Church is the new name for a new congregation at Geneva, Neb., which will accept charter members on Nov. 21. Presently the group is meeting in Meridian Courts, a former army barracks building.

Orlando Waltner, executive secretary of the General Conference, and William Keeney, Buffton College professor of Bible, attended the World Order Study Conference at St. Louis, Oct. 20-23.

An *Inaugural Grove* of seven oak seedlings was planted at Bluffton Col-

WORK CAMP
D BUT TO SERVE

AN ECUMENICAL WORK CAMP in Taiwan built an additional unit for twenty-four children for an orphanage in the remote village of Chinglioa. William Siemens, Drake, Sask. (left), Paxman, and Mr. Wu were codirectors of the camp in which fourteen seminary and college students participated. The orphanage houses seventy-two children in an old Japanese army barracks. Though the home had a long waiting list it was unable to expand because of a lack of space.

lege on Oct. 15, marking the beginning of the presidency of Robert Kreider and symbolizing continuity. The seedlings were grown from acorns from trees on the campus. Taking part in the planting were: Oliver Diller, chairman of the board of trustees; Wilbur Amstutz, mayor of Bluffton; Lloyd L. Ramseyer, president emeritus; Herbert W. Berky, professor emeritus; Robert Cummings, student council president; Laverne Schirch, faculty club president; and Dr. Kreider.

Protestants and Catholics cooperate in radio broadcasting in the new African nation of Zambia.

Alfredo Stroessner, president of Paraguay, made his first official visit to the Mennonite colony of Fernheim when he came to Filadelfia on Aug. 28 to dedicate a diesel-electric power plant and several buildings. Funds for the improvements came from Germany and North America.

Direction: Unity is the name of a new bimonthly newsletter on Roman Catholic ecumenical activity being published by the National Catholic Welfare Conference, 1312 Massachusetts Ave. NW, Washington, D.C. The first number features Pope Paul's words, "If any fault for this separation can be laid at our door, we ask pardon for it both from God and from our brothers who may consider themselves to have been offended by us."

Studies in Prejudice will be the theme of the forum series at Oaklawn Psychiatric Center, Elkhart, Ind., this fall and winter. Viktor Frankl, professor of neurology and psychiatry at the University of Vienna Medical School will be one of six speakers.

Three Congolese families have completed four years of study at Mennonite schools in the United States and returned to the Congo this summer. All studied for two years at Freeman (S.D.) Junior College. After further study, Maurice Ilunga graduated from Sioux Falls (S.D.) State College, Robert Ilunga from Bluffton College, and Theodore Mbualunga from Taylor University, Upland, Ind.

CHURCH RECORD

CALENDAR

Conferences

Oct. 29-30—Saskatchewan Conference, Saskatoon.

Nov. 6—Bethel College Homecoming.

Nov. 29-Dec. 3 — Council of Boards, Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

Nov. 12-19 — Rosthern (Sask.) Church, Deeper Life Week, Ron Reefthouse, speaker.

Eastern

Nov. 6-7—Grace Church, Landsdale, Pa., missionary conference, the Howard Habeggers, speakers.

Western

Oct. 24-31 — Bethany Church, Kingman, Kan., revival services, Gordon Neuenschwander, speaker.

Oct. 31—Bethel Church, Inman, Kan., mission festival.

Oct. 31—First Church, Hillsboro, Kan., eightieth anniversary and groundbreaking service.

Nov. 7-14—First Church, Pretty Prairie, Kan., evangelistic meeting, Reuben Short, speaker.

BAPTISMS

Bethel Church, Pekin, Ill.: Mr. and Mrs. William Ahten, August Lusher.

First Church, Berne, Ind., on Sept. 5: Jack Shoaf.

DEATHS

Mathilda Moser Von Gunten (*Mrs. Osia*), First Church, Berne, Ind., was born Jan. 22, 1888, and died Aug. 30. Her husband, *Osia Von Gunten,* First Church, Berne, Ind., was born Nov. 22, 1887, and died Sept. 2. They are survived by two sons and one daughter. They were both born in the Berne community.

Bertha Guth, Calvary Church, Washington, Ill., was born Sept. 4, 1878, and died Oct. 1. She is survived by one daughter and two sons.

Mrs. Fred Hildebrand, Bethel Church, Inman, Kan., was born July 19, 1899, and died Oct. 6. She is survived by her husband, one daughter, and one grandson.

Julia Pearl Overhold, First Church, Wadsworth, Ohio, was born July 30, 1881, and died Sept. 17.

Caroline Schenbeck (Mrs. David), First Church, Berne, Ind., was born Jan. 1, 1875, and died Aug. 28. One daughter survives.

Helen (Wiebe) Siemens, Grace Church, Dallas, Ore., was born Sept. 17, 1888, and died Oct. 3. She is survived by four sons, and two sisters.

A. P. Snyder, First Church, Sugarcreek, Ohio, was born Jan. 21, 1900, and died Oct. 3. He was chairman of the building committee and a member of the board of trustees of the church.

Albert C. Wiens, First Church, Hutchinson, Kan., was born May 29, 1913, and died Sept. 22. He is survived by his wife, three daughters, and two sons. He was a deacon in the church.

MINISTERS

Walter Braun, Altona, Man., has been called to serve the Halbstadt (Man.) Bergthaler Church. He has been serving as a missionary at Bloodvein in northern Manitoba.

Gary Harder, Rosemary, Alta., is serving as interim pastor of the Waters Church, Sudbury, Ont.

Donald R. Steelberg will be ordained to the ministry at the Lorraine Avenue Church, Wichita, Kan., on Sunday evening, Oct. 3. He is the associate pastor of the Lorraine Avenue Church.

MARRIAGES

Maynard Beery, First Church, Wadsworth, Ohio, and *Marilyn Kay McLaughlin,* Methodist Church, Newark, Ohio, on Sept. 17.

Roger Fox, First Church, and *Marilyn Sprunger,* Evangelical Mennonite Church, Berne, Ind., on Oct. 9.

Alvin Habegger and *Virginia Lehman,* both of First Church, Berne, Ind., on Sept. 25.

Marvin Kirchhofer, First Church, and *Linda Louise Leistner,* Bethel Brethren Church, Berne, Ind., Oct. 2.

James LeFever, Calvary Bible Church, and *Betty Kirchhofer,* First Church, Berne, Ind., on Sept. 4.

Jerome Moser, First Church, Berne, Ind., and *Elizabeth Scott,* St. Luke's Lutheran, Fort Wayne, Ind., Sept. 25.

William C. Sommer, Bethel Church, Pekin, Ill., and *Joyce Rose,* Methodist Church, Alger, Ohio, on Aug. 14.

Lawrence W. Voth, First Church, Hutchinson, Kan., and *Janean Peckham,* Christian Church, on Sept. 25.

Frederick Wulliman and *Elsie Neuenschwander,* both of First Church, Berne, Ind., on Sept. 11.

PUBLISHED

Stewardship Sermons is a collection of nineteen sermons by seventeen Mennonite ministers. Published by the Stewardship Office, General Conference Mennonite Church, Newton, Kan., the collection also contains a list of resources on the subject.

NEW ADDRESSES

Peter Buhler, 9511 98 Ave., Grande Prairie, Alta. [224]
Peter Fast, 102 A Kendal Ave., Toronto 4
Peter Letkemann, 5632 Kings Road, Vancouver 8
Russell L. Mast, 21 Barnton Gardens, Davidson's Mains, Edinburgh 4, Scotland [18]
Herbert E. Miller, 410 W. 7 St., Newton, Kan. 67114 [266]
Peter H. Nickel, 600 Shaftesbury Blvd., Winnipeg 29, Man.
Helen A. Penner, Low Mountain School, Chinle, Ariz. 86503 [10]
C. G. Peters, Steinbach, Man.
Clayton Peters, Milford, Neb. 68405
Mrs. Mary J. Toews, 726 West 10 St., Concordia, Kan. 66901 [116]
Ralph K. Weber, 716 West 4 Ave., Derry, Pa. 15627

WORKERS

Helen Cole, Normal, Ill., is a new member of the faculty of the Mennonite Hospital School of Nursing, Bloomington, Ill. She will be clinical instructor and assistant instructor of nursing.

Ralph Roth, Bethel Church, Pekin, Ill., is serving a two-year 1-W service assignment in the Evanston (Ill.) Hospital.

Carol Stevenson, Normal, Ill., has joined the faculty of the Mennonite Hospital School of Nursing, Bloomington, Ill. She will be clinical instructor and assist in adult nursing instruction.

COLLEGE SCORES

Bluffton 30—Otterbein 13

College of Emporia 32—Bethel 6

DISCUSSION

CONFERENCE EVALUATION

The Bergthal Church of Manitoba is a member of the Conference of Mennonites in Canada but not a member of the General Conference Mennonite Church. Below H. J. Gerbrandt who was an observer for his congregation at the Estes Park triennial sessions of the General Conference gives his impressions of the meeting. His report was published in the congregation's monthly publication, Bergthaler Gemeindeblatt.

The conference presentations were rather unique. The evangelism committee demonstrated actual evangelism at work; the mission board showed the fruit of their outreach and the continental reports brought the delegates face to face with the work done in the various lands. J. Lawrence Burkholder spoke on "Toward a Christian Philosophy of Change" and "Toward a Missionary Structure of the Congregation." The main emphases in both messages were on the priesthood of the believer and the involvement of the believers in the work of the church. Included in the accomplishments of the conference were a number of statements. These included one that called for a greater and a more united effort in evangelism. Another statement drew the delegates' attention to their responsibility to the offender and the questionable practice of capital punishment. Then there was the statement of the U.S. war in Vietnam. It called for a reconsideration of this policy.

In more than one way, it needs to be said, the Estes Park conference was a mountaintop experience. We were high up in the Rocky Mountains. Eternal snow was visible all the time. The fellowship, the challenge to evangelism, missions, service, and education was very real. It was evident that the Holy Spirit was present and very bold. There was a spirit of urgency. Our days of opportunity may be numbered. Too long has the church given an unclear call. Too long has the church failed to give a proper balance to faith and life. It must be one.

Unique were the group discussion

sessions. All the 2,000 delegates, plus all the visitors were asked to participate. Everyone felt wanted. The group discussion materials were then given to the boards. Here is something that should be carefully evaluated by our Canadian and provincial conferences.

The conference is still very much U.S. dominated. This may not be the fault of our American brethren. At the same time speakers usually said "our government, our country, our participation in Vietnam." It has become tradition that the nominees for president are Americans and for vice-president Canadians. Canadians do not speak as easily and the participation of Canadian brethren in discussion is rather new. As this increases it will become a real General Conference Mennonite Church.

The Bergthaler Church observers had a meeting with the conference executive and discussed our relationship with them. This proved to be very informative and worthwhile. The feeling was mutual, our ties should be closer. It will now depend upon our church whether or not we will take some concrete steps to make union possible and a reality.

LETTERS

CONFERENCE AND PEOPLE

To the Editor: The editorial you wrote last month concerning the work of the program committee [Sept. 18] was of great interest to me. Among other things it seems that the program committee must be gaining in stature since it has received so much attention from *The Mennonite.*

While the suggestions that were proposed could make some improvement it is still doubtful whether they would meet everyone's wishes. Some have even suggested that we divide the time in the same way that we divide the budget. This would give the mission board most of the time available when the General Conference convenes.

The matter of giving the conference to the people could also involve sessions in which we officially break up in groups and bring back reports for further debate in a plenary session. Might it not also include the possibility of the introduction of resolutions which have been transmitted by the district conferences? Perhaps some of this would need to await some changes in the constitution.

It is hoped that you will keep up your interest in the work of the conference and that you will not forget to suggest areas in which the local church member can contribute in his own church. *Eldon W. Graber, Graduate of Program Committee, Bluffton College, Bluffton, Ohio.*

DISTURBED ABOUT VIETNAM

To the Editor: Vietnam is one of the symptoms of the sickness and sin of our world—the whole world, both East and West. What is disturbing is not only the sickness itself, but the fact that Christians are so blinded that we cannot see the sin.

When we embrace militarism as our angel of light—when we blasphemously baptize the god of war as our defense against any ism, in the name of Christ— then we are blind indeed.

I am disturbed that we are not more disturbed about Vietnam. *Peter J. Ediger,* 10102 *W.* 64 *Place, Arvada, Colo.*

AGAIN VIETNAM

To the Editor: I very much appreciated Mr. Harding's article on Vietnam. What can you expect from Captain Woelk, a professional soldier, other than being embarrassed about the statements against the American crime in Vietnam. A professional soldier who is trained to kill obviously does not want to be reminded that murder should be called murder, no matter who commits it. Although Captain Woelk claims the lack of credibility in Mr. Harding's article, his counter statements are no substitute for an evidence to the contrary. He states:

1. "The Vietnamese struggle concerns the future of the whole Pacific, and the security of the western hemisphere." He quotes another soldier, General Eisenhower, to prove his point on the possible serfdom for 325 million people. What have the American military done to insure that the people of so-called free Vietnam have the right to vote on their destiny? When was there that last free election?

2. "The US has no territorial or land-grab ambitions in Asia." Who, then, grabbed Okinawa and took it away from Japan? I always thought that it is occupied by the American military, of course in the name of freedom and justice and security of the western hemisphere.

3. "Marine corpsman and army medics are treating thousands of civilians daily. . . ." He did not tell, though, how many civilians are killed and hurt by napalm and other war actions. The war against the civilian population was cultivated by the American military in World War II, of course again in the name of peace.

4. "The President is commander-in-chief of the armed forces and the constitution provides that he directs them" (apparently) to any place in the world outside the U.S. Captain Woelk apparently believes that the President can fight a foreign war wherever he sees it necessary without asking Congress, as long as he does not call a war a war in public.

5. "Mr. Harding quotes Adolf Hitler correctly as being against communism. . . ." Then he goes on to call this line of thinking extremist logic without disproving that it is. The fact that he never read or heard of any such an analogy shows that he did not read enough on the matter. The Nuremberg trials staged in Germany after World War II tried the German military for crimes against humanity because they treated the guerrillas in Europe as the American military treat the guerrillas in Asia. This analogy is not comical at all, and the issue too serious to be amusing.

6. "What was that about giving to Caesar what is Caesar's?" Yes, what was that? For a military there seems to be no question. The war in Vietnam does not agree with any civil law of the land.

7. "OK, you refuse to pay your tax so mine has to go up to make up what you don't pay." Yes, there could be a way to get out of your tax—yeah—let us all see that our taxes are not wasted in the war of Vietnam, including those of the guy down the street.

8. "But as a professional soldier I can assure you that your action will have no effect on the Vietcong." Probably not. What effect did the Buddhist monks in Vietnam who set themselves aflame have on the professional American military? It is amazing how the American military try to prove their point. Do they think that the western hemisphere reaches across the Pacific to Vietnam and across the Atlantic to Vietnam? *Adalbert Goertz,* 3005 *Dover Drive, Boulder, Colorado.*

Disaster Service in 1965

This year marks the forty-fifth anniversary of the organization of the Mennonite Central Committee. It was formed to give famine relief to brethren in the faith who lived in Russia. Today it is the service-arm of nearly all of the Mennonite groups on this continent.

This is also the fifteenth year of the organization of Mennonite Disaster Service, started in the summer of 1950 by a group of young married-couples Sunday school classes, of several neighboring churches in the central Kansas area. In 1962 MDS was made a separate section of MCC. This made it easier to coordinate the work for larger disasters, to make the work more effective, and to give leadership in a research program. Today MDS has become the disaster service-arm of all the constituent groups of MCC.

This year many disasters occurred throughout the United States. It undoubtedly has been the year in which more volunteers have served, and more work has been done by these volunteers, than in any previous year. Mennonite Disaster Service has been more widely recognized as a Christian service organization by the general public, and by municipal and state governments, than ever before.

Formerly MDS had sponsored service projects outside of the United States and Canada. Volunteers served in reconstruction work following the earthquakes in Yugoslavia and Alaska, and the hurricane in Haiti. The MDS organization has been used to recruit voluntary labor for helping with the construction of mission churches, and the construction projects of conference-related institutions.

The activities of MDS started early this year and are continuing almost constantly in some area of the United States. In January and February several groups of carpenters and builders from Mennonite communities throughout the United States went to Mississippi to help in the construction of church buildings for Negro congregations. Their buildings had been destroyed in the interracial conflict. Each of these groups of volunteers served for a period of four weeks, giving a positive witness with their skills. A number of church buildings were constructed in a comparatively short time. The Palm Sunday storm in April which struck in a number of communities in six midwestern states alerted MDS leadership, and challenged hundreds of volunteers. Areas suffering severe damage were Goshen, Elkhart, and Berne, Indiana; and Bluffton, Ohio. The destruction was so devastating and over such a large area that hundreds of volunteer workers were mobilized for an extensive period of time. Immediately after the storm the work consisted of the cleanup operation, and later much reconstruction was done. A number of non-Mennonite groups followed the example of MDS groups.

The disaster scene moved westward to Kansas in May, in the form of heavy rains, floods, and more tornadoes. Cities suffering extensive flood damage were Augusta, El Dorado, Newton, and Peabody. The Haven community suffered tornado damage. The estimation is that more than 1700 man-days of voluntary labor was performed in these central Kansas communities. This includes over 1100 man-days of labor in Newton where the heaviest property loss by disaster in their history was experienced.

The disaster scene continued westward. In June cities and communities in Colorado and western Kansas, especially in the Arkansas River valley, suffered the most devastating flood in their history. Volunteers served in Denver, Colorado; and Syracuse, Garden City, and Dodge City, Kansas. Although this disaster struck during the wheat harvest season, it is estimated that more than 1000 man-days of labor were contributed by MDS volunteers.

Disasters continued during the remainder of the summer in more limited areas. In August the community of Smithville, Missouri, just north of Kansas City, experienced a severe flash flood. In early September a tornado struck a residential section in Wichita, Kansas, quite suddenly and without weather bureau warning. The MDS organization responded to these disasters with promptness. Approximately 450 man-days of service was rendered in these two destructive natural disasters.

The forces of nature continue with devastating force to uproot the flimsy structures of man. In September hurricane Betsy entered the coastal area in the vicinity of New Orleans, Louisiana, with violent force. An estimated 110,000 homes in the area were damaged or totally destroyed. Property destruction was estimated to be near the one billion dollar mark. Sixty-three fatalities occurred. The damage in the hurricane area was surveyed by Delmar Stahly, MDS executive coordinator. Cleanup work was done by volunteers from neighboring states. The call for reconstruction work will undoubtedly come later.

The 1965 disasters in the United States have challenged hundreds of volunteers in many states. Disaster service is quite rewarding for those who become involved. The feeling that comes from helping people who are deeply discouraged and shocked is uplifting. The goodwill and deep appreciation, expressed or unexpressed, of those who are helped is good pay for monotonous and tiring work of the volunteer. It is also a means of witnessing on a level where the disaster worker is usually most capable of performing. The relationship is such that a deep level of communication is possible between the victim and the helper. It certainly is a means by which the layman can do a good work and grow in stature as a Christian.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

Hard Drinks and Hard Facts

Milton D. Broadfoot

BEER," THE HIGH school senior said with a toss of her blond hair, "is just like Seven-Up!" Obviously the girl didn't have her facts straight. Do you?

There are various kinds of alcohol, each with a different chemical structure. Amyl, butyl, propyl, and methyl are synthetics. Methyl (or wood) alcohol has an affinity for the visual nerves; its use by some unfortunate individuals has produced blindness.

Another kind of alcohol, made from grains and fruits, has an affinity for brain tissue. This is ethyl alcohol: C^2H^5OH. Do you know "Ethyl"? She's no lady! Upon seeing an individual staggering and weaving his way down a street, one may well surmise that he's going steady with Ethyl.

Ethyl alcohol is a progressive depressant or anesthetic. It has four other *habit-forming* drug effects: analgesic (relieves pain), hypnotic (induces sleep), narcotic (stupefies), sedative (relaxes).

Years ago hard whiskey was used in surgery cases; the patient was urged to drink to the point where he didn't know what was going on (or coming off). But the effective dosage accomplishing complete anesthesia was so near a fatal dose it was abandoned as too dangerous. It was replaced by ether.

Quite frequently, in an alcohol education high-school class a student asks, "What do you mean by a 'drink'?" Ethyl alcohol is the liquid narcotic present in *all* alcoholic beverages. The amount in each drink is determined by law: A "shot" of hard liquor *does not* contain more alcohol than a bottle of beer.

A twelve-ounce glass of beer has as much ethyl alcohol as a four-ounce glass of wine or a one-ounce "shot" of whiskey. Note the table at the top of the next page.

Alcohol is alcohol. Let's "follow the swallow" and see what happens in the system when a drink is taken. Alcohol enters the bloodstream through the walls of the stomach, and then, more rapidly and still unchanged, through the small intestine to the brain in less than five minutes.

The first part of the brain that ethyl affects is the forebrain or frontal lobes. Of all the vertebrates, man is the only one with this brain development. This area is the last to develop in the growing child.

Here are the centers that control reasoning, judgment, conscience, self-control. Alcohol dulls these higher centers, dims these functions, and impairs them. The drinker feels more relaxed because some of his inhibitions have been removed.

Alcohol releases the brakes. Have you ever had the experience while driving of coming to the top of a steep hill only to find you have no effective braking action? As the car picks up speed, what is your reaction? Is it: "Wow, this is really living! I'm getting this wreck off the ground at last"? Of course not. Alcohol brings

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OLD
MADE IN KENTUCKY
EVERY DROP CHARCOAL FILTERED
THIS WHISKEY IS 6 YEARS OLD

Standard Drink	*Alcoholic Concentration*	*Amount of Alcohol*
beer 12 oz.	4 - 6%	.48 - .72 oz.
wine 2½ oz.	13 - 20%	.33 - .50 oz.
whiskey 1 oz.	40 - 55% (100 proof)	.40 - .55 oz.

a diminishing "braking action" to the faculties.

Only two drinks of beer or two shots of whiskey in some persons will reduce the visual acuity to the equivalent of dark sunglasses at night. Peripheral vision is defined as the external limits of sight to the right and left. The peripheral nerves are affected by alcohol, resulting in a reduction of the width of clear vision. This is known as "tunnel" or "shotgun" vision.

Two drinks will place an alcohol content of approximately 0.05 percent (or half a drop to 1000 drops of blood) in the bloodstream of a 150-pound person.

Studies made at Northwestern University, Evanston, Illinois, indicated that a person with 0.06 percent of alcohol content in the blood (approximately three drinks) is 3.2 times more likely to have an accident than a non-drinker. This accident-proneness increases with each succeeding drink to the point where a man having 0.15 percent of alcohol content in the blood (or one and one-half drops of alcohol to every 1000 drops of blood —six or seven drinks) is fifty-five times more likely to have an accident.

The drinking driver misjudges distances; he thinks he is a much better driver than he is. Professor Richard Holcomb of the University of Iowa's police science and administration department has stated that 90 percent of the "ran-off-the-road" accidents involve a drinking driver.

A driver does not have to be drunk to be a deadly menace on our highways. This study and other competent studies show that dangerous loss of driving ability occurs after just two drinks. The so-called legal limit or "presumption of intoxication" standard in some states is 0.15 percent of alcohol content in the blood, referred to above. Many state-studies show that half of the drinking drivers involved in fatal accidents are not legally "drunk"—but they killed, or were killed, just the same. Recently, New York state took a step in the right direction when this "legal limit" was lowered to 0.10 percent through legislative action.

With an increasing number of drinks, the motor sensory area in the brain is affected (senses, emotion, motion), motor functions are impaired, reasoning disappears, semi-consciousness and befuddlement take over. With twenty drinks (0.40 percent alcohol content, or four drops of alcohol to every 1000 drops of blood) the individual is "dead drunk": basic life functions, respiration, circulation, and digestion are affected. With twenty-five drinks (0.50 percent alcohol content) in the system the individual is dead. This is called "acute alcohol poisoning." It happens when someone drinks a fifth of liquor on a dare—after he has been bragging about "holding his liquor" or being able to drink this amount in a short period of time, say five minutes. In most cases, with this amount spread over a longer period of time, unconsciousness sets in before the bottle is completely consumed.

What makes an alcoholic? An alcoholic is one who has lost control of his drinking. No one knows his physiological makeup well enough to predict whether or not he can "take it or leave it alone." Studies show that one person out of every nine who starts out as a moderate drinker becomes an alcoholic. Ann Landers (who doesn't drink) reports: "The latest figures on alcoholism disclose that every day approximately 1000 Americans cross the line that divides the social drinker from the addict. Why take the chance?"

An old Oriental proverb puts it this way: "First a man takes a drink,/ Then the drink takes a drink—/ Then the drink takes the man."

Dr. Robert Fleming of the Harvard Medical School has written: "Anybody, if he drinks enough over a long period of time, will become addicted (to alcohol). It takes some people longer than others to attain addiction, but no human being can be regarded as immune, and moderate drinking is impossible for the addict."

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*Supplemental reading for Sunday school lesson of Oct. 31.

COVER

"I consider the struggle against illiteracy to be the most imperative and the most inspiring task of our present generation. I believe that having recognized the universal right of education, it is our duty to make that right a living fact" (Rene Maheu, director general of UNESCO).

CONTRIBUTORS

James W. Carty, Jr., is chairman of the journalism department of Bethany College, Bethany, West Virginia. His article is a review of the 117-page book, "Literacy—the Essential Skill," published by the Committee on World Literacy and World Literature, 475 Riverside Drive, New York 10027 for $2.00.

Milton D. Broadfoot, 509 Shops Building, Des Moines, Iowa 50309, a native of Ottawa, Ont., is executive director of the Iowa Temperance League.

CREDITS

Cover, Niger-Challenge Press, photo by W. H. Fuller; 662, Canadian Bible Society; 664, 665, Ed Emberly, 6 Water St., Ipswich, Mass.

THE MENNONITE

722 Main, Box 347, Newton, Kan. 67114.

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main St., Sugarcreek, Ohio; Willard Claassen, Box 347, Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Waldemar Janzen, 991 Fleet Ave., Winnipeg; Robert D. Suderman, North Newton, Kan.

I SPENT AN HOUR discussing politics with the pastor of the Last Mennonite Church. He was bubbling with ideas on how to get the country and the world moving again. Only problem was that I didn't agree with a single one. I wouldn't say he was all wet, but his shoes did squish when he wiggled his toes. And I told him so. As he would come up with each bright idea, I'd listen to it and discuss it and then give him my version.

As I left him, he paid both of us the most charming compliment. The honest delight of a child discovering a Christmas tree spread over his face as he said, "I like talking with you. We can disagree and it doesn't seem to make a bit of difference."

Of course, most of the credit must go to my pastor-friend. He's a good sport. And I tell you about this experience because it's unusual. What I hear most often—from secondhand sources—is, "It's no use talking to him. He never listens."

It's true. I have witnesses—to the fact that it has been said, that is.

That's why I found my Bible reading so painful today. Paul is writing to two women who disagreed with each other. Euodia and Syntyche were scrapping. (One of these ladies might even have been the Lydia of Acts 16, since Lydia is probably a surname.) And Paul gently entreats these folks to "agree in the Lord" (Phil. 4:2).

Here is the nub of today's problem. We whose names are written in the book of life don't always hit it off too well. And when it happens, we don't know how to get out of the stew.

We often look around for help. We appeal to a higher authority or to a father-figure.

One day, Paul's jailer probably brought him two letters.

The first one said, "You just must do something about Syntyche. Sincerely, Euodia."

The second one said, "You just must do something about Euodia. Yours, Syntyche."

A fond hope glows in every human breast. We hope that someone "out there" or "up there" will give us agreement. We look for some supreme court to intervene on our behalf. Thus it was that Paul always had letters in his mailbox.

We need no more proof that Paul was a wise man. In response to the clamor that he lay down the law he said, "I entreat Euodia and I entreat Syntyche to agree in the Lord" (4:2).

Agree in the Lord? Exasperating, isn't it? Paul passed up the chance to do the Solomon act. Now the old king was wise, but Paul was wiser.

But rather than agree in the Lord, we try to get around going in by the door. Writing letters to each other is another escape. Those of us who can rattle on with words like to use this dodge. Postage stamps it sells, but agreement it seldom brings.

Feuding Christians sometimes exchange Bible verses. It's the only method of scripture distribution not used by either the American or Canadian Bible Societies.

Says Euodia, "Act like a Christian."

Says Syntyche, "You act like one first."

The appeal to the Bible is another appeal to authority. And while the Bible is a good authority, it wasn't meant to be used as a battering ram to prove that your friends are wrong. More often the Bible is a two-edged sword that cuts both ways. It usually shows that we're wrong too.

How do we get agreement in the Lord? We need truth and openness, love and suffering. All of these were ingredients in the life of Paul, and the life of Christ. And we must exercise them ourselves. For Paul puts the responsibility for peace on Euodia and Syntyche—and on their friends. He says, "And I ask you also, true yokefellow, help these women" (4:3) We don't know whom Paul had in mind. It was someone whom he knew well. When someone needs help, we usually look around for the other fellow to go first. Candidates for the title of "true yokefellow" usually know when to step forward.

LETTER FROM PRISON—X.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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80:40 NOVEMBER 2, 1965

TREK TO KOREA

War had brought bitterness to Christians in both Japan and Korea. One man decided to do something about it.

Carl Beck

It happened some six years ago, when I was in Bible school.

"I had grown up near a Korean settlement in Osaka, Japan. One of my best buddies was a Korean. I knew, of course, that Koreans were different and that my friend's father had little hope of ever advancing beyond the very lowest of day laborers.

"But then we were all poor in those days. To us children, adult ways of judging race didn't make too much sense. Then as we grew older our ways separated and I lost track of my Korean friends."

A frown darkened the face of my frail companion. He was Fumio Kurita, a young evangelist of the Osaka Mennonite Brethren Church. We sat opposite each other on the straight-backed bench seats of the train, threading its way through the Japanese mountain passes of central Honshu. As he spoke, a booming voice and gold-flashing smile told of inner strengths behind the frail exterior.

Each time we rounded a curve or burst from a tunnel, his story was punctuated by breathtaking scenes of cropped pine and lacy bamboo forest walling off in irregular contour the snow-splashed paddy fields below. Close-clipped evergreen tea bushes hedged paddy from paddy. Smoke curled out of the half-gables of sturdy, straw-thatched homes far below. The majestic movement of the kaleidoscopic scene seemed to accentuate what he was saying. Fumio went on in his rhythmic voice.

"It was after the war, while I was in Bible school, that I learned what we Japanese had done to the Koreans. It made me ill for several days. Now I knew why my Korean friends and I had drifted apart.

"One day I was reading in Matthew five. These words leaped out at me: 'If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift.' I knew in that moment what I must do.

"But I was in school full time, plus another full-time job of pastoring the Hirano Church. There seemed no way to do what I knew I must.

"Last year my church called me to be conference evangelist. Then my schedule was more free than before.

"Just about then Karl Bartsch of the Korean Mennonite Central Committee unit came to Osaka to visit.

Mennonite Vocational School in Korea: "Now it is up to us [in Japan] to show our sincerity by doing something for the thousands of Korean orphans, a part of our legacy."

What he told about Korea made the old fires burn afresh.

" 'These folks are suffering like this because of what we did to them,' I thought. 'The least I can do is to give a bit of myself to make amends.' "

Again a pained expression dimmed the perpetual smile.

Love to Korea from Japan

Now I understood better that letter I'd gotten from Fumio in early summer. He had asked "for help in arrangements about my possible trip to Korea." He mentioned his long-standing interest in overseas evangelism (he is a member of the Japanese Overseas Evangelistic Association), and then he added:

"I have the strong conviction that we, as Japanese Christians, should show our love in Christ toward Korean Christians by asking their forgiveness for what we had done to them in our past years, so that we might be reconciled in Christ, and the peace of the Lord, who is the Prince of Peace, might be created among us."

By mid-November he was in Korea. The six-week "tour of reconciliation" was at his own expense.

After his return I visited Fumio in Osaka. He was bubbling with joy at what God had done. The evangelistic services that he had conducted were well attended—as many as 1500 people crowding into some services. They were hungry for fellowship with their separated Japanese brethren. They wanted reconciliation.

"Please tell your people," they said, "we have forgiven and are forgetting. We want to be friends again, to be brothers in Christ. Why don't your people accept our forgiveness and become brothers again?"

Thus it happened that Fumio and I were making the long trek to Jamaguchi district on a cold mid-January morning. Reconciliation must work two ways. The Japanese churches must be willing to accept the proffered and unsolicited forgiveness. Where better to start than among Fumio's own sister Mennonite churches?

Would Japan Respond?

Fumio's presentation was really an evangelistic message. With a rapid-fire colored-slide presentation he showed the economic distress, the ill-clad orphans, the health and growth of the churches. He challenged his own people in their affluence to at least equal the achievements of their destitute Korean brethren in zeal, evangelism, self-support, and dedication. He told of the early morning prayer meetings, of the beautiful houses of worship built by the penniless refugees' own hands and daily earnings, of the longing for fellowship with their Japanese brethren, of the numerical growth of the churches.

He told of the many questions he was asked. One professor of economics took four hours out of a busy day to have him come to his office to talk about the complexities, possibilities, and necessities of real reconciliation. He told of district pastors' meetings where the discussions were similar, of the questions of old men and women who had borne the brunt of the Japanese occupation, of younger men who had seen their fathers and mothers slaughtered and their sisters ravished by the occupiers. Without one exception the whole Korean Christian community wanted reconciliation.

"Such reconciliation is ours through Christ. It is a gift. We need but accept it. We must learn from our Korean brethren to pray, to witness, to give, and to forgive," he concluded, after pointing to Him who had accomplished this miracle of love in Korea, and who could do likewise in Japan.

If, in the ensuing discussion period, the conversation moved toward political considerations and difficulties, Fumio brought it back to center around Christ. "He is our peace. In Him we are reconciled. Now it is up to us to show our sincerity and gratitude, by doing something for the thousands of Korean orphans who are a part of the legacy of poverty and slave mentality our fathers foisted on them. To do this we need an organization for our Japanese churches like the Mennonite Central Committee."

Only God can foresee what may be the fruits of this dedicated effort at reconciliation.

The Pope at the United Nations

Mennonite Ministers Talk About That October Peace Mission

After his talk with Paul VI on October 4, President Johnson said that the Pope's visit "may be just what the world needs to get us thinking of how to achieve peace."

The Roman Catholic leader gave the United Nations an eloquent plea for peace. Many people felt he spoke not only for all religious groups, but for all humanity.

"No more war; war never again," was his cry. And the nations of the world listened for a moment. And so did most of North America because the visit of the pope received full and thorough coverage on television and radio, not only in the United States, but also in Canada and Mexico.

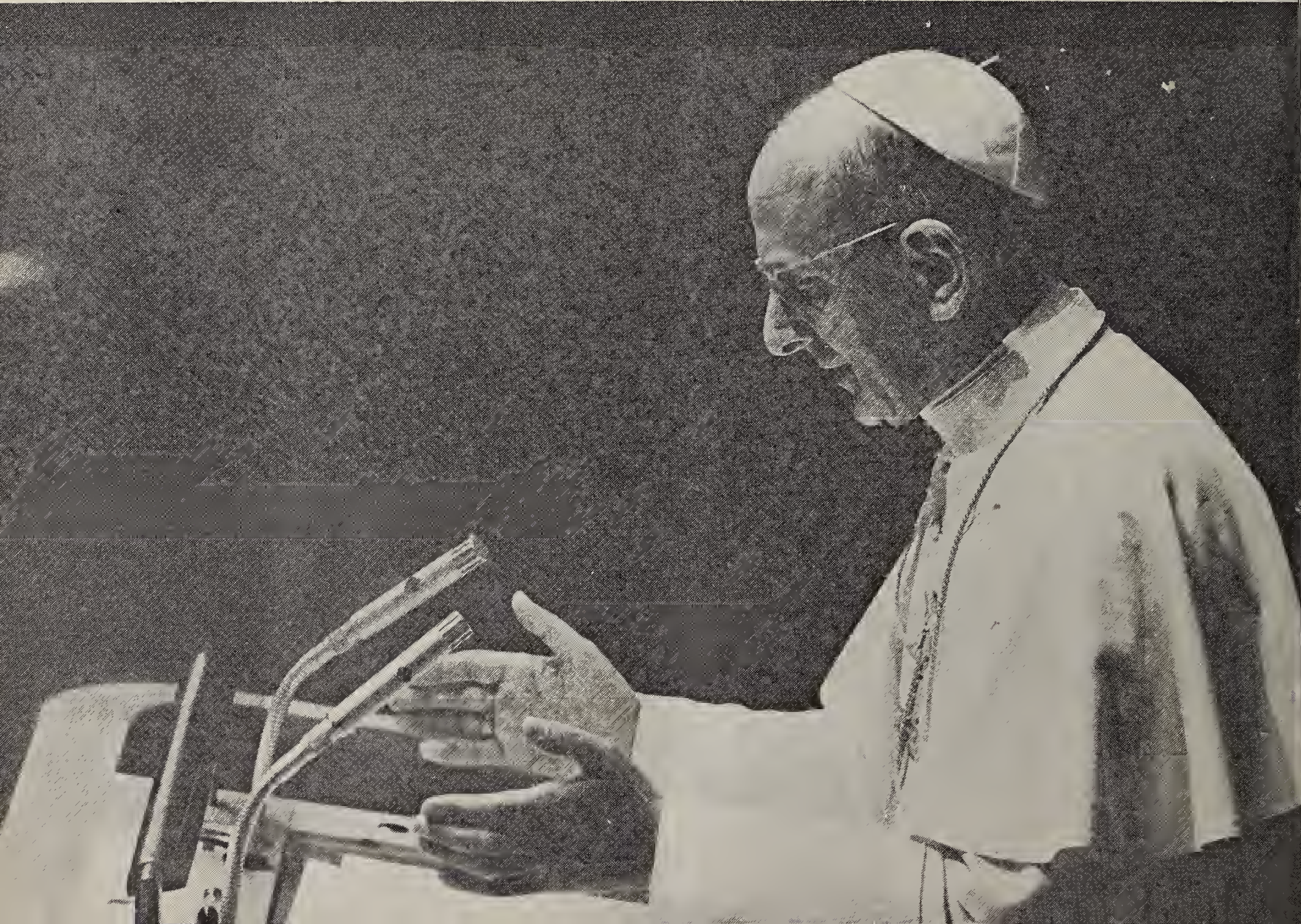
About 80 percent of all Mennonite leaders were touched in some way by the visit. A plea for peace couched in the biblical idiom which called for man's "conversion, personal transformation, for interior renewal" would be expected to have some appeal.

We interviewed a selected number of ministers from three different Mennonite groups. The leaders, chosen in an impartial sampling, responded freely.

While a minority had hope that the pope's visit might do some good for world peace, many of them felt that the effort was futile. The forces working against peace seem much too strong. Peace, after all, they said, can be experienced only in personal terms. They have real doubts whether peace can ever come to the nations of this earth.

Evidence of low hope for world peace is the failure of most Menno-

Paul VI at the United Nations: "The world is hardly aware of Christianity's concern for peace."



nite ministers to pray for it. Asked whether they had prayed for peace in public worship on the Sunday following the pope's visit, less than one-fourth had.

Some, of course, regularly pray for peace. Earl Buckwalter, Crystal City, Kansas, said that he did not pray for peace because of the pope's visit. His prayer is the result of a "vow made years ago to remember in prayer every Sunday morning in public worship, our president and his cabinet, and a plea for peace."

As to comments in public about the pope's visit, Mennonite ministers weren't saying much. Those who spoke out were often negative, though not all.

Alvin J. Beachy, Souderton, Pennsylvania, told his congregation that he welcomed the visit of the pope. He was glad to see that "the day was past when Protestants could or should think of the pope as antichrist."

B. H. Janzen, Madrid, Nebraska, told his congregation that the visit "caused a better understanding between the true faiths."

And he added, "We must try to understand each other and we will discover that they or we are not so wrong after all."

Others disagreed. Emil J. Krahn, Delft, Minnesota, was one. He told his church, "I regard the fanfare of the pope's visit to the U.S. as an ardent faith that is misplaced. My heart weeps for the millions who are misled by a religious system whose leader openly accepts their worship of him as their god."

While at the time of our interview most ministers hadn't spoken out on the papal visit to the United Nations, most of them were willing to share their views. They had started to think. But only about 20 percent of them had positive feelings about it.

Peace Comes Through Christ

Most ministers wanted to make clear that peace comes through Christ. It is a gift of God. And it is, first of all, personal. For some it seemed to be the only dimension of peace.

"True peace," said Kenneth G. Good, Hyattsville, Maryland, "comes only as Christ brings it to the hearts of men."

World peace may be possible, agreed Orie Kauffman, Sarasota, Florida, but it has to come through personal renewal. "I believe," he said, "according to the Scripture there will never be world peace before the return of the Lord, unless and until people will allow Christ as Lord to rule in their hearts and lives."

A strong affirmation of this came from Herman Kroeker, Orillia, Ontario. "Religion does not have the answer—not in the nation, nor in the individual," he said. "Christ is the answer! Only as men get right with God in Christ will they have peace."

Gerhard Klaassen, Fairfield, Pa., defined the implications of personal peace still further. "Peace," he said, "will come only when all Christians will rediscover the way in which God in Christ sought to redeem the world. This means that all men, everywhere, will need to accept as binding upon themselves that love and not violence is the way to deal with differences."

This is not an easy way. Klaassen added, "That means also to accept the risk that love will be broken on a cross."

The plea to the United Nations included the spiritual dimension. Paul ended with an appeal in behalf of Christ. "The edifice of modern civilization must be built upon spiritual principles," said the pope. He identified that principle with Christ.

A number of ministers noted this concern. "His spiritual approach to the solving of world problems may cause other Christians to emulate him," said Edwin Alderfer, Scottdale, Pennsylvania.

Leadership for Peace

Obviously the pope was demonstrating leadership. A number of ministers expressed appreciation for this.

"The world is hardly aware of Christianity's concern for world peace," said Reuben Krehbiel, Lehigh, Kansas. "Eastern religions look upon Christianity as a warring religion. Therefore, when the head of the Catholic Church shows real concern for world peace, the nations, the world, will take note and give further considerations."

Henry V. Friesen, Altona, Manitoba, added, "I would hope that his plea for peace was a concern of the Protestant and Roman churches."

Some were disappointed that apparently Protestantism cannot speak as forcefully to a world audience.

John A. Esau, Minneapolis, found "no one within the Protestant tradition who could represent the church as a totality as the pope was able to represent his branch of Christianity. Perhaps we are paying a major price for our divisions—the price being our inability to bring a concerted witness at a particular moment of crisis in our world."

Vernon Lohrentz, Bloomfield, Montana, hoped that the United Nations encounter would stimulate Protestantism. He hoped it would "serve as a prod to the Protestant Christianity to see the need for rising up to speak with one voice against the awful evils of war, and the necessity of pursuing paths of peace in a positive way."

World Powers Do Not Will Peace

While the ministers had hope, they felt that little would come of the exercise for world reconciliation.

Said Willard Wiebe, Freeman, South Dakota, "I would like to be optimistic about it, and yet realism forces me to a certain amount of caution, and perhaps even doubt."

Peter G. Sawatzky, Saskatoon, also used the word optimistic. "I would wish to be optimistic, but I fear that the major powers are committed in so many areas that, while we may give lip service to the contributors of the pope, our actions *are* and will continue to speak louder than words."

David Nickel, Swift Current, Saskatchewan, saw some differences he felt were irreconcilable. He could not see that this effort could "bring greater understanding between communism and capitalism, or east and west."

Nickel thought that Europeans and Americans might find greater unity, "but I see the tensions between the races and different religions and different philosophies continuing."

"I question how much influence the pope will have on communist countries," said Richard J. Zehr, Croghan, New York.

Michael Shenk, Sarasota, Florida, saw that it was difficult to influence the power structure. "I have never had the feeling that the big nations who control, to a large extent, the peace, have much regard for the pope in any but a political way."

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"Excessive adoration of this one man and his office?

American response to the pope, as well as the pope's appeal is based on the assumption that public opinion can change national governments. This may be possible in America and Europe, says Gerhard Lohrenz, Winnipeg, but not in Russia and Asia.

"The leaders of the U.S.S.R. and of China are keen men, realists, ambitious, and ruthlessly determined," he said. "They do not have to contend with public opinion since there is none, or next to none, in their countries. The question of obedience within the confines of their areas too has been settled. These men therefore will not be swayed to any significant extent by the pronouncements of Pope Paul VI, or any pope."

Some felt the United Nations could contribute little. "Pope Paul puts a lot of confidence in the U.N.," said Ephraim Nofziger, Parkesburg, Pennsylvania. "I do not think any earthly organization will bring world peace."

Herbert R. King, Warden, Washington, agreed. "The United Nations is not an effective organization. It can't even collect the dues from its members. How can it be effective for peace?"

Search for Peace May Be Futile

"I don't believe that the world will listen to the church," said Gerhard Fast, St. Catharines, Ontario. And that summed up the feeling of many.

Clarence A. Yoder, Goshen, Indiana, said, "The pope's plea for peace before the U.N. was no new revelation, not to his followers or the U.N. members. The pope is still a human being and a few hours of his presence in one place or another of this earth is not going to turn this world from darkness to light."

Not everyone was willing to give up so easily. A number felt that the whole experience would do some good, even if only a little.

"The pope's obvious sincerity and wide influence will make anything he says effective to those of open minds," said David Alderfer, Aspen, Colo.

Roy W. Henry, Wadsworth, Ohio, said, "Pope Paul seems to be a person vitally interested in peace. He has much influence, so anything he can say in a positive manner should be helpful."

And if he does nothing else, the pope may improve the image of the U.N. in the eyes of Catholics and maybe some others. Said Paul O. King, East Peoria, Illinois, "I feel his speaking in the United Nations may help lessen some Catholic criticism of the U.N. It may give the U.N. a bit more recognition and respect and consideration by anticommunistic fighting groups that label the U.N. a communist tool."

Peace Is Not in the Book

For Mennonites every problem is a biblical problem. And the problem always is that people read the Bible differently. A number do not see peace on this earth as the will of God.

Said Horace Brelsford, Garden City, Kansas, "Peace is not for this age. Not until Christ returns."

So also said Ricardo R. Pena, Mission, Texas. "According to God's prophecies concerning the last days, wars, rumors of wars, and world conflict are signs that will take place before Christ's coming again and I believe that these signs will not end until the Prince of Peace returns."

"Man's attempts to create and preserve peace (without the regenerating work of the Spirit of God in men's hearts) must always fail," said A. H. Schultz, Richfield, Pennsylvania.

He also added, "God's Word indicates that the end of this age will be characterized by strife and war. Christ said so: Matthew 24:4-14."

Catholic and World Church Specter

War is not the only prophetic constant. Unity of religious powers is also a sign of man's abiding woe.

Some, of course, saw some value in greater cooperation between religious groups. Said Harold Schroeder, Eugene, Oregon, "The visit of the pope had, in my estimation, more significance to the religious world and the ecumenical bent. His appearance at the U.N. and Yankee Stadium assemblies will most certainly be recorded by historians as a step to religious peaceful relations."

But others see danger. Said Werner Heidebrecht, Sawyer, North Dakota, "I feel the Roman church, by becoming more liberal in its relations toward other churches is seeking to draw into its fold those churches which really have lost their evangelical emphasis."

Earl J. Hartzler, Hephzibah, Georgia, said, "Pope Paul's visit to the United Nations may hasten the ecumenical movement . . . which is a definite fulfillment of prophecy. It may also promote a better working relationship and understanding among nations which will hasten a great world government, also a fulfillment of prophecy. It will likely mean severe persecution for the true saints of God who will never become a part of either."

A number of ministers questioned the sincerity of the peace mission. Waldo E. Miller, Belleville, Pennsylvania, did not feel it was "particularly geared to peace alone, but rather a camouflage to the present [Vatican] Council in session. This in my opinion greatly enhances his stature in the drive for world spiritual unity. In the light of the history of the Roman Catholic Church and her dealings with true Christianity . . . I feel the church should be very alert."

Harold Graber, Elbing, Kansas, did not feel that "God will use to any extent one who puts himself more or less on an equal with God when he claims to be infallible."

Others had emotional reactions to some of the ceremony of the visit. "I was sickened by all the holy tribute given to a man," said Sanford C. Oyer, Protection, Kansas, "tribute that belonged to God alone."

Oyer added, "Catholics are seeking a big name and a big splash and we need to be careful of being too gullible at the nice overtures."

The trappings of Catholicism are certainly foreign to Mennonites. It is hard to be exposed to them without mixed feelings.

Said Heinz Janzen, Kidron, Ohio, "I feel that Pope Paul is probably as good a pope as one could expect, given the system under which he operates. I object to the excessive adoration of this one man and his office. We certainly appreciate his efforts toward world peace and Christian unity." He, however, felt that there were many "unsung Christians and workers in the United Nations who are doing more for world peace than Paul."

Hope Still Remains

But in spite of misgivings, the ministers had hope.

"With the prestige the pope carries and the image of religion he portrays, I believe his visit will influence the professing Christian world, whether Catholic or Protestant or even Jew," said A. Lloyd Swartzendruber, Kalona, Iowa.

Marcus Bishop, Denver, Colorado, supported this. "Because this first trip to the new world was made in the interest of world peace and because he is the head of a large segment of the Christian church, and because he is concerned that the world be at peace, this visit should have real significance in this regard," he said.

Any discussion of the church's role in the ministry of peace calls for self-examination. Christians haven't taken the ministry too seriously. The church isn't dealing with moral problems.

"Religion in our day," says G. S. Warkentin, Hillsboro, Kansas, "has become largely a cultural religion and what the church preaches from the pulpits and at other places has very little direct effect upon the listener in his moral, social, economic, and political life."

He felt that since people seldom take the church seriously on other matters, they will also "disregard the teaching of the church with regard to peace and war."

Wendell Rempel, Hutchinson, Kansas, also saw the need for Christians to take their responsibility more earnestly. He said, "With the pope making this historic journey primarily in the interest of peace, we should be led to ask ourselves whether we, as churches, in America, are *really* concerned about world peace and doing all we can to promote it; especially when we as a nation have contributed significantly toward some of the present day conflicts through our manpower and sale of weapons. To most of us these conflicts all seem so far away and we only vaguely realize that the total conflagration of war could reach us also. I'm afraid we're quite self-centered on the matter of world peace."

Mennonites have been thinking about peace for many years. That this is now also the concern of many other people is encouraging and the source of gratitude. This was the feeling of Earl Sears, Flanagan, Illinois.

He said, "Pope Paul spoke at the U.N. of the fact that he did not speak as ruler of a large political-military kingdom. But this is precisely why it may be significant as a contribution to world peace. In the final analysis world peace is not achieved through military-political strength, even though a statlemate may be achieved for a time. Rather peace is a product of the meaningful desires of the citizens of each country."

Sears noted the vast personal popularity of the Roman Catholic leader. If their understanding of his concern "prompts even a small percent of these to actively voice their opinions or to participate in acts of peace it may . . . take the pressure off of our military-minded government (which represents military-minded people) and allow it to pursue more peaceful ends with the assurance that its people are behind it."

He added, "Some Mennonites may object and say 'but we don't believe in the pope.' Let us, however, rejoice and thank God for anyone who works toward the end of peace on earth."

Participating in the survey on the pope's mission for peace were ministers from the Mennonite Church, the Mennonite Brethren Church, and the General Conference Mennonite Church.

NEWS

Can the State's Sword Still Cut?

THE EARLY ANABAPTISTS knew only governments that persecuted them. They received little protection from the political order and experienced no religious liberty. They had good reason to condemn the state as altogether evil.

The situation in the United States, Canada, and a number of other nations is different today. Government is no longer the deadly enemy of nonconforming believers that it once was.

The Peace Section of the Mennonite Central Committee sponsored a study of these problems. Small groups in various parts of the United States and Canada probed these concerns for a whole year. In October a larger group met in Chicago to refine the ideas. It was difficult to come to a conclusion.

But the forty-seven at the conference came to some agreements. The circle around the church should be drawn between faith and unfaith, Paul Peachey told the group. "It is our indiscriminate use of the word 'church' that creates so many problems for us," he said.

"We see the church, the body of Christ, as rooted in specific events in history, in the incarnation, the crucifixion, and the resurrection, when God assumed the form of man and lived among men," said the first draft of the findings committee report. The visible and human character of the church is experienced first "in local gatherings for worship, decision-making, witness, and service." It is also experienced "in task-related institutions (missions agencies, schools, hospitals). It is expressed in still another way in the service of individual Christians in society."

But what is the state? This is harder to define. We have so many different kinds — representative government, limited government, and public welfare. No clear basis, biblically or historically, exists for "one standard ideal definition of the state" which must serve both Christians and non-Christians.

Despite the fact that the political order is democratic, it still has the "sword character." The church is characterized by the cross. "To the extent to which a given political system displays the 'sword character' coercion," summarized the findings committee, "the attitudes of the Christian should be as it was in the New Testament: Christians are to accept its authority . . . and to pray for its bearers."

In Western civilization there seems to be an expanding "middle ground" between the "sword-bearing authority" and the "Kingdom community." It consists of "the organization of the total community for purposes common to most men, yet distinguishable both from the actual wielding of the sword and from biblical faith."

This middle ground is described differently by various groups. Some see it as "neutral"; others as "captured territory"; and still others as the "promised land." One study group suggested that "battle ground" might be a more appropriate description.

"We would recognize," they pointed out, "that in this terrain two forces, and ultimately only two, are at work; but in the noise of battle it is not always clear who is fighting on which side. . . . There are points at which there can be real opportunity for the cause of good; at other times and places real defeats."

Schools and welfare agencies are two of the institutions in the middle ground.

The matter of economic benefits to church-related organizations was one of the chief problems discussed. Should the church use any funds (such as taxes) obtained by compulsion? Are we part of the establishment if our churches and institutions enjoy a tax exempt status?

The main focus was on church-related colleges, which are heavily dependent on economic assistance. The tentative findings report drew broad guidelines, such as the following: "The character and mission of the church requires that support for its central activities be provided by voluntary contributions only; and expenditures of public funds should be limited to public services." But college administrators say they find this statement of little assistance in making decisions.

Wesley Prieb, Tabor College, Hillsboro, Kan., said that he would favor the tentative acceptance of federal funds for education, but with a clear recognition of the following dangers:

1. Federal aid tends to dissort the balance between a religious group's exclusiveness and inclusiveness.

2. The flow of money affects the character of an institution. It can become too accommodating and lose sight of its primary purpose. Furthermore, institutions must ask themselves what effect continued governmental assistance will have on them fifty years from now.

3. What does governmental aid do to the church's prophetic witness? The Anabaptist witness has usually been most dynamic and vital when done from a stance of nonconformity. The tax dollar forces a sort of neutrality on its recipients.

On the matter of institutionalism, Franklin Littell said, "Nothing is so difficult to kill, as an institution which has outlived its usefulness." The problem seems to be that an institutionalized activity tends to become its own justification. Littell is a Chicago professor of church history.

"We need constantly to reevaluate our projects, old and new, and to remind ourselves that the overall advancement of the Kingdom may require the termination of undertakings we have held dear," said the findings.

"Has the time come," someone asked, "when we should concentrate less on competing with the state in areas such as higher education and hospital care, where it has accepted a large share of the responsibility, and consider pioneering in more neglected areas? What are the projects the church should relinquish? What are the areas in contemporary society in which the church should pioneer?"

The conference attempted to prepare specific guidelines to help individuals and congregations make ethical decisions in some of the newer situations which have confronted them in public life.

Background papers on the above study conference are available from the MCC Peace Section, Akron, Pa. 17501, at $1.00 per set.

CALIFORNIA CHURCHES MERGE

The Bethel Mennonite Church, Winton, California, and the nearby Atwater Mennonite Church joined to form the United Mennonite Church. Merle Unruh of the Atwater Church continues as pastor of the United Church, which uses the Atwater Church building located three miles south of Winton. The United congregation plans to construct a new building at a location between Winton and Atwater.

The George Dieks served the Bethel Church and lived in the Winton area the past ten years. They are now in General Conference mission work at Gulfport, Mississippi.

The Bethel Church was organized in 1940 under the leadership of Dillman D. Hess. The Atwater Church was organized a year ago by members of the Winton (Old) Mennonite Church.

CHILDREN'S CHOIR ON TOUR CANADIAN GROUP VISITS KANSAS

The Mennonite Children's Choir of Winnipeg, will appear in the central Kansas area from November 12 to 14. It is sponsored jointly by Hesston College, Bethel College, Tabor College, and the Faith and Life radio committee. The inter-Mennonite choir has received highest honors in Canadian music festivals and has been invited to participate in the International Music Festival in Wales next July.

The choir will give a concert at Hess Hall in Hesston on Friday, November 12, at 8:00 P.M. and a matinee for children at the Memorial Hall on the Bethel College campus on Saturday afternoon, November 13, and will participate in the harvest festival in the Hillsboro Mennonite Brethren Church on Sunday, November 14. The choir is under the direction of Helen Litz, who organized the choir in 1957.

MINISTERS GO BACK TO SCHOOL

Forty-two ministers went back to school for a week in October.

"Sitting in class again and being made aware of the varying roles of the pastor has caused some deep soul searching," said one pastor-student.

The scene was Mennonite Biblical Seminary, Elkhart, Ind., from October 6 to 13. Called the General Conference Pastors' Seminar, it featured Bible study, worship, and a review of preaching, pastoral concerns, and theological trends.

Said one participant after the week was over, "It has helped me to know and understand a number of my brother ministers, their concerns, and problems, in a new way. As I go home, I will have a great deal to meditate, study, and pray through."

The program was planned by the Committee on the Ministry and supported by the Schowalter Foundation.

Attending the seminar were: From the Conference of Mennonites in Canada: Jacob Tilitzky, Herman Walde, Jacob A. Nickel, J. D. Nickel, Arthur Regier, Paul Schroeder, N. N. Friesen, Peter Froese.

From the Central District: Leonard Metzler, R. L. Hartzler, Jacob T. Friesen, Paul Roth, Virgil Gerig, Ernest Bohn, Walter Regier, Rudolph Martens, Lowell Troyer, Walter Gering, Walter Neufeld, J. Herbert Fretz, Lotus Troyer, S. T. Moyer.

From the Eastern District: Robert Landis, David Whitermore, Howard G. Nyce, Jay Shelly, James Reusser.

From the Northern District: Paul Goossen, David Regier, Gerhard Peters, Walter Dirks, William Unrau, A. D. Kleinsasser.

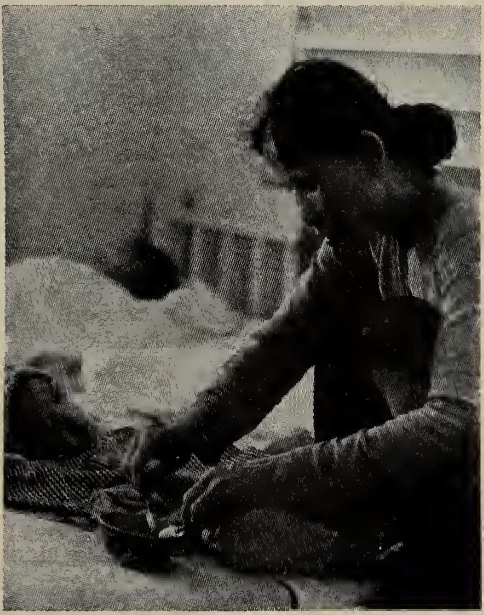
From the Pacific District: Ronald Ropp, Benno Toews, George Kopper, Harris Waltner, Albert Epp.

From the Western District: Gary Stenson, Peter Neufeld, Norman Bergen, Menno Ediger, Willard Schrag, Abe Krause, Ben Rahn, Arnold Nickel, Stanley Bohn.

IN MINNESOTA TORNADO IMPRESSIVE PRESENCE

Mrs. Arnold Stone, Minneapolis, wrote the following tribute to those who helped in one community last spring.

Fridlay, Minnesota, grew a lot in a few



FOOD, medical, care, and clothing for Vietnam are the concerns of the Mennonite Central Committee. Bread goes to refugees living in emergency housing at Bo Vap, a small community bordering Saigon. A mother helps care for her child in a Saigon hospital where workers have been assigned. Clothing as well as food have been provided for children at the day care center in Saigon operated by the Eastern Mennonite Board of Missions and Charities.

minutes when tornadoes demolished our four schools, fire station, city hall, stores, and several hundred homes. Aware that we are living on borrowed time, we are no longer status seekers.

We were just recovering from devastating floods. Five families had made Redeemer Lutheran Church their home for three weeks. Grateful for help they had received until they could return to their homes, the parents from these families were back at the church the very next night to assist tornado victims.

More impressive to us was the presence of several carloads of men from the Mennonite church who came to share our difficult struggle to salvage anything usable and to clean up the debris.

Clinton Moore, an electronic specialist for Honeywell, said with wonder in his voice, "I just can't believe it! Why would men like these give up a week's vacation and come from Canada to help me clean up the ruins of my home?" Nearby Jake Bergman (Morden, Man.), Walter Suderman (Winkler, Man.), John K. Reimer (Blumenort, Man.), and Albert Gaeddert (a pastor from Mountain Lake, Minnesota, who had previously helped fight the floods in Mankato) were busy loading a truck with debris.

"Perhaps," I replied, "it is because they have discovered that true joy comes from giving of yourself in service to others in the name of Christ."

Fridley has come to respect these witnesses; . . . more than that, to love them. No task is too menial, no obstacle too difficult. Singing as they work, plastic flowers bobbing from some of their hat bands, they have inspired fresh courage in the hearts of those they have helped. Through their pleasant, sacrificial service they have brought to the folks of Fridley the message that the church is concerned.

WORDS AND DEEDS

Paul Tillich, Chicago professor of theology, speaking at a peace conference in February said, "There is no hope for a final stage of history in which peace and justice rule. History is not fulfilled at its empirical end; but history is fulfilled in the great moments in which something new is created, or as one could express it religiously, in which the Kingdom of God breaks into history conquering destructive structures of existence, one of the greatest of which is war. This means that we cannot hope for a final stage of justice and peace within history; but we can hope for partial victories over the forces of evil in a particular moment of time."

A DAY NURSERY in the Chicago suburban community of Markham is caring for twenty-three children in its second year of operation. Clara Nisly, Hutchinson, Kan., is one of three volunteers working in this witness of the Mennonite church in this community. The Sunday school rooms of the church are converted to nursery use during the week.

More than 100 coffee houses in the United States are church-sponsored. Most of them feature discussion and entertainment with emphasis on "the strong theological content of contemporary drama, poetry, and folk songs." These "half-way into the world" ventures see their responsibility as "the promotion of relations, and even dialogue between diverse and distinct groups of people." One researcher feels that in a decade these coffee houses may become "as numerous as Sunday schools or church suppers."

P. J. Malagar, Dhamtari, India, moderator of the India (Old) Mennonite Church, reports increasing disquiet in his country. Especially fearful of what the recent political-military struggles might mean to the American missionary, he says "we hope no further development will take place which will mean estrangement of relations between the USA and India. Already much criticism is in the Indian press about the American attitude which is affecting the missions and churches. We need the prayer of the North American churches in this hour of crisis."

The Church of England and the British Methodist Church have jointly issued a prayer card asking members to pray for their union talks.

The Brethren Service Commission has received the 1964 Lane Bryant award for its volunteer service "par excellence" for medical research. Since 1954 more than 1000 Church of the Brethren people have served as research patients at the National Institutes of Health.

Nikkyo Niwana is the head of a Japanese Buddhist group called Rissho Kosekai which has grown to two million members in thirty years. He attended the first week of the Vatican Council sessions this fall as the first Buddhist leader to be invited.

James Reusser, pastor of the Stirling Avenue Church, Kitchener, Ont., said to his congregation, "Simply gathering together on Sunday does not make us the church of Jesus Christ. Only when we scatter throughout the world from our work and our homes to carry the love of Jesus Christ to our neighbors and fellow workers, only when our lives become involved in mission, do we become the church. Only when we see *our* calling to be witnesses to Jesus Christ in our homes and on our jobs do we become the church."

Carl Beck is a Mennonite missionary in Japan. In 1956 the Mennonite Central Committee sent a number of bales of clothing for distribution in Japan. The program director in Tokyo divided the shipment between the four Mennonite mission groups who in turn divided it among their mission stations. In Hokkaido, Beck opened one of the bales and found one of his own suits which he had donated to the Mennonite Central Committee before coming to Japan four years earlier.

First Church, Upland, Calif., is purchasing homes in the vicinity of its church building which will be rented to older members of the congregation.

The Mennonite Graduate Fellowship will meet at the University of

Minnesota, Dec. 30 to Jan. 1, to discuss, "Man and the Sciences." Chairman of the planning committee is Tom Lehman, 145 - 9 Arnold Dr., West Lafayette, Ind.

Ministerial candidates are increasing in number in Cuba. Mario Casanela, executive secretary of the Baptist Convention of Eastern Cuba, says there "are more volunteers for the Christian ministry than ever before, in spite of full employment opportunities in secular fields, and low salaries for pastors and loss of civil rights." In spite of government restrictions, more congregations are becoming self-supporting.

Mennonite Seminary, Elkhart, Ind., was visited by area businessmen and industrialists who had expressed a wish for a closer look at the seminary's new chapel.

CHURCH RECORD

CALENDAR

Conferences

Nov. 6—Bethel College Homecoming.

Nov. 27 — Ontario MCC annual meeting, Kitchener.

Nov. 16-18—Pacific District Council of Committees, Portland.

Nov. 29-Dec. 3 — Council of Boards, Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

Nov. 12-19 — Rosthern (Sask.) Church, Deeper Life Week, Ron Reefthouse, speaker.

Eastern

Nov. 6-7—Grace Church, Lansdale, Pa., missionary conference, the Howard Habeggers, speakers.

Northern

Nov. 4-14—Friedensberg Church, Avon, S. D., evangelistic meetings, Bill Stoker, speaker.

Western

Nov. 7-10—First Church of Christian, Moundridge, Kan., harvest service, O'Ray Graber, speaker.

Nov. 7-14—First Church, Pretty Prairie, Kan., evangelistic meetings, Reuben Short, speaker.

DEATHS

Minnie Burns, Pulaski (Iowa) Church, was born Sept. 12, 1881, and died Oct. 7.

LeRoy Orr, Hope Church, Columbiana, Ohio, was born Oct. 2, 1910, and died Sept. 29.

Eunice Neuenschwander King (Mrs. W. Harley), Newport, Wash., died of a heart attack on Oct. 14. With her husband she was active in church work for thirty-eight years; they were serving the Spring Valley Church. She was born Oct. 3, 1900, at Bluffton, Ohio.

Bertha B. Schmidt, First Church, Upland, Calif., was born June 25, 1896, and died Oct. 13. She was a retired nurse and physiotherapist.

AUDIO-VISUALS

Give Us This Day is a new 28-minute film on the problems of Africa with its estimated 559,000 refugees. The film explains why the whole continent is in a state of revolutionary change. It treats the particular problems of the Watutsi who fled from Rwanda to Uganda and the Angolan refugees who fled to the Congo. The film rents for $5 from the General Conference Audio Visual Library, Box 347, Newton, Kansas 67114.

MINISTERS

John J. Hofer and Wilbur Schmidt, two Northern District ministers have exchanged pastorates. Hofer, who served the Salem Church, Munich, N.D., the past eight years, became the pastor of the Emmanuel Church, Doland, S.D. Schmidt, who served the Emmanuel Church the past seven years, became the pastor of the Salem Church.

Donald Nester has resigned as pastor of Hope Church, Columbiana, Ohio, effective Dec. 6.

MARRIAGES

Raymond C. Burkholder, Hope Church, Columbiana, Ohio, and *Judith A. Alm,* Lutheran Church, Youngstown, Ohio, on Aug. 21.

David Franz, Johannestal Church, Hillsboro, Kan., and *Mary Ann Frick,* Catholic Church, Tampa, Kan., on Oct. 2.

Neil Heiman, Lutheran Church, Emery, S.D., and *Vera Walters,* Hutterthal Church, Freeman, S.D., on Oct. 10.

Clyde McLeod, Presbyterian Church, Anchorage, Alaska, and *Donna Samsal,* Grace Church, Pandora, Ohio, on Sept. 4.

David Lynn Owen, Methodist Church, and *Dora Basinger,* Grace Church, Pandora, Ohio, on Oct. 1.

Vernon Schroeder, Walton (Kan.) Church, and *Roseann Swartzendruber,* Parnell (Iowa) Church, on Oct. 9.

NEW ADDRESSES

Mrs. Stanley Lou Boehr, Box 377, Harvard, Neb. 68944 [21]
Dr. Roland B. Brown, 21554 McClung Rd., Southfield, Mich. 48072
Harold W. Chedrie, 4577 Cape May Ave., San Diego, Calif. 92107 [35]
Roland Cole, Box 1838, Corpus Christi, Tex. 77802 [174]
Donald Dirksen, 2300 Van Ness Ave., San Francisco, Calif. 94109 [6]
W. J. Flickinger, 1076 Clear View Drive NE, Salem, Ore. 97303
Jacob Heinrichs, 177 Ferndale Ave., Winnipeg
Dr. H. K. Janzen, 2206 Cairns, Saskatoon [137]
Dr. Arthur Kennel, Box 409, Stuart Clinic, Stuart, Va. 24171 [295]
Helen W. Penner, 2092 East Atkin, Salt Lake City 84109 [7]
Wilbur Schmidt, Munich, N.D. 58352
Peter Tattle, Apt. 14, 154 Oxford St., Halifax, N. S. [73]

WORKERS

Milton Harder, Newton, Kan., will conduct Boys' League workshops in Saskatchewan on Nov. 10-14. The Conference of Mennonites in Saskatchewan are featuring boys' leagues and girls' clubs at their fall Christian education convention. Sessions will be held at five locations—Swift Current, Drake, Carrot River, Rosthern, and Saskatoon. Harder is curriculum editor of the General Conference Board of Education and Publication, and secretary for Boys' League.

Daniel G. Regier, pastor of the Gospel Church, Mountain Lake, Minn., has been appointed service counselor for draft-age youth for congregations in Minnesota. The voluntary service office of the General Conference has asked him to provide information to those interested in in church-related service, help young men facing the draft, encourage youth and adults to enter church-sponsored voluntary service programs, and recruit youth and adults for special needs in mission and service outreach. He may be contacted in person or by phone: (507) 427-3068.

SCHOOL SCORES

Bluffton 26—Defiance 0
Kansas Wesleyan 31—Bethel 0

LETTERS

ARE WE PEOPLE OF THE BOOK?

DEAR EDITOR: I have several comments to make on things that appeared in the October 5, 1965 issue of *The Mennonite*. The first is a statement in the editorial, "We've made it." At first glance it appears as though we have finally arrived at our ultimate goal and destination. Of course, I am sure you did not intend it that way. As far as I'm concerned we never arrive at perfection or maturity. This is true of *The Mennonite*. I'm sure there are improvements to be made, new goals to be established, new heights to be attained in the next eighty years in the publication of a church paper. If we have finally arrived at what we think is the best and the ultimate in our church paper then we are already headed for decline. If we have it for eighty long years we had better start planning for new, better, and more current methods or we will lose what we have gained up to the present.

The second comment is on another statement made: "as people of the Book. . . ." I'm beginning to question this statement. How many of our people really treasure the Word? How many read it daily and then try to do what it says? I'm afraid if we took a survey we would rather be shocked, and alarmed at the results. How many of our people really study the Sunday school lesson, and if not, how many just read it? Sometime ago in an adult Sunday school class only two out of twelve had even read the lesson and none had studied it. In one month's time three different people taught this class and told the class before they started they had not studied or read the lesson text and did not know what the text contained. They only knew the title heading of the lesson. This is an established Mennonite congregation where most people take the church for granted. On Sunday mornings I see very few carry Bibles, hardly any carry the lesson helps. What is wrong with our people? We'll lose everything we have in another generation if we neglect the Word. I'm afraid our adults are setting a very poor example for their children. When these conditions are so prevalent in some churches do we have a right to complain when the youth do not stay with the Mennonite faith, and many of our young men refuse to take a nonresistant stand but would rather serve their country than God and His Church? As I see it we are fast becoming a people of worldliness, wrapped up in secularism, worldly entertainments, more sportsminded than Christ-minded and more concerned with possessions, wealth, and luxury than with our position with Christ in His Kingdom, being willing to suffer for His cause and help build His Church on earth. It is for these very reasons our churches struggle along with the faithful few.

The third comment is the number of TV sets in the country as quoted by W. F. Unruh in the discussion column. He states there are 69 million sets, but according to TV Guide there are 56,208,000 homes in our country. On October 1 the Nielsen Rating Index counts 52,600,000, the American research bureau counts 54,456,300. TV Guide says there are TV sets in 92 percent of the American homes. *Jonas E. Christner,* 1074 *E. Arrow Highway, Upland, Calif.* 91786.

A PAPER FOR CONGO

TO THE EDITOR: I have just finished reading *The Mennonite* and topped it off with your editorial [Oct. 5]. Congratulations are due to a publication that has performed so faithfully in eighty years.

Having just returned from the Congo a few months ago, where I was deeply involved with the publication of literature with L.E.C.O. (*Librarie Evangelique au Congo*) and having seen the great demands being put upon the press to always produce more, I cannot help thinking how much we have to be thankful for, how we have taken our publication for granted. For eighty years we have been challenged, spiritually uplifted, given deep food for thought, considered questions of peace and war, even politics, and biblical truths. Other of our brethren in Christ have not been so fortunate.

To my knowledge at least, and I may be wrong, there has never been a church paper such as *The Mennonite* for general distribution among the members of the *Eglise Mennonite au Congo*. Many factors are involved but the primary one would be finances, another being the question of an editor and missionary personnel for such a task, and the diversity of languages among our brethren.

However, I cannot help but wonder if some of the problems we are facing today might not have been averted, at least in part, by a publication that would have dealt with the various issues of life which confront the Congo church. For example, if we would have had a publication dealing with the question of peace and reconciliation we might have avoided the tribal conflicts and bloodshed that took place in 1960 between the Baluba and the Lubia. I realize, of course, there is more involved, but at least it would have been a start. Other issues could have confronted the problem of communism and revolution in a modern world, especially where it was suspected by the missionaries in the Kwilu as early as two years ago. These are only two examples, more could be pointed out.

What I wish to raise is the question of whether we could do more, those of us who have been privileged for eighty years? I realize of course that the Board of Education and Publication is always under pressure to do more, but could it yet extend its mission overseas in conjunction with the Board of Missions to produce a paper for our sister church? I truly believe we could.

As you have said, we cannot depend upon the printed word to do all of our task, but it does help us to more effectively proclaim the gospel. A paper in the national language, French, and two major dialects, Gysinde and Tshiluba, would help to serve as the example of which you speak, and to supplement the Bible.

These are some concerns that ran through my mind as I read your editorial. Eighty years is a great mark, but I am sure you will agree with me, we cannot rest on that mark. I have given much prayer to this concern, I hope beyond hope something might be done. *Donovan G. Unruh, Box 811 W,* 2414 *Pierce Ave., Nashville, Tenn.* 37212.

NOTE

We appreciate all letters submitted to us for publication. We try to use all of them. We also appreciate the private and personal letters sent us. We, of course, never publish these. If you want to make sure, just mark your letter "private" or "not for publication." We are always glad to hear your concerns. *Editor.*

If You Live With One Parent

Single-parent families have special problems, although not necessarily any more than other families

Janet Frank Egleson

Young people who live in homes broken by death, separation, or divorce face three basic problems. One is neighborhood opinion, a second is the attitude of parents and relatives; third and most important is the reaction of the person who faces them in the bathroom mirror each morning.

Unfortunately, the third problem is frequently complicated by the first two. The old sticks-and-stones saying to the contrary, human beings are affected by what other people say and think. More often than anyone likes to admit, our good opinion of ourselves is dependent on the good opinion of others. And others—neighbors, parents, and relatives — sometimes have attitudes toward divorce and widowhood that make it tougher on the teen-ager in the situation. Take these quotes from young people.

"When there's a story in the newspaper about a kid being sent to the reformatory," complains one, "it always says he comes from a 'broken home.' "

On parents: "It wasn't really so bad when my parents decided to get a divorce; they'd been fighting a lot, and at least things grew quieter then. But what I really object to now is the way they talk about each other. My mother says my father is awful and my father says my mother is awful. I'm caught in the middle." (Caution: not all divorced parents behave this way.)

Or neighbors: "All the kids goof around in old clothes on Saturday. But if I don't go out all dressed up as if for church, the neighborhood gossips put their heads together: 'Tsk, tsk. Poor child's mother passed away, you know.' "

Or other teen-agers: "Just because my mother and father don't live together everyone thinks I must be j.d. or neurotic or something."

No wonder single-parent children often begin to feel sorry for themselves: "Out of all the people in the world, why did it have to happen to me?"

Nor is it surprising to hear of their self-doubts: "I never knew my father; he died when I was a baby. My mother and I have lived together all these years, just the two of us. If I haven't had a normal family in my childhood, can I be part of a normal family when I grow up? Will I know how to be a wife and mother?"

Again, newspaper and magazine articles on divorce, emotional illness, alcoholism, unmarried motherhood, and physical unfitness are far from comforting. "Broken home" seems to

be the closet out of which the writers pull all the family skeletons.

If you are new to the single-parent family situation, perhaps you would like to have some facts. Let's start with juvenile crime and see if you are really fated to be a j.d.

Studies of the causes of delinquency have been inconclusive and statistics are contradictory. One report, for example, estimates that approximately 25 percent of juvenile delinquents come from broken homes. Unstated but obvious is the fact that 75 percent must therefore come from so-called "whole" families—those in which two parents live together. Divorce statistics, however, indicate that one out of four American marriages now ends in divorce. It doesn't take a mathematician to come to the conclusion that the number of delinquents from broken homes, given these figures, is no higher than for "whole" homes. So at least one report on the connection between divorce and juvenile delinquency seems to prove nothing at all.

Question of Broken Homes

However, other statistics indicate a higher number of delinquents from single-parent families. The summary of a recent research project states that one out of two boys sent to certain reform schools was found to be the product of a broken home.

But *why* was the home broken? That's a very important question. The death of a parent is one possible cause, divorce is another—and desertion is a third.

Of the three, family counselors agree that desertion is the most destructive to children *because of what it indicates about the family before the breakup.* A man or woman who abandons his children is acting like a child. He or she is running away from difficulties, refusing to face responsibilities, refusing to solve family problems in the legal and social ways open to an adult. Psychologists describe such people as having a "low tolerance" to pressure. In examples they discuss, psychologists often find a similar lack of stability in education and employment records. The chances are slim that a deserting mother or father has *ever* been a "stable" parent, even when the family was "whole."

How the children turn out must depend, then, entirely on the other parent. The kind of cooperative child-training that exists before death strikes, in some families, and even after divorce in others, is not likely to be available. The end need not be unhappy, but the odds of its being so in the family broken by desertion are bound to be higher than usual. Obviously, then, all broken homes cannot be lumped together.

Those Emotional Problems

What about the question of emotional illness rising out of a broken home? Again, no study can be meaningful unless it distinguishes the causes of the breakup. In addition, more than ten years ago J. Louise Despert, a well-known psychiatrist, came to an interesting conclusion in her study of children of divorce. She cited "emotional divorce" between parents (which can exist in outwardly "whole" families as well as in outwardly broken homes) as a major cause of children's problems.

Unhappy mothers and fathers apparently can create unhappiness in their children whether they stay together or not. On the other hand, mothers and fathers who are at peace with the world can bring up well-adjusted children whatever their martial circumstances.

Now a real problem begins to emerge. In the period immediately following the loss of a marriage partner, whether through death or divorce, rarely can a mother or father be at peace. Depression, anger, self-pity, humiliation, and helplessness, guilt, fear of the future—these disturbing feelings are much more common, and they hang on for varying lengths of time. Unfortunately, the teen-ager who has also suffered the family loss is prone to the same range of feelings, although in different proportions and often differently directed. Worst of all, many of the feelings felt by parent and child alike are not "socially acceptable."

For example, unreasonable as it may seem, many widows have admitted privately that they were "furious" with their husbands for dying and leaving them to cope with life alone. Of course, such feelings are not logical; few people die purposely. But how can a woman express such anger?

At the same time, the children may be angry with their mother. Boys and girls have confided to counselors the conviction that their mothers were somehow responsible for the death of their fathers—because the latter were not taken care of properly or worked too hard. How can the children's anger be expressed? Again, what would people say? So the unacceptable feelings are bottled up inside, where they increase the misery.

The first thing to do with miserable feelings is to get rid of them through talking with someone who will understand. A very understanding aunt or uncle, grandparent, or family friend may sometimes be called upon to listen. But it is usually easier to confide in someone outside the family circle—a doctor, minister, or counselor, for example. A second thing to remember about miserable feelings is to avoid sharing them with those who feel the same way. Misery loves company is an old saying, because misery feeds on itself. Relief cannot come from within the home.

Young people are lucky in having a school schedule to bring them back to the realities of everyday life after a family misfortune. The mother who is a housewife is less fortunate and may need some help from her older children. If there are little ones to be looked after, older boys and girls can volunteer to baby-sit. They can help with chores and do whatever else seems necessary to get Mom away from home for a while, even if only to a movie with a neighbor. Sometimes aunts and uncles can be involved in a social-action plot; ministers can also help bring a bereaved or lonely woman into church affairs. If a divorced or widowed mother considers a part-time job, youngsters should think twice before objecting. Will it really deprive you of a mother as much as you think? Will it help her to find a new life for herself?

The pain from a fall does not go away until every cut is treated and begins to heal. Life cannot return to normal in a family that has been hurt until all members have readjusted.

Same Old Problems

Some problems that loom large in the single-parent family may seem unchanged despite all attempts at readjustment. "Johnny is so sloppy and careless," a mother is often heard to complain. "I can't do a thing with him. He would be different if his father were around." (Down the street, Mrs. Neighbor is saying the same thing about Pete, although Mr. Neighbor comes home on the 5:37 every night.)

Or "My mother just nag, nag, nags all the time," a young person says. " 'Put on your rubbers. Take off your sweater. Go to bed early tonight. Get some fresh air today.' If she would only get married again, maybe she'd leave me alone for a while." (Next door Lily Whitehouse, sixteen, is saying the same thing about her mother, although Mr. Whitehouse has been home with a cold for the past week.)

All families have day-to-day problems and day-to-day irritations. Single-parent families do not escape them, nor do they necessarily have more than their share. Before *anyone,* parent or child, labels a problem "ours alone," it's a good idea to check around.

One troublesome situation, however, frequently faces children of divorce. When two parents are alive and squabbling openly with each other, the temptation to pressure older boys and girls into taking sides is often more than the parents can resist. It isn't fair, of course; only husbands and wives can divorce each other. Mothers and fathers are permanently related to their children. More important, psychologists say that youngsters need to feel good about *both* parents in order to feel good about themselves. But a divorce is an unhappy business, and unhappy people do not always act sensibly. It is sometimes necessary for teen-agers to show more maturity than their elders and to refuse to become involved in quarrels.

"I know the divorce is very hard for you, but please understand that Mom is still my mother" (or "Dad is still my father") may have to be said tactfully. One boy quietly told his parents, "I wish I could understand why you feel the way you do, but I am only fifteen and all I know is that I love you both."

Occasionally—although more rarely as judges understand how difficult it is for children—older boys and girls are asked by the court to decide with which parent they prefer to live. Unless a choice is obvious, it's a good idea to ask the help of some impartial adult who knows the family situation —a doctor or minister, for example. At best, such a person may be able to persuade everyone involved to sit down and talk over a custody arrangement. At the very least, he can advise from a point unclouded by emotions.

Whatever the problems that arise during the period immediately following a death or divorce in the family, one thing needs to be kept always in mind: the pain, though severe, is temporary. At the moment it may seem that you are one of Thursday's children—that fate has singled you out for an unusual blow. "Why *me*?" is almost an inevitable question. If one out of four American marriages currently ends in divorce and a smaller but significant number of families is broken by the death of one parent, you are far from alone. Many others—very likely many in your own community—have coped with and licked the same problems you face today. You will, too.

If the ache persists without letup, if it goes on and on with no sign of stopping, that has happened to others also. Don't suffer in silence; there are people who can help you. Your minister, your family doctor, your teacher, your school guidance counselor are all experienced in helping young people with temporary troubles.

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*Supplemental reading for Sunday school lesson of Nov. 7.

COVER

New York's skyline with the United Nations buildings in the center: "The edifice of modern civilization must be built upon spiritual principles" (Pope Paul VI).

CONTRIBUTORS

Carl Beck is a Mennonite missionary in Japan who has also served as a peace worker for the Mennonite Central Committee.

Janet Frank Egleson is coauthor of the book, "Parents Without Partners."

CREDITS

Cover, Port of New York Authority; 679, S. F. Pannabecker; 680, 682, United Nations; 689, A. Devoney, 690, Toge Fujihira.

THE MENNONITE

722 Main, Box 347, Newton, Kan. 67114

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main, Sugarcreek, Ohio 44681; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117; Willard Claassen, Box 347, Newton, Kan. 67114

To REVIEW THE Bluffton College story, as I just have, is to come away with a feeling of awe. If the idea of a Mennonite school in Ohio was conceived in strong faith, the reality was born in weakness. And it lived that way for a long time. That the school has survived for sixty-five years is a tribute to those who nursed it from crisis through crisis.

The school has come of age in the last decade. The many have been rewarded because the few had a vision.

Last month Bluffton College inaugurated Robert Kreider as its fifth president In modern times college presidents survive about six years, which is probably enough commentary on the weight of the office. Bluffton's presidents have had a better record. The immediate past president served twenty-seven years.

Colleges expect much of their presidents, even in an age when teamwork carries a high grade card. Many people may share leadership, but leadership must still become personal. Bluffton College expects much of its new president. It will not, we believe, be disappointed.

The church expects much from Bluffton College and its other schools. The best assurance that the church will receive much is best seen in the fact that we can say this so easily. It was not always so. The church has in the past often been embarrassed by its schools. And it has not always been the fault of the schools.

Schools are for learning and churches are for faith. Learning and faith belong to the same family, but they often misunderstand each other. Sometimes they are uncomfortable in each other's presence, perhaps fearing that the one will contaminate the other.

But times are changing. Suspicion is fading. Faith and learning want to live together. It is happening on our church college campuses. It is a hopeful sign for the Christian witness, for both learning and faith will find new strength.

Robert S. Kreider

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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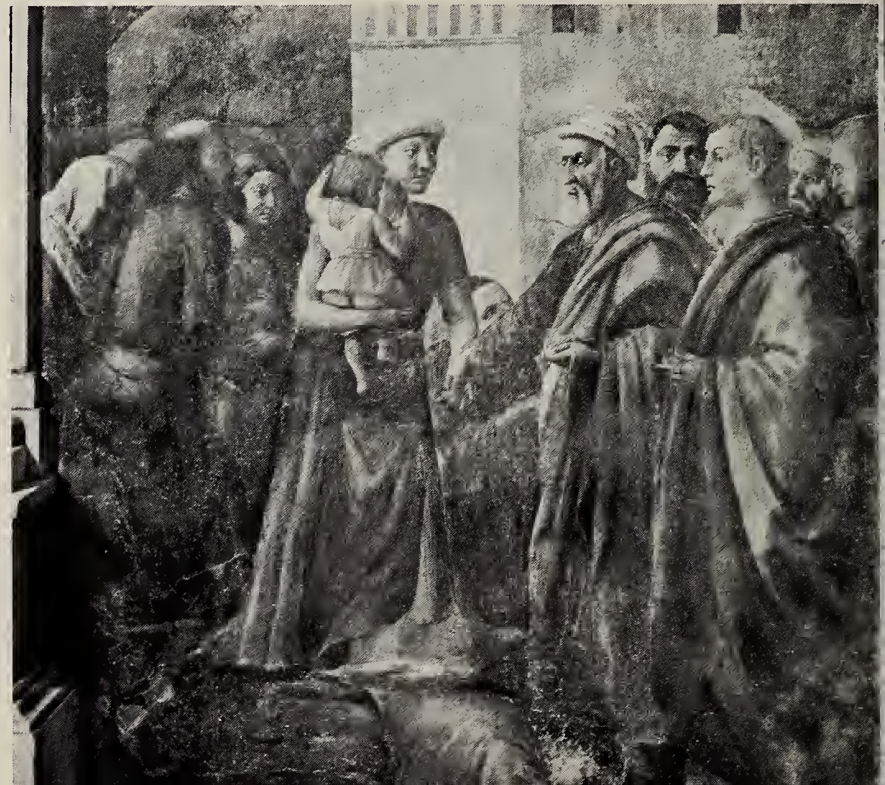
Acts 4:32—5:11

Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common. And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostles' feet; and distribution was made to each as any had need. Thus Joseph who was surnamed by the apostles Barnabas (which means, Son of encouragement), a Levite, a native of Cyprus, sold a field which belonged to him, and brought the money and laid it at the apostles' feet.

But a man named Ananias with his wife Sapphira sold a piece of property, and with his wife's knowledge he kept back some of the proceeds, and brought only a part and laid it at the apostles' feet. But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? How is it that you have contrived this deed in your heart? You have not lied to men but to God." When Ananias heard these words, he fell down and died. And great fear came upon all who heard of it. The young men rose and wrapped him up and carried him out and buried him.

After an interval of about three hours his wife came in, not knowing what had happened. And Peter said to her, "Tell me whether you sold the land for so much." And she said, "Yes, for so much." But Peter said to her, "How is it that you have agreed together to tempt the Spirit of the Lord? Hark, the feet of those that have buried your husband are at the door, and they will carry you out." Immediately she fell down at his feet and died. When the young men came in they found her dead, and they carried her out and buried her beside her husband. And great fear came upon the whole church, and upon all who heard of these things.

The Gracious Art of Sharing



"St. Peter and St. John Distributing the Goods to the Community of the Faithful and the Death of Ananias"
Masaccio

It's much better than the burden of mere giving

John R. Bodo

William Blake once said, "He who gives when he is asked has waited too long."

In most churches there are people who disagree with Mr. Blake. They give before they are asked — they jump the gun on the every member canvass — because they are afraid they may be asked to give more than they feel like giving.

If you have just read the story of Ananias and Sapphira, you may be feeling a little heat under your collar.

"Now what?" you ask yourself. "Is he going to tell us that if we do not increase our pledge to the church, we are going to drop dead?"

Agreed. This is a shocking, primitive story. Nevertheless, it offers some exciting glimpses of the life of the first Christian church.

For instance, we marvel at the extent of the *sharing* which went on in this infant Christian community. "As many as were possessors of lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostles' feet; and distribution was made to each as any had need."

Again, we marvel at the *spontaneity* with which these Christians went about sharing all that they had. The all-out giving recorded in this narrative was certainly not compulsory, else there would have been no point in paying special tribute to Barnabas for selling his field and turning the proceeds over to the apostles.

Competition in Sacrifice

But in our story Barnabas is singled out for his liberality, whereas Ananias and Sapphira are immortalized for their hypocrisy. For this was their fateful sin: not that they refused to obey an order to give, but that they lied about the size—the cost—of a gift they were spontaneously giving. Why? No doubt, because they wanted to look good; they wanted to look more Christian than they really were.

We are also struck by the spirit of this first Christian church. So great was the zeal of these men and women that they were actually outdoing one another in self-sacrifice. Ananias and Sapphira could not escape the example of Christians like Barnabas, who gave his entire property—or of Stephen, who gave his life. The pressure was on them; and it was pressure by example, the hardest pressure to resist.

Luke did not consider the story of Ananias and Sapphira off the record. He recorded it along with other stories of sin and failure in the early church. He wanted the world to know that Christ's church, even then, was not composed of plaster saints.

To those of us who find the demands of discipleship too much for us, it may be both disturbing and reassuring to realize that we are not being at all original—that from the very beginning of the church, Ananias was there, and so was Sapphira, right along with Barnabas and Stephen, Luke, Peter, and Paul.

Remember, Jesus has no quarrel with the non-Christian who has never promised Him anything, and who has always parried His call with a polite, "No, thanks." He never compelled anyone to become His disciple.

Jesus has only one quarrel, and it is likely to be with us, if we are pretending to be more deeply committed to Him than we really are. Of course we do not cheat him grossly and willfully, like Ananias and Sapphira. We rationalize. We excel in excuses. We look at the other fellow and reassure ourselves by the paltry difference Christianity seems to make in *his* life. We forget that he may be looking at us.

Generosity or Hypocrisy

Nor is it necessary to paint the picture in black and white. In every one of us is something of the generosity of Barnabas, just as in every one of us is a great deal of the hypocrisy of Ananias and Sapphira.

During these months, we will be reminded dozens of times that commitment to Jesus Christ means far more than giving to the church—but that, of course, the giving of money is the acid test. But are we not, in all good faith, missing the point? Listen: "Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common" (Acts 4:32).

This is not giving. Not any more than we give three meals a day to our children. Not any more than we give a home or medical care to our aged parents. These people are our family. We do not give to them; we share with them—with no thought of either cost or sacrifice.

This is what Ananias and Sapphira failed to grasp: in coming into Christ's church they had come into a new household, a larger family whose members were united by a bond stronger than mere ties of blood. This is one grace we might pray for today: that God may save us from the burden of mere giving and teach us the gracious art of sharing.

And the other grace we might pray for is this: that God may forbid us ever to promise Him, or anyone, more than we honestly mean to deliver.

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Making Money Can Kill the Church

God's way does not need gimmicks and schemes to make it prosper

Lester E. Janzen

THE REFORMATION BEGAN as a protest against the money-making practices of the church—selling indulgences with the promise that eternal punishment would be reduced by the payment of money.

We may condemn the church of the Middle Ages for this, but is our own house in order? The church uses many money-raising projects. Ethical business practices are followed and in most cases the profits are donated to missions or relief. We have bake sales, ice cream socials, chili suppers, white elephant sales, banquets for community organizations, food stands at fairs and farm sales, car washes, slave days, and many other methods of raising money. Are these legitimate ways of financially undergirding the church?

We say, "Our church needs the money—we cannot get it any other way."

Or, "Our mission sale brought in over one thousand dollars for missions."

Again, "Our young people raised enough money to pay for all their retreat expenses this year."

In effect, we say, the end justifies the means.

The results appear to favor money-raising activities. Those who have been active in such projects feel they are working for a good cause. Christians learn to work together constructively. Obviously people have been helped by services made possible by money raised in this way. Thousands of dollars are raised every year for relief and missions.

If the church does not have projects of this kind, where will it get enough money to carry on its work?

But many Christians oppose these commercial means of raising the necessary funds. The church should not be in business, they say. It should concentrate on saving souls. Christians should spend their time in ministries other than raising money.

Yet, in the kind of economy of which we are a part, money is necessary so certain kinds of Christian service can be carried out. Where is the church to get the necessary funds?

Start With a Principle

What is the church and what is its mission? What kind of activities are consistent with the church's mission and which ones are not? Where should the church get the money for its local and worldwide ministries?

The church has one overarching task: making disciples of those who

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do not know Christ, baptizing them upon their declaration to follow Christ, and then teaching them how to live as the people of God. Everything the church does must be evaluated in the light of this objective. When Christians engage in fund-raising schemes, *they are engaged in something considerably less* than performing a love-ministry of sharing their Saviour with others.

Earning money is not wrong. Christians should have fellowship meals in the church. Missions, relief, Christian education, the local church program, and our homes and hospitals are important. And the church should not be short of funds—North Americans never had so much wealth. And we have a time-tested and gospel-tested means of providing funds for these ministries so Christians will be free to do what they ought to be doing. How? *Concerned people of the church must share their goods in the enterprises for which the church exists.* No project can substitute for a shared sacrifice that calls for the giving of one's self.

Money-making projects may actually be a way to escape what we ought to be doing. For example, a project may be more glamorous than serving behind the scenes by assisting a poor family in the neighborhood, spending several hours with an elderly person who is lonely, leading a neighborhood Bible class, or showing jail or prison inmates that you care by sitting with them where they sit.

Christians are not called to make money but to serve—to bind up wounds, feed the hungry, clothe the naked, and thus share Christ and His salvation with them. The time, talents, and energy of church members are to be directed toward this mission. Commercialized fund-raising activities are diverting their energy to something other than the basic mission Christ gave the church.

On what grounds can the church justify competing with businesses in the community? The church is legally recognized as a not-for-profit organization and thus tax exempt. Is the church actually not-for-profit if it is engaged in fund-raising activities even though the profits accrue to the organization rather than to individuals? This is a moral issue, not only a legal one.

Again, if we say we use money-raising projects because they are the only way we can raise money, we are really admitting that though there are better ways we have not been able to teach our members. Someone has said: "The colder the church the more ice cream it takes to run it." Which do you believe to be true: that the church will be able to do God's work in proportion as it raises money; or that it will have the money in proportion as it does God's work?

Furthermore, if the project involves appealing to others than our own congregation for support, we are also saying that our church is so desperate for funds it will welcome them from any source. We proclaim to the public, "Our church is not important enough to support ourselves."

Nowhere does the Bible suggest that the church's ministries should be undergirded financially in any other way than the voluntary, regular, systematic, generous, sacrificial contributions of its members. It is true in the Old Testament as well as in the New Testament. The material for the tabernacle came from the *freewill offerings* of the Israelites (Exod. 25:2-8; 35:21-29). The people of God were accused of robbing God because they withheld their tithes and offerings (Mal. 3:7-10).

In the Gospels, Jesus commends those who give as a response of gratitude to God (the widow, Mark 12:41-44; the sinful woman who anointed His feet, Luke 7:36-50). Paul recognizes that money is necessary for the church to carry out its mission. His instructions to the churches were that they should give regularly, in proportion to their financial prosperity, and systematically by laying money aside for this purpose (1 Cor. 16:2). The church in Corinth did not respond to the first request, so a year later Paul sends them a strong reminder (1 Cor. 8, 9), pointing to the example of the Macedonians. This time he points out the true order is to give one's self to the Lord before making a financial gift (1 Cor. 8:5); that one's giving proves the sincerity of his love (8:8); and the amount of the gift is to be based on ability (8:12).

Expedient Rather Than Obedient

In the light of the money-making practices in many congregations, what does this say to us? For one thing, it tells us that we have been expedient, not obedient. If we share our goods generously and willingly, schemes and gimmicks covered with a religious veneer are not needed. Our present money-raising activities are an indictment of our failure to recognize that the church has a right, even an obligation to speak to its members about the use of their money. Our projects may also be an admission that our Christian experience is so shallow that we are not motivated to really give of ourselves. An important ingredient is missing in the true spirit of sharing when a person must have something in return for his gift—it then actually is no gift. It also becomes a matter of conscience, for no one can legally, let alone morally, claim a full $100 income tax deduction for a beautiful quilt he bought for that price at a mission sale.

Leaders, with their congregation, need to examine how much Jesus said about money and possessions (sixteen of thirty-eight parables). His concern, however, was not so much about the amount of one's property as one's attitude toward it. What one does with his possessions is the key that unlocks the door to the room that houses what one treasures most. How we spend, and how we give, reflects what we believe.

More serious, however, is the need to discover the true nature of the church. It has been said that the church is a fellowship of those who care and share, people who have been divinely endowed with gifts they use in ministering to the needs of others. God's gifts include money and property that in a very real sense are given to be used in such a way that we will get maximum mileage out of it for the kingdom of God. The financial aspects of this work are to come from these gifts. God's work when done in God's way does not need gimmicks and schemes to make it prosper.

Assuming that members of the General Conference Mennonite Church have average per capita incomes, those in the United States gave 4.2 percent of their incomes through the church (possibly another one-half percent is not given through the church). If we would be sufficiently motivated to adjust our wants downward as an example of giving the kingdom of God priority, it is reasonable to assume that we could give two to three times the above percentage.

Giving money can never substitute for personal involvement and service. But neither can we strike out the importance of sharing our stored up sweat and toil—money—in building the kingdom. Making money can kill your church; serving and sharing will make it grow.

NEWS

Monthly Aid Helps 1000 Children

From its beginning, the Mennonite Central Committee has been concerned about child welfare. The minutes from a 1920 MCC meeting in Chicago state that "orphanage work may be opened on the field if such seems needed and advisable."

Material aid, especially Christmas and layette bundle projects, has had the needs of children in mind. Children's work also includes the sponsorship program for children and women unable to provide for themselves and their families.

Boys in a Korean boarding school need sponsors; so do boys in an orphanage and secondary school in Jordan, and school children in Hong Kong, Indonesia, India, Paraguay, and Haiti. Children and their families receive assistance in Hong Kong, Korea, Vietnam, and Algeria. Finally, the Korea sewing project invites sponsors to help others help themselves.

The Mennonite Vocational School, near Taegu, Korea, was opened in 1953. More than 200 boys, some of them orphans, between the ages of fourteen and twenty-two, receive junior and senior high school education here plus training in a choice of carpentry, metal work, printing, and agriculture. Upon graduation, the boys are given guidance in finding suitable jobs. Sponsors pay $17.50 per month per boy, which covers full maintenance including clothing and medicine, and pays for school tuition and books.

The Hebron Mennonite Orphanage in Jordan cares for more than ninety boys between the ages of three and sixteen. Actually, most of the boys are not orphans. Often one parent is living. In other cases, the parents are ill, unemployed, or separated. Some of the boys have been deserted by their parents. At the orphanage, they receive a full elementary education. Some students go on to a secondary school with approximately fifty students in Beit Jala near Bethlehem. Sponsors pay $17.50 per month per boy to cover the cost of maintenance and education.

In the educational assistance plan sponsors pay three dollars per month per child for his tuition, books, and school supplies. Children receiving this monthly assistance would otherwise be unable to attend school. Over 800 school age children receive help in Hong Kong, Indonesia, India, Paraguay, and Haiti.

Another project, family child assistance, invites sponsors to contribute $10 per month to the welfare of a child in a poor family in Korea, Hong Kong, Vietnam, or Algeria. Before a selection is made, careful casework is carried out by a North American worker assisted by national social workers.

In oriental tradition, family life is highly esteemed. However, poverty and starvation have often caused disruption. Many children have been abandoned at orphanages where they will get a few more clothes and a little more rice than their parents can provide. Through family assistance these poor families become self-supporting. When disasters such as floods, fire, and death occur, emergency aid is made available. For example, one man, a watchmaker, was forced to sell his stand and tools when he became ill. Upon recovery, he received

Students at Mennonite Vocational School, Korea, receive support from North American sponsors.

a loan from FCA and with it he was able to reestablish himself as a watchmaker. An encouraging sign is that in most cases, the people are able to repay the principle.

In addition, families receive money for expenses such as food, medical care, and education, and material aid such as food and clothing. Approximately 350 children and their families are given a new chance to live through this plan.

Arrangements for child sponsorship are made for a minimum of twelve months. Payments are accepted monthly, quarterly, or annually. A sponsor receives his child's picture and case history, and very often correspondence between the two adds meaning to the contribution.

The total sponsorship program includes the Korea Sewing Project for women. Some are widows, others have husbands who are disabled. After one year of sewing lessons from Mrs. Lee, the women are quite proficient at sewing western and Korean style clothing, knitting, and simple pattern making. Upon graduation, they are able to improve their situations by sewing for their families and for others. The cost per woman is $120 a year or $10 a month. The fee covers the cost of the course, some material, and a sewing machine upon completion. There are two classes of ten each, one beginning in January, the other in July.

The sponsorship program (Mennonite Central Committee, Akron, Pa. 17501) gives North Americans, living in their affluence, an opportunity to express their concern.

HOT LUNCHES for school children in Hong Kong are provided by the Mennonite Central Committee. Millard Moser, Berne, Ind., (in 1962), shows Governor George McGovern, Food for Peace director, how it is done. To reach more children, MCC has merged its feeding program with Children's Meals, Inc. It will continue support in the form of funds and 4000 to 5000 cartons of wheat. Other programs in Hong Kong include educational assistance of three dollars per month to help 222 refugee children go to school. A family-assistance program supplies ten dollars per month to 200 refugee families plus self-help ventures.

INDEX OF BIBLE TRANSLATIONS BOOK LISTS 1232 LANGUAGES

The first attempt to list the first editions of the Bible in new languages from the beginning of the printed text in the fifteenth century to the present is contained in a new publication of the American Bible Society, *Scriptures of the World: A Compilation of First Editions.*

The sixty-four page book, was prepared by Elizabeth J. Eisenhart, society librarian. It lists 1232 languages and dialects and notes the year in which a complete book of the Bible, an entire Testament, or an entire Bible was first published.

The alphabetical list ranges in languages and dialects from Abkhasian, spoken by people east of the Black Sea in the U.S.S.R., who had a first portion published in 1912 but still have no complete Testament or Bible, to Zuni, spoken by Indians in New Mexico, who had a first portion published in 1941 but also have no complete Testament or Bible.

The first three printed translations of the Bible—all complete—were into Latin, 1456; German, 1466; and Italian, 1471. The New Testament was first published in French in 1474 and the Bible in 1530; in Czech, the New Testament was published in 1475, with the complete Bible in 1488. The next two, Dutch and Hebrew, had Old Testaments before the New. A portion of the Bible was first published in Dutch in 1477, the Old Testament in 1480, and the complete Bible in 1522. In Hebrew, the first portion was published in 1477, the Old Testament in 1488, and the complete Bible in 1599.

Catalan, Low German, Ancient Greek, Chaldee, Spanish, Slavonic, Serbo-Croatian and Portuguese followed in that order. Ethiopic, next, which had its first portion in 1513 and the New Testament in 1549, did not have a complete Bible until 1919. English, which stands twenty-first in line, had its first Scripture publication in the form of a New Testament in 1525 and a whole Bible in 1535.

The most recent translation listed is that of Zoque: Francisco Leon, published in 1964, and spoken in Chiapas province in Mexico.

GRADUATES LOOK AT SCIENCE MINNESOTA YEAR END MEETING

Man and the Sciences is the theme of this year's Mennonite Graduate Fellowship. The meetings will be held in Minneapolis from Dec. 30 to Jan. 1.

The following papers will be presented:

"An Anthropologist Looks at Mennonite Service Projects" by John Janzen, graduate student, University of Chicago.

"Cybernetics and the Church" by Robert Buschert, professor of physics, Goshen College with a response by J. Howard Kauffman, professor of sociology, Goshen College.

"Ethics and Science: A Historical Perspective" by Burnham Terrell, chairman, department of philosophy, University of Minnesota.

"Medical Ethics" by Donald Miller, M.D., Elkhart, Ind.

"The Mennonite Syndrome" by Delbert Wiens, graduate student, University of Chicago, and William Klassen, director, Mennonite Mental Health Services, Elkhart, Ind.

Victor Dirks, a graduate student in genetics at the University of Minnesota will lead a discussion on man's nature and his history.

TRAVEL AND STUDY ABROAD SIX PROGRAMS AVAILABLE

Students in Mennonite colleges will have more opportunities to travel and study abroad. Such are the plans of the Council of Mennonite Colleges.

The council will again sponsor an eight-week seminar in Mexico, Central America, and El Salvador next summer. As was true the last two years, intensive study will be given to El Salvador while the students are living in the homes of El Salvadoran students for a four-week period. Total cost to the student for the program which gives six hours of college credit is less than $500.

The European summer tour will again be conducted over about a ten week period with lectures and visits to important European centers.

Mennonite students can now spend a year abroad in one of four countries. Study in Germany and France is done in cooperation with the Brethren Colleges which operate programs there. In Japan students go directly to International Christian University. The council is developing a program in Africa, with the location to be in either Nigeria or Kenya. This year three students are in Kenya.

Information on the international program is available from the Secretary for International Education at Goshen College, Goshen, Indiana.

WORDS AND DEEDS

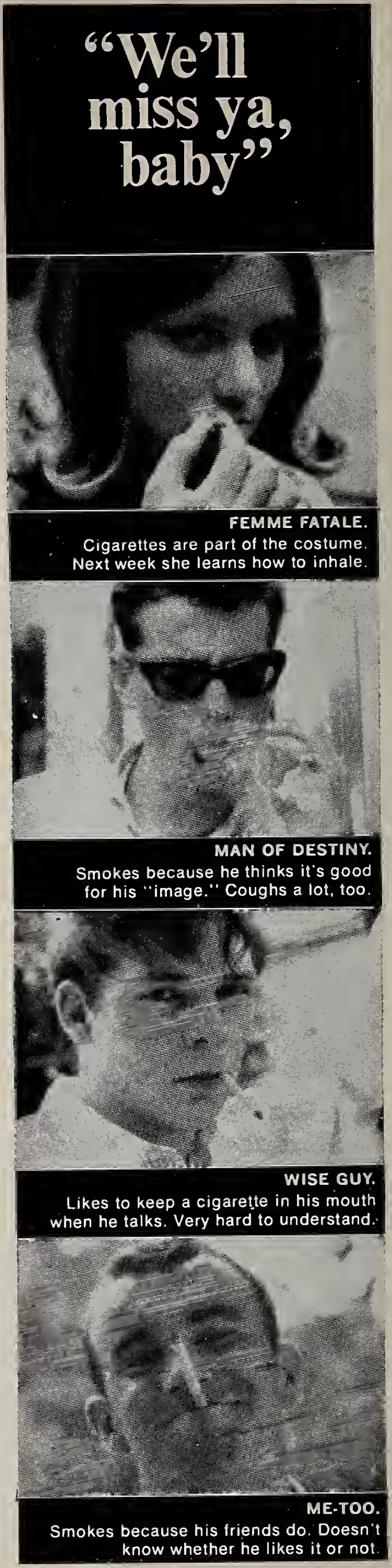
The Chicago Sun-Times featured the work of conscientious objectors in Illinois in their Sunday issue of Oct. 24. The article attempted to show the sincerity of religious objectors who do alternative service even though some "student groups . . . have proposed using conscientious objection to avoid serving in the Vietnam war." Among the young men interviewed for the article were three Mennonites serving in Chicago area hospitals: Harvey Nice, Morrison, Ill.; Ron Ediger, Turpin, Ill., and James Schwertzer, Albany, Ore.

The Church of England is not fulfilling its evangelistic task in the opinion of its members. The denomination's newspaper polled its readers to discover their support for a Billy Graham Crusade for next year. A majority approved. While the paper's editor said, "It is widely agreed that mass evangelism is very much a second-best," he also added, "Once again it must be said that the Church of England will have to answer for putting other things before the conversion of England during the last twenty years."

Roy Wilkins is executive secretary of the National Association for the Advancement of Colored Peoples. In a statement quoted in the *New York Post* on Sept. 12, he gave credit to the heroism of the southern white: "Considering the court battles and the street battles, the insults, the threats, the primitive laws, and the discharges from jobs, the Negro parents and children are heroes in this struggle. (Can any white person possibly estimate the family courage necessary for Negro children to present themselves for enrollment in a white school in Sunflower County, Mississippi, or in Haynesville, Alabama?) But heroes of a kind, too, are the reluctant and resentful ones among southern white people who are accepting a change more profound for them than that involved in a northern white person working or living alongside a Negro. In the heat of the immediate struggle and under the pressure to eradicate remaining evils, it is easy to view the 1965 school desegregation with impatience and to brand its white and black actors as bit players. But this is the very stuff of which human progress is made and through which human beings are tested and refined."

Walter Lippman writing in the *Washington Post* on Sept. 30, said, "The war in Vietnam is like punching a tub full of water. We can make a hole with our powerful fist wherever we punch the water. But once we pull back our hand, possibly to punch another hole in the water, the first hole disappears. In theory, the Saigonese army ought to fill the hole, ought to occupy and pacify the places we seize. But the Saigonese army is not able to do this because it is too small and too war weary."

Mennonite students at Kansas State University, Manhattan, were invited to lead a discussion on war and peace for a Baptist student group, Oct. 24.


"We'll miss ya, baby"
FEMME FATALE.
Cigarettes are part of the costume. Next week she learns how to inhale.
MAN OF DESTINY.
Smokes because he thinks it's good for his "image." Coughs a lot, too.
WISE GUY.
Likes to keep a cigarette in his mouth when he talks. Very hard to understand.
ME-TOO.
Smokes because his friends do. Doesn't know whether he likes it or not.

American Cancer Society is sponsoring an advertising campaign directed to teen-agers (above). The ad concludes with the words, "Cigarettes can kill you. Keep smoking 'em and they may. We'll miss ya, baby."

Is it ever too late to quit smoking? Dr. Sam Zelman, internist at Winter V.A. Hospital, Topeka, Kan., says: "Hopelessness is probably never justified, as a matter of principle. But to continue smoking because of the hopeless belief that 'the damage is done' by years of past smoking goes contrary to the facts. All reported statistical studies have shown the improved prognosis which follows quitting, and the greater the lapse of time since quitting — the greater the improvement. Smokers who have quit for ten or more years come pretty close to paying no penalty at all. One study actually showed less coronary disease in former smokers than in nonsmokers, a surprise finding which was somewhat lamely explained on the basis that men who can quit smoking have a high ability to overcome stress. They certainly have the capacity for thought, decision, and determination; but what this has to do with coronary disease I don't know."

Ten Fingers for God is the title of a book by Dorothy Clarke Wilson just published by McGraw-Hill. It tells the story of Dr. Paul Brand who has devoted his life as a missionary in India and as a doctor to the study of leprosy. As an orthopedic surgeon he has pioneered in treating the deformities of leprosy.

Church Gifts on the Rise

Conference Moves Up One Peg

CHURCH CONTRIBUTIONS CONTINUE to climb. More is being given for local support; more for missions.

In 1964 Protestants in the United States and Canada gave more than three billion dollars to support their church programs. It was the first time that this milestone has been passed.

The Commission on Stewardship and Benevolences of the National Council of Churches has been collecting figures on church giving for forty-five years. Their reports include both member and nonmember churches. While a number of churches are not included in their report of forty-seven groups, it is the most comprehensive available.

A breakdown of per capita gifts shows that the General Conference Mennonite Church has made some gains. The conference has placed fourteenth for a number of years. For 1964 it has moved to thirteenth.

In 1962 the per capita gift for the General Conference was $117.42. In 1963 it rose to $122.09 and in 1964 it took a big leap to $137.83.

What will the figure be for 1965? Contributions for 1965 are running ahead of 1964 in terms of dollar volume, but it will probably not equal the gain made in 1964 according to denominational leaders.

The commission report for the General Conference includes only United States churches. Estimates are that had the Canadian Mennonite churches been included, the results would have been about the same.

Local congregational expenses take the lion's share of the contributions in most churches. Of the contributions of the fifty-seven groups in the study, 81 percent went to support its local work. The remainder goes to benevolences including home and foreign missions, and relief.

The average Protestant benevolent gift in 1964 was $13.36.

PER-MEMBER CONTRIBUTIONS FOR ALL PURPOSES (U.S.)

1965 Report for the Calendar Year 1964

1. Free Methodist Church (53,601 members)	$358.17
2. Wesleyan Methodist Church (38,715)	282.00
3. Evangelical Free Church of America (45,021)	247.30
4. Pilgrim Holiness Church (30,185)	233.70
5. Brethren in Christ Church (9378)	210.80
6. Evangelical Covenant Church of America (64,713)	207.99
7. Evangelical Mennonite Church (2531)	201.36
8. Orthodox Presbyterian Church (8067)	193.70
9. Ohio Yearly Meeting of Friends (6335)	179.40
10. Church of the Nazarene (349,270)	160.38
11. Church of God (Anderson, Ind.) (139,539)	155.75
12. United Brethren in Christ (21,100)	141.09
13. *General Conference Mennonite Church* (35,651)	137.83
14. Pentecostal Holiness Church (61,539)	133.91
15. North American Baptist Gen. Conference (53,346)	120.44
16. Presbyterian Church in the United States (944,716)	114.61
17. Reformed Church in America (230,731)	110.26
18. Moravian Church, Northern Province (27,706)	104.26
19. Lutheran Church—Missouri Synod (1,777,185)	103.90
20. Synod of Evangelical Lutheran Churches (15,435)	96.06
21. United Presby. Church in the U.S.A. (3,302,839)	92.29
22. Evangelical Congregational Church (30,117)	89.25
23. Lutheran Evangelical Synod (9811)	88.79
24. Christian Churches (Disciples of Christ) (1,181,265)	86.44
25. American Lutheran Church (1,714,129)	83.83
26. Churches of God in North America (36,300)	80.99
27. Wisconsin Evangelical Lutheran Synod (243,876)	80.24
28. Brethren Church (Ashland, Ohio) (17,912)	80.22
29. Protestant Episcopal Church (2,287,604)	76.66
30. Lutheran Church in America (2,226,706)	76.35
31. Evangelical United Brethren (740,860)	76.34
32. Church of the Brethren (200,067)	76.08
33. United Church of Christ (2,228,080)	75.94
34. American Baptist Convention (1,495,994)	69.99
35. Seventh Day Baptist General Conference (5730)	67.46
36. Cumberland Presbyterian Church (80,231)	65.15
37. Moravian, Unity of the Brethren (4901)	61.14
38. Methodist Church (10,304,184)	59.09
39. Southern Baptist Convention (10,601,515)	55.80
40. Associate Reformed Presbyterian Church (27,017)	52.63

The African Methodist Episcopal Church is omitted from this list because its figures represent a partial report only.

PER-MEMBER CONTRIBUTIONS FOR ALL PURPOSES (CANADA)

1965 Report for the Calendar Year 1964

1. Baptist Union of Western Canada (17,833)	$135.25
2. Baptist Convention of Ontario and Quebec (50,640)	113.52
3. Presbyterian Church in Canada (202,566)	66.85
4. United Church of Canada (1,063,951)	63.05
5. United Baptist Conv., Atlantic Provinces (69,087)	53.60
6. Anglican Church of Canada (686,552)	52.28

CHURCH RECORD

CALENDAR

Conferences

Nov. 16-18—Pacific District Council of Committees, Portland.

Nov. 27 — Ontario MCC annual meeting, Kitchener.

Nov. 29 - Dec. 3 — Council of Boards, Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

Nov. 12-19 — Rosthern (Sask.) Church, Deeper Like Week, Ron Reefthouse, speaker.

Central

Nov. 14 — First Church, Lima, Ohio, anniversary and homecoming day, John Sprunger, speaker.

Nov. 21-25—First Church, Berne, Ind., missionary festival.

Nov. 21-28 — Ebenezer Church, Bluffton, Ohio, missionary conference, Don Hillis, speaker.

Nov. 23 — Mennonite Hospital, Bloomington, Ill., annual bazaar.

Eastern

Nov. 4-14—Friedensberg Church, Avon, S.D., evangelistic meetings, Bill Stoker, speaker.

Northern

Nov. 10-14 — Gospel Church, Mountain Lake, Minn., mission emphasis week, Elroy Pankratz, speaker.

Nov. 12, 13 — Bethesda Church, Henderson, Neb., MDS regional meeting.

Nov. 14—Bethesda Church, Henderson, Neb., recital, Doyle Preheim.

Nov. 21—Bethesda Church, Henderson, Neb., song festival.

Nov. 21—First Church, Hutchinson, Kan., mission festival, the Samuel Entzes, speakers.

Western

Nov. 7-10—First Church of Christian, Moundridge, Kan., harvest service, O'Ray Graber, speaker.

Nov. 14-18—Eden Church, Moundridge, Kan., harvest festival services, B. Charles Hostetter, speaker.

DEATHS

Fannie T. Amstutz, Ebenezer Church, Bluffton, Ohio, was born Aug. 18, 1898, and died Oct. 3.

Ida Amstutz, Ebenezer Church, Bluffton, Ohio, was born July 20, 1873, and died Oct. 6.

Elizabeth Doell (Mrs. Isaac), Bethesda Church, Henderson, Neb., was born Nov. 10, 1877, and died Oct. 24. She is survived by eight daughters, three sons.

Elizabeth Buhler Enns (Mrs. Peter W.) Bethel College Church, North Newton, Kan., was born Jan. 6, 1873, and died Oct. 11. She is survived by one daughter and three sons.

Emil C. Gering, Salem Church, Freeman, S.D., was born July 28, 1887, and died Oct. 21. He is survived by his wife.

Emil J. C. Gehring, Eden Church, Moundridge, Kan., was born Oct. 12, 1904, and died Sept. 30.

Emma Gross, Calvary Church, Washington, Ill., was born Nov. 26, 1890, and died Oct. 17. She is survived by two sons, and four sisters.

Daniel J. Herr, Ebenezer Church, Bluffton, Ohio, was born Sept. 23, 1875, and died Aug. 4.

Agnes Unruh Jantzen (Mrs. Herman P.) Bethel College Church, North Newton, Kan., was born Aug. 11, 1880, and died Oct. 5. She is survived by one daughter and two sons.

Elizabeth Schmidt, Grace Hill Church, Whitewater, Kan., was born Feb. 9, 1879, and died Oct. 9.

Henry J. Warkentin, Alexanderwohl Church, Goessel Church, was born Feb. 8, 1888, and died Oct. 6.

Lydia Witmer, Bethel Church, Lancaster, Pa., was born July 9, 1905, and died Oct. 3.

MARRIAGES

David Draper, Baptist Church, Brantford, Ont., and *Mary Becker,* Bethany Church, Niagara-on-the-Lake, Ont., on Oct. 2.

Fred Harris, United Church, London, Ont., and *Deanna Harder,* Bethany Church, Niagara-on-the-Lake, Ont., on Oct. 8.

Alvin L. Miller, Mellingers Mennonite Church, Lancaster, Pa., and *Pauline Rhodes,* Bethel Church, Lancaster, Pa., on Sept. 25.

Robert Rodabaugh, Presbyterian Church, Columbus Grove, Ohio, and *Rachel Garamatter,* Ebenezer Church, Bluffton, Ohio, on July 16.

Ronald Peters, Buhler (Kan.) Church, and *LaDean Ratzlaff,* Alexanderwohl Church, Goessel, Kan., on Oct. 23.

Robert Reimer, Alexanderwohl Church, Goessel, Kan., and *Geneva Schmidt,* Tabor Church, Newton, Kan., on Oct. 10.

Clark Sprang, Church of Christ, Big Prairie, Ohio, and *Ruth Moser,* Salem Church, Kidron, Ohio, Sept. 5.

Lanny Stucky, Eden Church, Moundridge, Kan., and *Linda Gail Eversman,* Park Hill Congregational Church, Denver, Colo., on Sept. 18.

Brian Tarr, United Church, Niagara Falls, Canada, and *Marion Elizabeth Willms,* Bethany Church, Niagara-on-the-Lake, Ont., on Oct. 9.

Ronald L. Wimer, Bethel Church, Lancaster, Pa., and *Michaela Lee Norton,* St. James Episcopal Church, Lancaster, Pa., on July 24.

David Steele, Anglican Church, Niagara-on-the-Lake, Ont., and *Sharron Ann Tiessen,* Bethany Church, Niagara-on-the-Lake, Ont.

WORKERS

Paul D. Brunner, Wooster, Ohio, is the minister-in-training at Brook Lane Psychiatric Center this year under that agency's program of clinical pastoral education in collaboration with the Hoffman Home for Children, Littlestown, Pa. The program provides advanced training in pastoral care.

Frank V. Dyck, formerly of Calgary has moved to Winnipeg where he serves as treasurer of the Conference of Mennonites in Canada. He succeeds Victor J. Schroeder.

Margaret Dyck, St. Catharines,

Brunner, Kelly, Peachey (Workers).

Ont., will work at the Edinburgh Medical Mission Hospital, Nazareth, Italy, for three years under the initial sponsorship of the Mennonite Central Committee.

Samuel and Leona Entz, Newton, Kan., have returned from a term of service in Africa under the Congo Inland Mission.

John J. Hofer, pastor of the Emmanuel Church, Deland, S.D., will be the service counselor for draft-age youth for congregations in South Dakota. He will also assist adults interested in volunteer service in the church's outreach ministry.

J. Ruth Kelly, M.S.W., Toledo, Ohio, has been appointed to the position of staff social worker at Brook Lane Psychiatric Center. She was formerly a member of the staff of the Veterans Administration Hospital in Battle Creek, Mich.

Ernest W. Lehman, who has recently served in Jordan, will visit Mennonite churches in Virginia, Maryland, and Pennsylvania in November. He began his career with MCC in the Akron office in 1946. In 1952 he became program director in Jordan. After the Congo became independent in 1960 he directed the material aid program there for several years. Later he returned to Jordan to set up a self-help project.

Chester R. Peachey, R.N., Belleville, Pa., has been appointed to the position of director of nursing at Brook Lane Psychiatric Center, Hagerstown, Md. He has been a member of the staff at Brook Lane since July 1962.

Wilbur Schmidt, pastor of the Salem Church, Munich, has been appointed service counselor for draft-age youth for congregations in North Dakota. He will assist young men with their service decisions and recruit youth and adults for mission and service programs.

SCHOOL SCORES

Bluffton 20—Manchester 12
Southwestern 45—Bethel 7

LETTERS

PRIVATE MAIL

We appreciate all letters submitted to us for publication. We use almost all of them. We also appreciate the private and personal letters sent to us. We, of course, never publish them. If you want to make sure, just mark your letter "private" or "not for publication." We are always glad to hear your concerns. *Editor.*

FAILURE IN VIETNAM

Dear Mr. Editor: For the past several months various articles and letters in your paper have continued to speak to the issues at stake in Vietnam. A wide range of opinion has been expressed and it is becoming more and more apparent that Mennonites are finding it difficult to take a clear and/or united Christian stand on that continuing crisis.

I cannot condone American policy in Vietnam, and agree with your editorial of Aug. 17. Until President Johnson and the American people will assume their share of responsibility for the wrongdoing in Vietnam, a peaceful settlement cannot be expected.

The unrelenting stand in Vietnam appears to be based on the popular western assumption that communist domination is the undoing of any people. (But is capitalist exploitation a lesser evil?) In our hatred of communism we, as Christians, run into difficulties because, unlike our Master, we tend to hate both the sinner and his sin, instead of hating the sin only. John 3:16 applies to communists as well as to us. Before Christ redeemed me, I was just as lost and spirtiually condemned as a communist without Christ. On the basis of New Testament teaching there can be no doubt that, until the love of Christ so constrains us to love communists as we do other potential Christians, e.g., Hindus or Shintoists on the mission field, we will continue to fear them and fight them. Fighting is really an admission of failure; the failure to love and to understand the needs of fellowmen. It is the failure to love our neighbor as ourselves.

John the Apostle penned his Epistles to the early Christians at a time when Jewish hate for atheistic Rome probably continued unabated. His words to them at that time apply to us today: "There is no fear in love, but perfect love casts out fear; because fear has to do with punishment" (1 John 4:18). This, I believe, is a sound principle to follow in the Vietnam dilemma, and crystallizes our responsibilities to it.

Another question should be posed: Is it wrong to resist atheistic aggression? In answer we turn to Jesus. He set us an example in Gethsemane and Golgotha. He faced His aggressors, He didn't strike back, He healed a severed ear, He promised paradise for a pardoned malefactor and He continued to forgive His tormentors until He succumbed for you and for me. He died that communists too might be forgiven, but "How shall they hear without a preacher?" *Carl H. Epp, 201 Ave. Q North, Saskatoon, Sask.*

APPEAL TO PATRIOTISM

To the Editor: Here are more thoughts to consider: How can we say that the people of God are being tested to the *utmost*? Are the powers of Russia and China *only so-called* atheistic? I also challenge Mr. Harding's statement [Sept. 21] that our country is the principal aggressor in Vietnam. Is it not unfortunate that a teacher of history would make such a statement? His idea seems to be "Let's get out of Vietnam where the poor Vietnamese are being oppressed by the bad men of our country." Would it bring peace to our consciences to leave Vietnam and allow the communists to overtake these Vietnamese, for the sake of avoiding war? Perhaps we have been watching managed news emphasizing oppression.

We are currently seeing demonstrations by subversive groups in America, and tragically we seem to be chiming in with them. Though the motives of these protests may be at variance from ours (which we claim is peace through love and disarmament) the final result, were our government to act in accordance with these protests, would be most tragic. The future of the western hemisphere is at stake! Rather than send a delegation of men and women who are well-informed on the situation to see President Johnson in protest, should we not pledge our support and be grateful that our government is not backing down?

The communist youth groups in America are becoming increasingly bold and influential. How disheartening it is to see fellow Americans wilt with the attitude of apathy: "Maybe communism isn't so bad after all." Is there an implication of anti-Americanism in this article? Where, oh where, has our patriotism gone? (The word patriotism is rarely seen or heard anymore.) Sadly, we seem to be losing our allegiance to our nation. Consequently, we are seeing the beginning of the inward decay of a great and free nation; for whether or not we do admit it, the communistic forces of anti-God have already pervaded many areas of our American way of life. And they are not about to stop now!

The Old Testament cites instances in which the Lord was on the side of His people in warfare. Note Joshua 1:5; 10:8; Deut. 7:23, 24; 11:25.

Alas, what price do we propose to pay for peace? Are we so smug that we have forgotten the struggle by our forefathers who made this a land of freedom? These freedoms do not exist in nations dominated by communism. Shall we sacrifice these for the cause of peace which we know cannot exist as long as the two forces, good and evil, are in the world?

Harding says, "Is it not time for us to declare that our first and supreme loyalty is not to America, nor to capitalism, nor to the survival of the western world, but to Christ and His way?" Such piety may appear virtuous, but wait a minute. What leads us to think that subsequent to our sacrifice of the free world to communism we would still have our freedom of worship? How cunning is the work of Satan!

Harding suggests love for communists, fascists, etc. Communism is atheistic and very anti-God and it cannot comprehend the meaning of love in the sense in which we so frequently and glibly use it. Being realistic, then, how can we hope to reason with them or to bring about peace through negotiation? Would showing love for them seem to indicate love and respect to Satan and his works? Why not take an active stand against this terrible enemy?

Most of Harding's suggestions are incredible. If any man who is a professor of history would dare to show the statement in print that "America is the principal aggressor in Vietnam" then any opinions he might express would be entirely questionable. If very many Americans adopted the viewpoint of this article, God help us, we would be in a situation such as this country has not yet seen, within a very short time.

God forgive us for allowing ourselves to become so disillusioned, for if we do not shake off our lethargy and begin to fight against this evil force we may some day ultimately find ourselves silenced. Finally, this is a time for introspection, and we must confess that if the church of Jesus Christ had faithfully obeyed the Great Commission we would probably not be in this situation now. *Neva Sprunger, 1508 N. Harlem Ave., River Forest, Ill.*

FIND ANSWER TO BLUDGEON

Dear Mr. Editor: No appreciation has as yet been expressed for the letter by Elaine Rich [Sept. 14], and the article by Vincent Harding [Sept. 21], both of which dealt with the Vietnam situation. I appreciated them very much.

I want to express my appreciation also that you printed the letters of the opposing viewpoint. It indicates something that seems to be a relatively new experience for Mennonites, namely, that we are not afraid to listen to those forces which militate against the nonviolent stance. In this way you are also admitting that the nonviolent way of dealing with conflict no longer characterizes the Mennonite church.

It is not pleasant to admit that we have become so acculturized that we no longer feel the need to voice opposition when our country is engaged in an aggressive war. Our religion has become an adjunct to nationalism. It seeks for the necessary justification and blessing for any kind of national action and personal action.

War is worked out in the ruthless law of nature—the survival of the fittest. He who is strongest will win. I imagine the chances are good that we will be able to bludgeon the Vietcong into submission.

This simply was not the way in which Jesus dealt with His adversaries, and therefore does not stand as a Christian position. The Christian takes his stand in the midst of conflict and cares for all who are involved. He is for all men (at least this is what I read in the Gospels). He takes his stand, living and proclaiming that reconciliation and understanding are far greater forces in human life than is destruction. We take the chance that we will also find our way to the cross. (This, is any case, is the price of commitment). As such we do not come to the problem with empty heads. We come with a definite view in mind as to how to deal with any kind of conflict. We are not, in the first place, dependent upon the most convincing newspaper articles to determine our position, albeit, it could later help us in planning our own approach.

We assert that Jesus has become King of Kings and Lord of Lords. Where Christ and Caesar come into conflict, there is no question as to the answer. The working out of the answer may not always be as clear.

In the end, I would not be convinced of my brother's love for me were he to come and burn my home and perhaps also my children. I cannot believe that my enemy has become my friend when he comes and burns my house and kills my wife and children and perhaps takes my twelve-year old as a prisoner, all of this in the name of *freedom and self-determination.* To me that would not sound like liberation and freedom.

The gospel stands out clearly on this issue. Once we no longer consider it to be binding in our attitudes toward other human brothers, then we are free to rationalize anything we do. We have done it before.

I think we should have a meeting to discuss this matter. We should get together around the worktable (not the conference table) and seek out ways and means through which people in the local communities will systematically be confronted by the fact that there must be alternatives to killing people in international conflicts, and that the Christian gospel has ultimate relevance at this point. It is perfectly well for a Conference to adopt a statement on the issue in its general assembly (perhaps also useless). Not a word was said at Estes Park about a calculated consistent, strategic witness on this subject, in the local community.

Let us get together. I need your help. Perhaps you need mine. Do we have to ask whether it is important or not? *Gerhard Klaassen, Fairfield Mennonite Church, Fairfield, Pa.*

The Mysterious Donor

Even the pastor didn't have the heart to tell her

Don Richardson

YOUTH

THE MAN IN the dark suit and matching hat stood near one of the express wagons, looking up and down the station platform. Three or four times, Laura noticed, his eyes seemed to rest on her before passing on to others getting off the train.

Twice she met his glance. And now as the platform was clearing, she looked once more in his direction. He started toward her, then checked himself quickly, looked about the platform. Then he resumed his step. Laura picked up her suitcases to meet him.

He tipped his hat. "Could you by any chance be Laura Ames?" he asked, smiling pleasantly.

"I certainly am," she returned. "And you must be Pastor Brotlund?"

He extended his hand. "That's right. Here, let me take your bags."

Laura handed him her suitcases and overnight bag. She retained the circular box she was carrying under her arm. "I'll take this one. It's a going-away present from some of the children at the home."

They walked through the waiting room and past the magazine stand and then out revolving doors onto Concord Avenue. Pastor Brotlund's car was parked halfway down the block. He opened the door for Laura and then went around to the driver's side.

"Guess I should have asked you to send a picture of yourself," he said as they were on their way.

"Yes, I did notice you were hesitant about approaching me right away. I'm afraid I wasn't very helpful either."

"I used to be very presumptuous in these situations until last month."

"What happened?"

"I mistook a Parisian hair stylist for a Canadian Bible school teacher."

Laura threw her head back and laughed. "What did she say?"

The minister shrugged his shoulders. "I really don't know. She said it in French."

"You should have had Rochelle Gilbert with you. I imagine she'd know it."

"Yes, I guess she would. You know Rochelle?"

"More or less, you might say. Just by correspondence. She does go to your church, doesn't she?"

"Yes, but it puzzles me how you ever got to know her. She's never been west of Scranton, and you said this was your first trip east," Pastor Brotlund replied glancing across at Laura.

"That's right. I've only known her

through her letters, and they weren't to me either."

"More complications?"

Laura smiled. "Not exactly. The letters were to the home. They started coming a little over two years ago."

"When the home almost folded?"

"That was it, all right. We never mentioned to anyone then how bad things were—only to the Lord. It was a long wait, believe me."

"A long wait for what?"

"For help. No one seemed overburdened for children's homes right then, at least not ours. I don't know why. The money just wasn't coming in. We'd decided never to solicit funds. We were trusting God for all our needs. So there we were, sticking to our guns and wondering if we were crazy for doing it."

"And getting poorer and poorer."

"You said it."

"Does Rochelle come in here somewhere?"

"I was coming to that. The workers had gone more than a month without even half-pay. That was okay, but cold weather was coming on, and we needed warm clothes for those who couldn't get into other people's castoffs. The few small donations still coming in were used immediately for food. Then we got our first letter from Rochelle Gilbert."

The minister slowed down for a traffic light. He turned in his place and raised his eyebrow. "And there was a check in it."

"How did you know?" asked Laura.

"I know Rochelle," answered the pastor.

"I'll bet you don't know how much."

"Hmm," he mused. "Considerable, I'd guess. Yes, considerable."

"Two hundred dollars!" Laura watched him closely. "Why, you don't seem a bit surprised."

"I'm not, and furthermore, this is the first I've heard of this."

"She must be some woman, some Christian."

"She certainly is."

"I can't wait to meet her. She doesn't even know who I am, I'll bet." Laura blinked her eyes. "But I'll never forget who she is."

"We can drive out her way if you'd like. Mrs. Brotlund won't have dinner until five-thirty. We have plenty of time."

"Oh, could we? Are you sure it wouldn't keep you from something important?"

The minister smiled back. "Not more important than this."

"I'd like nothing better, then."

He turned left at the next intersection and headed north. As they worked away from the business district, the houses and lawns became proportionately bigger and more impressive.

"Was that the only letter Rochelle sent?" asked the pastor.

"Not by a long shot," Laura returned. "But it was the one that gave us the shot in the arm we needed. Didn't say much, just that she'd heard about our work and wanted to help. After that it was a letter a month."

"And each time with a check."

"Yes, sometimes fifty dollars, sometimes a hundred, usually some odd figure between the two. Never wrote much either."

"You say from fifty to a hundred dollars every month?"

"Every month. That's a lot."

"I should say so, even for Rochelle."

"Is this where she lives, in one of the nice homes?"

Pastor Brotlund motioned with his head. "Up here a little ways yet."

"It certainly is a beautiful neighborhood," said Laura, gazing at a fancy colonial house complete with white columns. Then she turned. "What's she like?"

"Rochelle, you mean?"

"Yes, since I've never met her, I have no idea what she looks like."

"Oh, she's pretty much like you. Little taller maybe and a little darker. About twenty-two and a smile almost exactly like yours. And in a charming way, she's a wee bit naive," the minister explained as he pulled up in front of a large brick house set away from the street by a broad lawn. "Here we are. This is it."

"You mean this mansion?"

"Folks around here don't call this a mansion, but it's where Rochelle Gilbert lives, all right. Why don't you go to see her alone? I'll wait here in the car. I'm sure you'll want to see her by yourself the first time."

"That's fine with me," Laura answered as she opened her door. "I'll just be a minute."

It seemed as though it took at least three full minutes to get from the car to the front door. The walk was curved and bordered in spots by well-trimmed trees and shrubbery. Almost unconsciously Laura had slackened her pace in order to take it all in.

She pressed the doorbell twice and waited. A rather short, immaculate butler opened the door. "Yes, may I help you?" he asked, hardly changing his expression of matter-of-factness.

"I would like to see Rochelle Gilbert," asked Laura politely.

"Rochelle? It's her day off. She's probably working at the Stanleys. Good day."

"Good day," Laura replied weakly.

The butler shut the door, and Laura retreated slowly down the walk. Several times she repeated aloud to herself, "Her day off. Working at the Stanleys? Her day off. Working at the Stanleys." Still deliberating, she opened the car door and got in. Then she looked at Pastor Brotlund. "Rochelle's only the maid, isn't she?

"But the money?"

"The first two hundred—I imagine she saved it. The rest she earned. Works for another family sometimes."

"I know."

"She found Christ in France shortly before coming over. Her own parents died in the war. A remarkable woman."

"You said she was a wee bit naive?"

"Yes, she still assumes we all give as sacrificially as she does. I just haven't had the heart to tell her."

On the Marriage Road to Happiness

Janet Claassen

PASSING BY a local senior high school at dismissal time, you notice many couples slowly walking to their cars, or strolling down the walk in the general direction of home or the nearest soda shop. Many of these couples may have marriage in mind for their future. Many may not even dream of marrying their present guy or gal. But this is a vital time in the life of a maturing young adult.

It is a common thing for teen-age couples to have occasional quarrels. But these quarrels are one of the first clues that suggest that a couple could not make a go of it. If the origin of a disagreement is a trivial matter and is allowed through stubbornness or pride to grow into a major quarrel, it is a sign of immaturity and lack of teamwork.

Johnny wants to go out with the boys on Sally's and his regular date night. Sally wants Johnny to take her out instead. Through jealousy and pride on the part of both, the problem grows into a disagreement. Johnny doesn't want the boys to think Sally has him whipped, so he tries to stick to his position. But Johnny and Sally must learn to work together on this problem if they ever want to consider marriage.

Quarrels are a part of human nature, especially among youth. They can be solved. But if quarrels occur frequently, it is a sign that a couple cannot work as a team.

The engagement period determines a happy marriage. Some people think engagement is the time between rings for the wedding arrangements. Others regard it as a time to be sure that they have selected the one-and-only—that the love is real.

The engagement time should be spent in getting to know one's future mate better. Engaged couples should spend quiet evenings at home, to make sure that they can be happy in each other's company, without the entertainment of a movie theater, bowling alley, or party. This is the time to discuss future finances, family size, pets, religious beliefs, and many other topics which require understanding.

Reasons for marriage have a direct bearing on success. If a couple rushes into marriage to beat the draft, they may be rudely awakened by each other's shortcomings, which they did not take time to discover. Marriage is not all excitement and romance, but a partnership in which each party must learn to give and take. It is not a haven for fugitives from unhappy homes, but an agreement between two people to set up a happy home.

The first few months of a marriage are the most difficult. It is during this time that the most important adjustments are being made. The couple discovers new good and bad qualities in each other. Then they must learn to accept these traits.

Also a budget must be set up to govern the new "organization." My sister spent an entire month without a cookstove, and two weeks without a refrigerator. She and her husband had to be content with anything that could be prepared in an electric skillet and which would not spoil without refrigeration. They made this obstacle into a weight-losing contest.

During this early period, each party must develop an interest in his or her new family. So what if your new husband's old aunt tries to tell you what is best for Jim, or how to make homemade bread the best! She is still a part of your new husband and so a part of you.

Willingness to give up a little and give in a little to make a happy, peaceful marriage, results in a much pleasanter home life, a home in which a family can be raised in security, stability, and emotional maturity. Tension during crises is lessened because they can talk a problem over calmly and logically. Along with this comes the ability to trust one's partner, and the sense of security that together they can solve any problem. This is the case with my parents. They have worked as a team for as long as I can recall, and have never had a quarrel or a problem they could not solve together.

In a happy marriage a husband and wife function as one. This can only be accomplished by the desire of each to make the other happy.

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*Supplemental reading for the Sunday school lesson of Nov. 14.

COVER

Wheat harvest near Lahore, Pakistan: "He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness" (2 Cor. 9:10).

CONTRIBUTORS

John R. Bodo is professor of practical theology at San Francisco Theological Seminary, San Anselmo, California.

Lester E. Janzen is stewardship secretary for the General Conference.

Janet Claassen's essay was written last year when she was a senior in high school. She is a member of the Beatrice (Neb.) Church and a student at Nebraska Wesleyan University.

David Janzen, Box 594, Niagara-on-the-Lake, Ont., is pastor of the Niagara United Mennonite Church.

CREDITS

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THE MENNONITE

722 Main, Box 347, Newton, Kan. 67114

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main, Sugarcreek, Ohio 44681; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117; Willard Claassen, Box 347, Newton, Kan. 67114

David Janzen

WHAT WAS WHISPERED in my ear concerning the pope's visit to the United Nations, I will shout from the housetop. Imagine. There are Mennonites who regard his speech as evidence of the world communist conspiracy which now has ensnared the Catholic Church.

Remember. When our forefathers led a godly peaceful life, their opposites in the persecuting churches only saw this as additional evidence for the deceitful wiles of the devil. Have our people now fallen into the same blindness? Do we now call right wrong because that suits us? Have we completely lost our spiritual perception of truth?

The occasion for the whisper in my ear was my sermon of September 17. I had expounded how the miracle takes place in the act of faith, rather than before it as most people wish to have it. I illustrated this with reference to Israel's release from Egyptian bondage as an act of faith with miraculous accompaniments. This was contrasted with their unbelief when they stopped at the door of the promised land. Here the miracle could not happen for them because they refused to enter in faith.

Then I suggested that things were beginning to happen in the Catholic Church which we had not even dreamed of a few years ago. I suggested that if they would act in faith, then miracles would happen in their midst which could leave Protestantism far behind. They might pick up the Reformation heritage which we have forfeited in unbelief.

Like a bolt out of the blue, the whisper came as a shocking confirmation of my message. Mennonites, with a heritage of peace, see the devil in a peace emissary. Unbelievable? The miracle of unbelief! Because the communists now speak of peace and because the Catholics join them, we tread our heritage underfoot.

But this is just the beginning of what I have to say. In my next sermon—at a wedding at that—I will probably make a distinction between a sermon that is like a mail order suit and one that is like a made-to-measure suit. The pope's message to the United Nations belongs in the first category. It may have taken some courage to say what he said in a western world where a message of peace is greeted with the cry, "Communist!" But then his generalities fitted anybody and nobody.

When the self-confessed atheist, Sartre, refuses to come to America because of its involvement in the Vietnam war, he speaks more clearly than the pope.

Lyndon Johnson can also speak of himself as a man of peace and we Mennonites are so gullible that we have forgotten the Word of God, "By their fruits you shall know them."

When a modern historian, Hoggan, paints a picture of Hitler as a very peaceable man on the basis of his propaganda notwithstanding all the rotten fruits, then one might do the same for Johnson. Even some of our men with a great deal of insight, weigh the good and the bad and say, "He is a jolly good fellow after all."

What might the pope have said and done if he really wanted to speak to our situation? First, he might have hurled his ancient weapon, the interdict, at the United States. Next he could have called on the nations of the United Nations to enforce all the sanctions, within their power, short of war, against the United States.

Did the pope say to Johnson, *"In the name of God, stop it!"* as some 2500 ministers, priests, and rabbis have said? Did he order all Catholics in the United States Army and every army to lay down their arms? Did he order all Catholic army chaplains to quit their posts? Some German theologians are demanding as much with reference to the German army because of the Vietnam war even though it has only indirect involvement.

What did the pope say about his people paying some 80 percent of their income taxes in support of an institution which he now claims to abhor? What orders did he give to Johnson's Catholic daughter? Words! Words! Words! Where is the act of faith?

The pope came and went and left things as they were: a sad commentary. He probably gave us enough of an inoculation to make us immune to the real repentance.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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80:42 NOVEMBER 16, 1965

Paul M. Miller

How can time be filled with meaning?

filling time

When is a moment of time filled with meaning? Is it possible to live so that life's deepest meaning is experienced in every instant?

Children think that when they become free adults, time will automatically be full of meaning, but they are always disappointed in this hope.

Many adults feel that only unrestrained freedom allows one to live freely. But thoughtful adults discover that something deeper than laws and restrictions curbs fulfillment and robs existence of full meaning.

God's Moment of Revelation

Bible writers regarded time as opportunity to respond to God. In fact, they regarded periods when men failed to respond to God as scarcely worth mentioning. In Revelation, the angel swears that time shall be no more, because man's opportunity to respond to God is now ended. (See Rev. 10:1 and 6.)

Bible writers insist that the times are in God's power (Acts 1:7). But man remains locked in time—he cannot by will move either forward into the future or backward into the past. He cannot even add ultimate meaning to the present moment—which seems to be his—without God's help.

God filled man's existence with its full meaning when His Son came in a man's body and personality. The hopes and fears of all the years were met in the incarnate God and in His perfect response to the Father. This Son's obedient response to His Father illuminated the meaning of all human existence.

How did one act of perfect obedience to the Father shed light upon the entire human scene? When Jesus hung on the cross, absorbing the enmity of all men in nonresistant suffering love—this moment laid bare the inner meaning of man's pilgrimage. When Christ cried, "Father, forgive them, they know not what they are doing," limitless love revealed God's redeeming purposes in history.

In that one moment of total obedience to God, man's need was illuminated, the impotence of human government disclosed, the folly of human wisdom was summarized, the horror of religious bigotry was laid bare, and the central reality of the gospel was placarded. The vistas of man's pilgrimage upon this planet do not disclose any more profound insights into the meaning of man's life before His maker than are here revealed. The real meaning of human existence, time, and decision can be seen as in one blinding flash of light.

Human history is a pitiful parade of substitutes for the real meaning of time and human life. Some Orientals have sought to escape into a stupor of nothingness called Nirvana. The wise men of Ecclesiastes sought the meaning of existence either within the seasons of the year, "a time to sow and a time to reap"; or within the life cycle of an individual, "a time to be born and a time to die"; or in life's meaningless ups and downs, "a time to weep and a time to laugh." Ecclesiastes 3 surveys man's rat race with only a deep sigh of despair.

Others since have done little better. Shakespeare could discover little more than "sound and fury signifying nothing." Some modern existentialists hope that meaning might be found in self-knowledge. Others suggest power and creativity. Still others think that life's final meaning will be found when one meets another totally in I-Thou encounter.

The man on the street admits that he does not know the meaning of time when he seeks to "kill time" by amusement — amusement is made up of two Latin words meaning "against thought." With the help of alcohol or a constant pace of feverish excitement, the person who is afraid to think about the meaning of time can avoid doing so. The modern amusement industry seems carefully designed to help man avoid or postpone encounter with God.

Wasted Opportunity Is Fearful

Already in Genesis the Bible pictures the horror of man's shrinking from response to God. After man knew good from evil and was free to choose, a flaming sword was set to guard the tree of life. Man simply cannot endure the thought that he takes the weight of eternities upon his shoulders at the moment of moral decision. The thought of a billion years of remorse is almost more than man's mind can bear. Small wonder that medieval churchmen invented the doctrine of purgatory as a partial relief.

Bible writers tell us that the ends of the age converge on us as we decide. All that happened to Bible characters shouts out as a warning to us as we make our decisions.

Jesus told the Pharisees that when they refused His love and warning, guilt for the blood of all of the martyred prophets since the foundation of the world would be required of them (Luke 11:50). When the Roman Christians were tempted to decide in favor of fleshly lusts, Paul warned them to remember God's moral law in the ten commandments (Romans 13:3-14). He reminded them that they were heirs of holy history.

The Bible is a record of moments of decision. Reading it, we cannot remain detached, for we are terribly involved in decisions recorded. We shudder as we see a man decide against God's will; but, more important, we are forewarned by his tragic mistake. If we refuse the warning and make a likewise sinful choice, we are more guilty than he was.

Response to God Gives Meaning

After we are believers, our Father sends us Christ's spirit in our moments of free decision. No childish immaturity need keep us from deciding. No law or slavery forces us into line. Just as the mighty act "God sent His Son" filled time long ago, just so "God sent Christ's Spirit" can fill time during our moment-by-moment deciding. The Christ who freed us from sin's penalty, now frees us from sin's power.

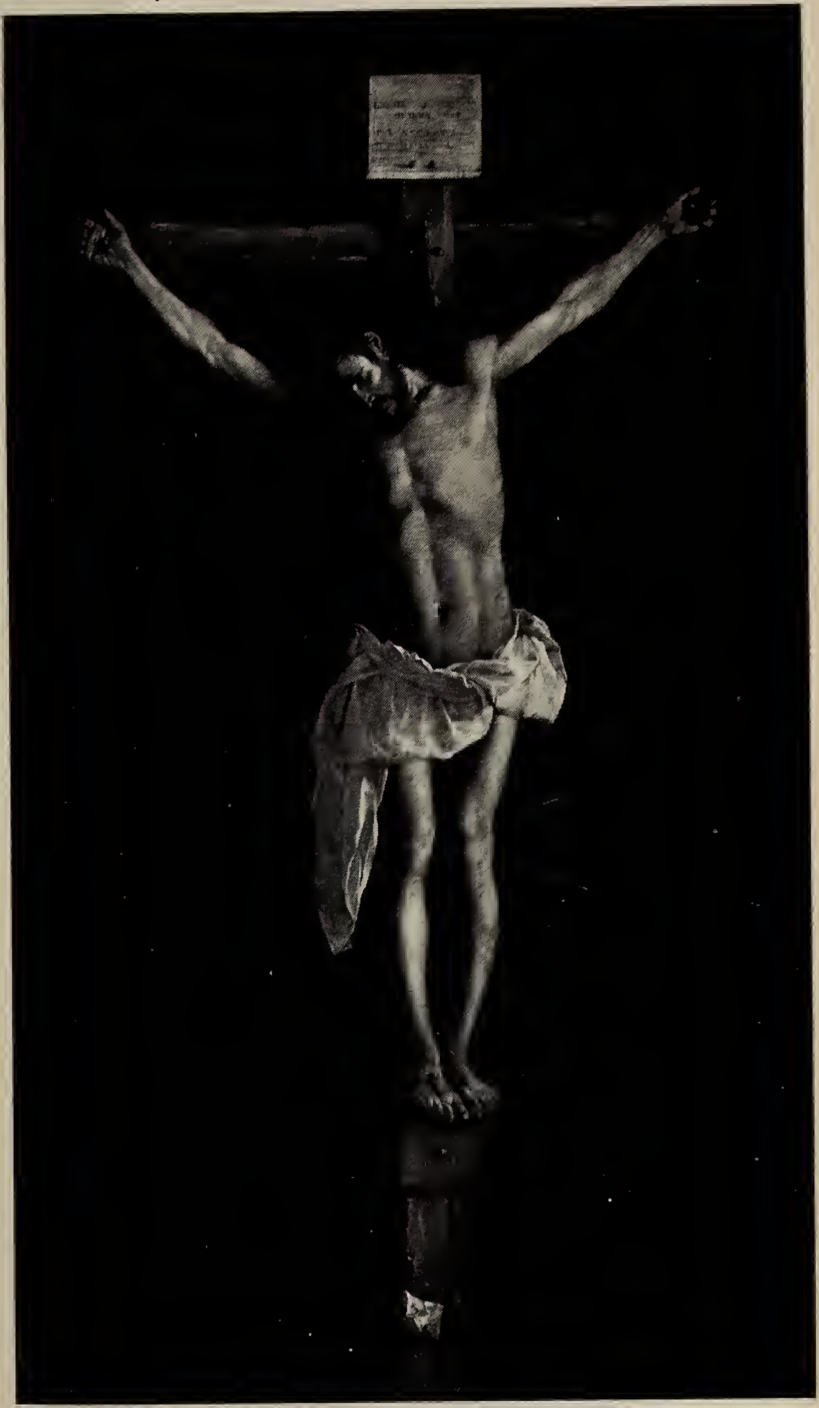
Our deciding can be done in glad freedom. We can now endure taking the weight of eternity upon our shoulders in the present time of decision. By the Holy Spirit's help and by the consensus of a Holy Spirit-filled group, we can take our place as a son afresh each time we must make a moral decision.

As sons of God, insight into life's meaning comes to us during times of decision. A congregation of first century Christians found that when they decided in line with God's will, they could see their present situation as a continuation of God's acts in history. (Acts 4:24-27).

Not only do blessings out of "holy history" flood in upon the present moment, but blessings out of eternity, the future, seem to break back into time. When Stephen decided to forgive his enemies, he saw heaven opened. Whenever a person decides to respond without reserve to God's love, he glimpses the deepest meaning of both time and eternity. He is living already in the life and power of the coming aeon. He is one of those who realize in holy fear that now already they are sons of God. He can gather reverently with fellow believers who "exhort one another as those who see the day approaching. Every moment can be lived in the power of an endless life.

Man simply cannot endure the thought that he takes the weight of eternities upon his shoulders at the moment of personal decision.

"Crucifixion" by Francisco de Zurbaran



Visitors to the Quiet Place

You meet many people in the marketplace

Marie J. Regier

The Quiet Place began as an effort to bring the church into the marketplace. People from many professions and a variety of beliefs come into our coffee shop and store. We learn many things about them, including their coffee-drinking habits.

A teacher from the Catholic school stops by. She feels that she ought to cut down on sweets. But she always ends up with a cup of coffee and two glazed doughnuts and two white Bismarks. Not only for herself though!

Bob from the Al Abram's used car lot wants his coffee black but with three spoonsful of sugar. He often takes along from four to six cups of coffee, and maybe two or three doughnuts, for other workers. As he runs by, the lady from the dry cleaning establishment from across the street calls to him to bring her a "regular" coffee which means two sugars-and-cream. The lady from the dry cleaner next door always wants a Boston—about half cream and half coffee.

Three men working for the International Harvester Company come in to chat over their coffees around the red check-covered table.

A cashier from the hotel next door says her daily coffee is always good, always hot, and always fresh. She wants either a plain doughnut or a spoon of sugar in her coffee.

Not all the people are satisfied with the coffee—every time. A friendly elderly lady came in the other day. Yes, she wanted cream and sugar, but when I brought it she said, "Oh, this is almost a Boston." After she started drinking it, "This does not taste like coffee. Oh, it's all right, but it's just water and cream. I'll make me some coffee after I get home."

The person who prepared the coffee for that morning must have made a mistake in the amount of ground coffee.

Beauty operators stop by for their cups of coffee. A barber used to come in frequently, and also a clerk from the hardware store. We also see a vegetable vendor now and then.

A cookie salesman often drops in. He is nearing retirement. He usually eats only half a doughnut and stuffs the remainder with the napkin into the leftover coffee.

Policemen come by, as do the patrol women who watch the school children as they cross the streets. Nurses, cooks, teachers, even tavern keepers pass through our doors, or at least their coffee does. Street-strollers often come in to get coffee for others.

The little newspaper man from the corner used to come in. Then we had to hurry because by coming he would lose several sales. But he died a few months ago.

A precinct captain came in this morning. He told me of a stroke he had had twenty-one months ago and how the people on the bus had thought he was drunk when he was trying to make them understand that he was sick.

A Jewish widower, owner of a garage, has come in a few times. He loves to tell of the virtues of his deceased wife, and the wonderful attitudes toward him on the part of his children and grandchildren.

And always there are the children. Their time is between eight and nine o'clock in the morning. They come for pencils, paper, erasers, compasses, scissors, pencil sharpeners, pens, paste, and then doughnuts. Some will choose Longjohns with lots of chocolate icing. But the favorites are the large glazed doughnuts. For many children I fear that is all the breakfast they get. Of course, they always want the biggest one and if they have money, then two. Those with only nickels to spend have discovered that we will cut the glazed ones and they can have a half for their nickel. Day-olds also sell for a nickel.

At first I did not understand when a child asked for a "nicka-doughnut." I also had to get acquainted with their pronunciation of "pen-thwills, babblooms, and blazed doughnuts."

When business is slow I sometimes read stories to one or two of the children. Once I made a ten-dollar sale through this. A man was sipping his coffee and listening to me reading to little Darren about Misty, the wild pony. He became intrigued and decided to buy that book and similar ones for ten of his children and nieces and nephews.

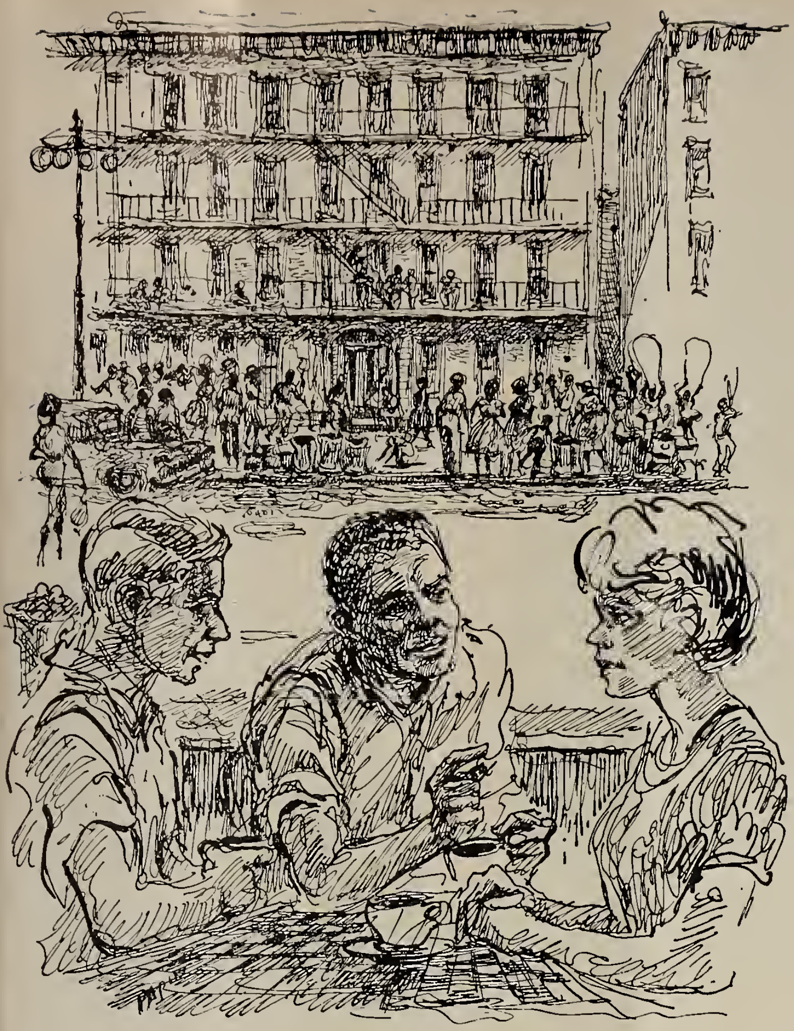
One of our regular customers is a chemist who likes his coffee straight. He has a sense of humor, and on a morning when the furnace has gone on a strike remarks, "That's what is so nice about this place. You know that it is always warm and comfortable." He seems to be a fine man. He comes to church fairly regularly, but some Saturday night parties with drinks he thinks he cannot miss. The Sunday following such a party he does not go to church. He feels that the two cannot be mixed. He is separated from his wife, but she sometimes comes to baby-sit for their grandchild.

Elizabeth does housework for people on a day to day basis. After my sister had surgery she needed someone to do the weekly cleaning. I brought the two together and through this contact Elizabeth made a number of others, so that she is now pleasantly occupied—not too strenuously, but it supplements her income. She is a widow.

Mr. Coy has been ill and cannot go back to his regular job, but he does what he can to tide him over.

Jim, the postal clerk, lives in the back of the store and frequently makes his breakfast out of a cup of coffee and a doughnut. He is a man who gets enthusiastic about things, first about the service in our church, then about teaching a class and then in trying to help the vagrants around the store to form a Success Club. Since he has started this, they come in frequently too, and sometimes are so vocal that the store is hardly a Quiet Place. However, we are glad if they feel at home. Jim is temporarily separated from his wife.

I always knew when the cashier from Walgreens sent for her coffee, because the little boy she sent would explain, "No cream, no sugar, no water." But the other day she came for her coffee herself. As I was fixing



the coffee she looked around at our books. "You don't have a small Catholic Bible do you?" she asked. I said we didn't. Then she continued, "We were brought up in the Baptist church, but gradually all of us children have joined the Catholic church."

"I wonder what was the reason?"

"Well," she said, "in my case it started like this. When I was going with my husband before we were married his mother was sick in the hospital. She was an active member in the local Baptist church, and contributed liberally too. I went to see her and she told me that she would like to have someone come and pray with her, so I tried to find someone, but I was told it was up to the family to ask for someone and I could not yet consider myself as a member. And since the family did nothing about it, nobody came to pray with her."

At this point I had to serve someone and did not get quite all that she was telling, but evidently from what I heard after that, they got a Catholic priest who was willing to pray for the mother, and thus they drifted into the Catholic church.

Almost all the people who come in are, or have been, related to some church, even if their relationship has not been pleasant. Others were raised as Baptists and later joined the Catholic church.

One of the chief accusations against the church is that it wants money from the people so that the preachers can ride in fine limousines. They also say that the leaders do not look after the sheep when they are in need. A number of people have succumbed to the high-pressure methods of Jehovah's Witnesses. They feel that these people have answers for all questions. Other people have turned to Unity, an organization which stresses the pantheistic presence of God. Many, even though they are not members, like the *Daily Word,* a Unity publication which we sell with a bit of a guilty conscience. The *Daily Word* costs twenty cents a monthly issue while the *Upper Room* costs only ten cents for two months. Still the *Daily Word* seems to be in much greater demand. The emphasis upon the mystical presence of God, and of right-thinking seems to appeal.

One day a Negro woman came in to buy some books. She said that she had been intrigued by the name of our store. She is a substitute teacher and had gone by our place several times. I gave her some Mennonite literature. I thought that she might be interested in reading what the church which sponsored this place believed. "Oh," she said, "but I am a Buddhist. We don't believe in God as a person but as the great All."

Thus we get in touch with people of almost all professions and of a variety of faiths. We find many times when we can say, "Yes, this store is sponsored by the church." And to people's questions we can answer with what our church believes.

Sometimes I explain that the workers are mostly volunteers. This is not a money-making institution. It is here in order to get in touch with the people in the community. It helps people realize that churches do not want to rob people of their money.

When the Quiet Place was first started people prophesied that it would never make it. It would be robbed so often that it would collapse financially. That it has not, shows that it has made an impression.

One time when the glass window was broken someone said, "Why would anyone want to do that?"

We know that there are some who have come into our church through the contact at the Quiet Place. But we are not just out to get members.

If they can feel the breath of God in the Quiet Place, we are satisfied.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

NEWS

Missions Reviewed at Vatican Council

Mission publicity is missing its mark in the Roman Catholic Church. One missionary bishop finds that "our information is too exclusively adapted to groups of children and simple folk, and so many of the educated at times associate missionary work with infantilism."

Many Catholics have made great sacrifices to support their missionaries. But not all church members do. The bishop feels that many "wealthy and highly educated adults" do not share this interest.

Peter Arrupe, superior general of the Jesuits, is the one calling for more responsible adult information on missionary work. He finds this basic if all members of the church are to share in missions intellectually as well as financially.

The problem was raised last month in Rome while the Vatican Council was discussing its missions schema (or statement).

Besides promotional problems, the bishops of the Catholic church also studied missions philosophy and strategy. And one strategy of missions may include cooperation with non-Catholics which raises the ecumenical problem.

Arrupe sees much giving prompted by sentimentality. People give aid to those activities that easily excite them such as work for children and the sick. But they often leave unaided "the other works which are nonetheless necessary because of their influence on missionary activity like schools of higher learning and great scientific publications on history, culture, and the religions of foreign peoples."

Worse is the serious damage done by certain travelers who visit mission stations and bring reports back. Arrupe found that falsehoods are spread "by those men, who, after very short trips in mission lands, dogmatize as if they had the final word to say, although they are full of criticism, very subjective, and often in great error."

This creates distress in every quarter. "This superficial manner of writing and speaking," said the Jesuit leader, "not only spreads false ideas among Christian people and creates confusion, but also causes foreign peoples to react harmfully toward the church, and not rarely brings dejection to the missionaries."

But even if informed about mission programs, do people know the reasons for them? Do the missionaries know? Of course, this was one of the reasons for writing the schema. It wasn't easy to give a simple answer that would satisfy everyone.

The proposed text said that "The church holds that God in ways known to himself can lead men to faith—for without faith it is impossible to please Him—*even if they do not hear the gospel.*"

Does this mean there is salvation outside of the gospel? The problem was complicated by a second statement in the schema. It suggested that the Holy Spirit doesn't limit himself to Catholic missionaries. It said, "The non-Catholic churches and also the non-Christian religions can help men obtain salvation insofar as all that is true, no matter by whom it is professed, is from the Holy Spirit, who through the truths professed by those religious and the good things diffused by them helps men by His active assistance to adore and serve the true God."

Many bishops did not agree with the statement. Archbishop Joseph Cordeiro, Karachi, speaking for fifty-four others, found the statements inadequate. He felt that missionaries would ask, "Why therefore must the church carry out intensive misionary work if all men can be saved, even though they do not hear the gospel, or are not visibly united to the mystical body of Christ?"

Cordeiro said that the full glory of God depends on missionary work. The Bible, he said, "repeatedly affirms that the full glory of God depends upon the lasting and fruitful missionary activity of His one true church."

It is only through the doctrine of Christ that man receives salvation. New Testament teaching is clear, said the Pakistan archbishop, "that the saving action of God in the world is the same as the redemptive action of His Son, Christ the Saviour. From this it follows that men can know truly who God is, and what God does and has done for us and for our salvation, only if their minds are enlightened with the doctrine of Christ and their hearts are filled with the grace of His death and resurrection."

The reason for missionary activity, he concluded, is that "Christ is received through faith, and faith comes from hearing."

Taking a slightly different stand was Bishop Jean Van Cauwelaert, Inongo, Congo. He spoke for seventy bishops. He found the reasons for missions in the unity in Christ that God desires.

"Before all else," he said, "it ought clearly to be shown and affirmed with emphasis that the proper goal of the missionary activity of the church is to contribute to the divine plan of making all men one in Christ."

Van Cauwelaert suggested the addition of one sentence to the schema: "Men however who have not heard the gospel should not despair of their salvation because God has the power to save man in ways known to himself."

Is there a possibility of salvation without evangelization? The Congo bishop felt that the church was unduly concerned about the possibility of salvation without hearing the gospel as though it "would bring missionary activity to an end." The very nature of the church of "gathering all men together into one people, into one body in Christ" causes all such fears to disappear.

Speaking about the unity in Christ raised questions about mission strategy. Could Catholic missionaries cooperate with non-Catholic Christians? Omer Degrijse, superior general of the Immaculate Heart of Mary Congregation (Scheut Missionaries) felt that they could. He wanted the areas of cooperation listed.

His list included communication, institutions, social witness, and evangelism.

The Catholics and the non-Catholics need to learn what the other is doing. This "consists in getting accurate information about one another," he said. "This would bring to an end mutual recriminations." He wanted accurate information for mission newspapers, tracts, and meetings. He saw the need for "direct and personal contact whereby alone we can remove the cause—should there be any—of complaint or suspicion."

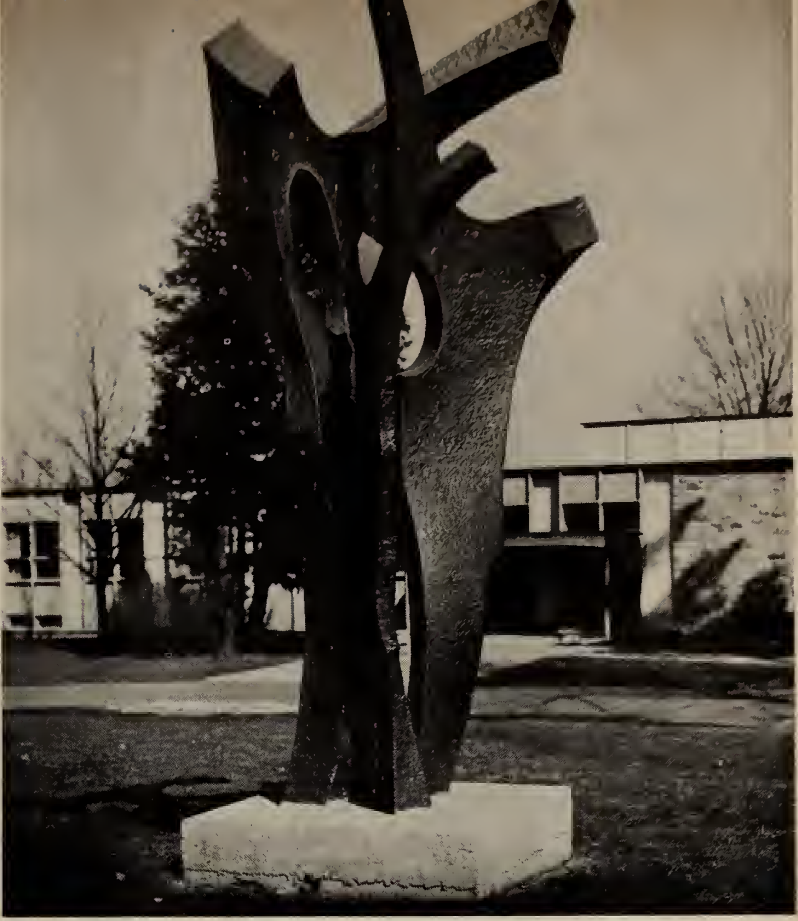
Another area of cooperation, he said, "is the common use of certain external facilities, such as radio, television, daily newspapers, halls, perhaps hospitals or rest homes, and schools."

Social witness is another area of cooperation. Here Christians could "counteract racism, work for peace, and provide experience in finding the road toward unity."

In evangelism is the place where it might be more difficult to work together. "Fully conscious of the immense difficulties," Degrijse called for men who are "truly spiritual, prudent, and humble." In their cooperative efforts these men would be "a concrete symbol . . . of the unity toward which we are striving."

Among the immense difficulties facing such cooperation is a long history of misunderstandings. One is the matter of freedom. In an earlier discussion an English cardinal asked the council about the truth of the accusation that the Catholic Church has a double standard on religious liberty.

John Carmel Heenan, Archbishop of Westminster, said that where the church is not strong, where it lacks political power, where Catholics are in the minority, it is alleged, "we are all in favor of liberty." But where most people are Catholics, it is alleged that "we talk only of the so-called rights of truth," suppressing the "religious liberty of non-Catholics whenever we are strong enough to do so."



A MEMORIAL TO THE JEWS who were killed by the Nazis during World War II has been erected in Easton, Pennsylvania, by Kurt Menkel and his synagogue. The businessman was one of the lucky ones who escaped from Germany. The family of Hans D. Rawinsky, the artist who executed the bronze sculpture, was lost. In his abstract monument he suggests slashed tree branches or a tortured hand upturned to heaven. The holes symbolize cruelty and destruction.

The cardinal said it was "a travesty of Catholic doctrine which preaches one law for when we are rich and strong and quite another for when we are poor and weak."

And he admitted "it would be idle as well as false to deny the well-known fact that in certain places Protestants have suffered persecution at the hands of Catholics."

He said that "tolerance between Catholics and Protestants is a comparatively new phenomenon. . . . Practically nobody ever considered—much less conceded—the right of a man to follow his conscience." And it was the custom of both sides to burn heretics.

The point that Cardinal Heenan made was that in the Catholic Church "there are some who, although very far from applauding the inhumanity of olden days, nevertheless contend that since error by its very nature can have no rights, it cannot be lawful to preach non-Catholic doctrines since they are clearly false.

"Now we must be clear about this," the cardinal continued. "It is quite absurd to talk of error not having rights—or, for that matter, of truth having rights. Rights are vested in people, not things. It is the inviolable right of a man to obey his conscience provided he commits no breach of the peace and does not invade the rights of others."

The fourth session of the Second Vatican Council began on Sept. 14. It will conclude sometime in December. No further sessions of the council are planned.

Among the guest-observers attending this session of the council is Cornelius J. Dyck, professor of historical theology, Mennonite Biblical Seminary, Elkhart, Ind. His three-week visit to the council which began on Oct. 25 is part of his sabbatical leave.

Lent to Pentecost Evangelism

Special emphasis will be given to evangelism in the early part of 1966. The Committee on Evangelism has made a number of suggestions.

The emphasis was approved when the following resolution was adopted at the Thirty-seventh Triennial Session of the General Conference Mennonite Church in July. "Resolved that we urge all the congregations of our General Conference Mennonite Church to participate in a period of Simultaneous Evangelism in 1966—Ash Wednesday to Pentecost (February 23 to May 29).

"Though we encourage evangelism in our churches the year around, be it resolved that during this period each congregation definitely and prayerfully plan for the period in the context of the community needs with special reference to inactive members and unreached people. In some cases several congregations may be able to unite for such endeavor.

"It is further suggested that congregations plan for united action, but that the person to person approach involving all members should not be overlooked. Some congregations will wish to engage in visitation evangelism, radio and newspaper evangelism, or some other community encounter."

A list of twenty-eight suggestions was adopted by the committee, including these: plan house to house visitation in selected areas; offer special courses in evangelism or counseling to nurses, waitresses, salesmen; select one or more Sundays when the pastor preaches for decisions; have witness to university students; plan a reading room and bookstore; have a weekly ministers' breakfast; have special reports in the Sunday morning service about local outreach efforts; give out inexpensive portions of the Scripture; form prayer groups.

A paper on evangelism by Bernie Wiebe presented the idea of an evangelistic team instead of one evangelist for General Conference evangelism work. He states, "We feel that such a team should not perform only preaching services or conduct rallies. Our evangelistic team should be representative of the Anabaptist Mennonite faith expressed in our contemporary age. Our immediate thoughts were that such a team should be flexible and comprehensive. Our team should be made up of a minimum of four to seven people. One man should be a preacher, another a Bible teacher, a third an expert in group dynamics and counseling, a fourth in music, and perhaps we'd also need some singers. Training for our day would be essential.

"Such a team would be flexible to accommodate evangelistic needs of our whole Conference. Where preaching is stressed, the team would oblige. Where university group seminars would be required, the team would oblige. Where factory seminars might be requested, the team would be ready as well.

"Sometimes the team might be in seven different places at one time. Other times, all seven might be at one place. Always, the team would spend certain times in retreat (for self-nurture) and then go out again."

It was suggested that such a team could be built up gradually, beginning with one or two and adding one per year.

The committee discussed effective means of publicity for the churches to give the evangelism emphasis — articles, posters, church bulletins.

Members of the Committee on Evangelism are Ward Shelly, N. N. Friesen, Heinz Janzen, Stanley Bohn, John Sprunger, and Esther Wiens.

KANSAN DONATES 270 QUILTS AT 80 SHE STITCHES 75

Mrs. Anna Ridlon is one of Topeka's senior citizens. She has made more than 270 quilts for distribution through Church World Service. Her production in 1964 was seventy-five quilts.

It all began six years ago when members of her church, the Potwin (Kan.) United Presbyterian Church, were asked to contribute to a special blanket appeal. Because she could not give money out of her slender monthly social security payment, Mrs. Ridlon gave a new quilt she had made.

The idea then came to her that this was a way in which she could respond to oversea needs.

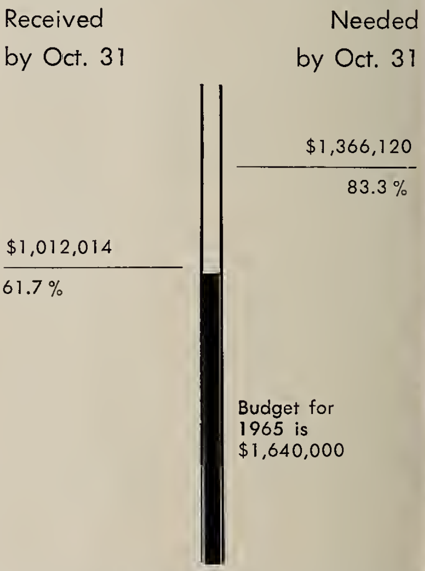
In the first year she made twelve quilts and trebled this twelve months later. Year by year her production has continued to increase. Friends give her clothing scraps, worn out blankets and sheets, all to be made by her busy fingers into quilts.

Mrs. Ridlon said recently: "I cannot teach Sunday school any more because I am hard-of-hearing and in my eighties, but quilting I can do. It is about the only church work I can still carry on. The need is so great that someone in every congregation should be doing something like this."

During the first two months of 1965 Mrs. Ridlon completed twelve quilts.

ONE MILLION RAISED IN 1965 OVER HALF MILLION TO GO

October's receipts equaled almost exactly what was received in October of last year. A total of $149,026 was earmarked for the four boards and the seminary. For the year thus far, about $36,000 more has been received than during the first ten months of last year. However, with a higher budget the percentage figure now stands at 61.7 as compared with 65.4 in 1964. To meet the budget this year, a total of $627,986 will need to be received during the remaining two months. Your support in prayer and financial assistance is urgently solicited during the balance of the year. *Wm. L. Friesen, Conference treasurer.*



CENTRAL DISTRICT REPORTER

November 16, 1965

DEPARTMENT OF THE MENNONITE

THANKSGIVING FROM

The Least Of These

The following article is by Esther Kressley, Chicago, Ill.

I work with multiple-handicapped, partially-sighted high school students. This means that my students have a visual handicap plus some other physical handicap. The group was given an assignment before Thanksgiving to write on anything they chose about the occasion. Two themes which gave me my reward for the semester are herewith produced (both come from Negro students from the lower economic class):

The first student is brain-damaged, hemiplegic and partially-sighted from an accidental gunshot at the age of five. He has trouble remembering things and is easily confused—the most tragic result of the accident.

The second student suffers from asthma, sickle-celled anemia, and is legally blind.

WHY I AM THANKFUL

One main reason why I am thankful is because of my health and strength and the ability to think and do things clearly. Things such as worshiping as I wish when I wish. Another reason why I am thankful is that I am able to live in a free and equal society, not just for me but for my fellowman regardless of who he may be, or what he may or may not stand for.

One specific time when I give most of my thanks is the time of Thanksgiving. This is not only a time for gay and lively festivities, but it is also a time to give thanks to God for being alive. How can we say we are thankful if we always are too busy to give thanks?

I AM THANKFUL

I am thankful because I have the God-given ability to love and be loved.

I have the ability to laugh when I am amused.

I can cry when I am sad.

I can pray to God to guide me along the right road and give me strength to go on when I feel like giving up.

I can take time out to help others, because someone helps me.

I am thankful because I have parents, friends, and relatives!

I am thankful because I have the ability to reason and understand.

I am thankful for everything, and the God-given ability to realize it.

May 5 to 8 . . .
Dates for 1966 Conference

The executive committee has set the dates for the 1966 Central District Conference in Fairview, Michigan, on the weekend of May 5-8. This is a week later than usual primarily for two reasons—the week before is the first weekend of trout season, which would make everything very crowded. Also our guests would like to run a better risk of good spring weather.

Services will be held in the large (Old) Mennonite Church in Fairview which can seat 1000. The Comins and McKinley Churches will be host churches; however, the Fairview (Old) Mennonite Church will cooperate completely by providing the meals, and share in providing lodging. The youth meetings will be held at beautiful Camp Barakel, which is located nearby.

Already our hosts are planning. Committees have been appointed. Those on planning committees from the Comins Church are: Bob Shantz, Velma Emig, Bonnie Gusler, Martha Layman, Jean Shantz, Noah Mast, Paul Yoder, Florence Rhoads, Janet Troyer. Members of planning committees from the McKinley Church are: Lowell Troyer, Inez Wagner, Mary Troyer, Barbara Farthing, Bertha Kurtz, Omer Stutesman, Bob Miller, Ann Quimper and Bertha Diller. Chairman for planning is Walter Regier, and the secretary is Elizabeth Neff.

Ruth Miller
New Conference Secretary

The Central District executive committee is pleased to announce the appointment of Mrs. Richard (Ruth) Miller as secretary of the conference. She replaces Virginia Schutz, Pandora, Ohio, who recently resigned because her employer moved her to New York.

Mrs. Miller is a member of the Meadows (Ill.) Church. Her husband is a farmer. Ruth is the mother of three grade school children. She is especially qualified for her new appointment with an Associate Arts degree in secretarial work from Goshen College, and by her deep love for the church. She and her husband are active in the Meadows Church.

She is a daughter of the Frank

Ruth Miller

Mitchells, who are now in the parsonage of the Pulaski (Iowa) Church. Our new district conference secretary's address is R.R. 1, Chenoa, Illinois. She met with the executive committee for the first time at their November 16 meeting in Elkhart, Indiana.

HAPPENINGS

CATCHY SERMONS

Recently Roy Henry, First Church, Wadsworth, Ohio, spoke to his congregation in a sermon which he called, "Please Cancel My Obituary." Harry Spaeth at the First Church, Chicago, shared with his congregation on "How to Fire Your Pastor."

FALL SERVICES ON WHOLENESS

The five churches of Eastern Ohio (Columbiana, Wadsworth, Sugarcreek, Kidron and Smithville) again held their annual fall conference in which they invite four speakers to speak in their five churches on a round robin basis. This year's speakers and their topics were: Robert Kreider, "Cultural Wholeness"; Ray Keim, "Emotional Wholeness"; Erland Waltner, "Spiritual Wholeness in Family Life"; and Larry Voth, "The Witness of Wholeness."

END SIGNS

Recently a sign appeared on the nursery door of the First Church, Berne, Indiana. "We shall not all sleep, but we shall all be changed!"

BREEZEWAY AT ZION

Zion Church, Donnellson, Iowa, this fall is constructing a breezeway between their main church building and a schoolhouse building which some years ago they moved onto the church property behind the church building.

WORK CAMPS AT COLUMBUS

Under the leadership of the (Old) Mennonite Board of Missions and Charities, two youth servanthood work camps were held during August, using the Neil Ave. Church in Columbus, Ohio, as their home base. The young people worked in the area of town served by the Tray-Lee Settlement House. Their work consisted of painting and repairing homes of persons who own their property, but have no money for repairs. The work campers' food and lodging were provided by members of the Neil Ave. Church.

INTERIM PASTORATES ARRANGED

R. L. Hartzler has accepted the interim pastoral work at the North Danvers Church. The first of October the Herbert Millers terminated their work there, and are now living in Newton, Kan. The Flanagan Church has arranged with Earl Sears, pastor of the Waldo (Old) Mennonite Church, which is located only a few miles from the Flanagan Church, to supply their pulpit two Sundays a month. Both North Danvers and Flanagan are actively engaged in searching for permanent pastors.

LOWENBERGS CELEBRATE

The Hugo Lowenbergs of Zion Church, Donnellson, Iowa, celebrated their fiftieth wedding anniversary on Oct. 3.

LIMA OBSERVES THIRTIETH ANNIVERSARY

During fall evangelistic meetings November 8-14, First Church, Lima, celebrated the thirtieth anniversary of the founding of the church. November 14 was the anniversary day.

MARRIED TWENTY-FIVE YEARS

On Sept. 19, the James Wagners, members of the McKinley Church, Mio, Michigan, celebrated their twenty-fifth wedding anniversary. Open house was held in the Fairview Town Hall.

CHICAGO MENNONITES DISCUSS VIETNAM

The Inter-Mennonite Council, made up of representatives of all Mennonite churches in the Chicago area, met October 10 at the Chapel of Hope, at the West Side Christian Parish. They sought ways that Mennonites of Chicago can make a Christian contribution in response to the escalating war in Vietnam.

YOUTH DIRECTOR AT PEORIA

One of the native sons of the Peoria Gospel Church, Robert Seth, has been appointed youth director at his home church. He has been away more than five years, attending school at Grace Bible Institute, and serving a church in Nebraska. While in Peoria, he is also working to save some "means" for seminary next fall.

DISTRICT MINISTERS MEET AT BLUFFTON

This week, Nov. 17, 18, ministers of the Central and Eastern District will meet at Bluffton College for their fall conference, held annually in conjunction with Bluffton's Bible Week. Themes to be discussed include: "The Pastor's Role and Recruitment"; "Youth and the Church Today"; "Communicating the Gospel"; and "The Meaning of Church Membership."

TUTORING IN ELKHART

Members of the Hively Ave. Church are cooperating for the second year with members of other community Mennonite churches, in a tutoring program provided for young people of the Elkhart school system who are lagging behind in their school work. This is a direct outgrowth of explorations as to how Christians can make a contribution to reduce the high school dropout problem, which in the Elkhart community hits a high proportion of Negro youth.

JIM ARN ASSISTANT AT LIMA

James Arn, a member of the Lansdale (Pa.) Church, and presently a student at Bluffton College, has arranged with the First Church, Lima, Ohio, to gain some practical experience in his chosen profession, the Christian ministry. He is now assisting Otto Dirks, pastor, and the congregation in the work of the church.

KINDLE AT FAIRBAULT SCHOOL

The education committee sent Mrs. Kathleen Kindle of Bluffton, Ohio, a member of the district education committee, to the Faribault Summer School of Christian Education this summer. She enrolled in a class entitled "The Lay Ministry in the Church." This school in Minneapolis was founded twenty-seven years ago by the Minnesota Council of Churches. At present, this is the only two-week interdenominational laboratory school in the country. Mrs. Kindle appreciated the new mediums in which lay people are today finding meaning in the church. The committee hopes to study further the challenge of personal and church renewal. Hopefully, other committee members will become involved with the "Yokefellow" movement initiated by Elton Trueblood, and the "Ashram," begun by E. Stanley Jones.

YOUTH PAGE

Rendezvous With the Prophet

Gayle Gerber

The first time I saw the book, *The Prophet,* sitting on my uncle's coffee table, I was not impressed. For one thing, the author's name (Kahlil Gibrian) was strange and it was bothersome to figure out how to pronounce it. Besides that, it had a dull beige cover with a fullfaced sketch of a man's head, that simply did not look interesting. I do remember though, that every few pages there were strange pictures of men and women, frozen in pathetic positions against a background that reminded me of Dante's hell.

A year or two later I bumped into the book again. I don't remember where or how, but someone read a beautifully poetic excerpt that I later learned was from *The Prophet.* Having a weakness for poetry, I resolved to look further . . . sometime.

That sometime came when I was asked to have devotions for a sunrise service. I borrowed a copy of *The Prophet,* figuring there would be something in it that would sound good. I picked up the book the night before and read it. It was the story of a wise man, beloved by the people of his city. It moved smoothly, page after page of the words of the prophet, speaking of love, time, pleasure, marriage, life in general—a beautiful philosophy. I read hurriedly, jolting to a stop now and then when a section caught my thought. It was funny how some parts sounded like a pile of wordy clichés and other parts held me tensely.

I returned the borrowed book and promptly forgot it. The following summer, in a bookstore, I discovered a row of thin beige-covered books, a series by Gibrian—the unmistakable pictures, the paper, the vocabulary. However, I did not have enough money, and I left empty-handed.

This summer at camp Friedenswald, *The Prophet* definitely became a part of me. The book was used occasionally by some of the staff members. One part particularly impressed me, since my roommate and I had talked last year about the conceptions and misconceptions we have of other people, and of ourselves. We had been told that in order to understand other people, we must know ourselves. But where do we begin, and how do we know that we are being honest with ourselves, and what does it all mean anyway? I was looking through *The Prophet* one day . . .

And a man said, speak to us of Self-Knowledge.
And he answered, saying:
Your hearts know in silence the secrets of the days and the nights.
But your ears thirst for the sound of your heart's knowledge.
You would know in words that which you have always known in thought.
You would touch with your fingers the naked body of your dreams.

And it is well you should.
The hidden well-spring of your soul must needs rise and run murmuring to the sea;
And the treasure of your infinite depths would be revealed to your eyes.
But let there be no scales to weigh your unknown treasure;
And seek not the depths of your knowledge with staff or sounding line.
For self is a sea boundless and measureless.
Say not, "I have found the truth," but rather, "I have found a truth."
Say not, "I have found the path of the soul."
Say rather, "I have met the soul walking upon my path."
For the soul walks upon all paths.
The soul walks not upon a line, neither does it grow like a reed.
The soul unfolds itself, like a lotus of countless petals.

Content to Sit

I am content to sit.
I do not know that today is Sunday,
That bikes are for riding, wagons for pulling,
Balls for bouncing.
I have no concept of the color blue—sky—God—"

For you see, I am retarded. My capacities are limited. If I have the ability to talk, I can express my simple wants and needs. If not, then I must find a way to achieve those desired results in the only way I know how.

Ward

I sense hostility, fear, love, joy, hate, and—rejection. Sometimes I don't understand why, why they are present or even directed at me, yet I sense them. And on this basis I respond.

The retarded child is someone special. He is, for the most part, a loving and lovable person, trying in his own limited way to function in a society that he largely cannot comprehend, struggling to make his identity known, to develop his own personality. And if given that chance, the retarded child can become an integrated real person to his family, his friends, his community.

I had a chance to help retarded children during the summer in voluntary service at Woods Schools in Langhorne, Pennsylvania. This is a private school for more than 400 retarded children of all ages, and of all mental capacities. Housed within these fifteen buildings are 400 different personalities, each worth expressing, each worth knowing. I had the privilege of knowing some seventy children from the ages three to forty-two, with mental abilities from a few months to that of a twelve-year-old. By helping these children dress, eat, play, wash—in fact learn basic habits—I had the chance to know each child personally and to love each child for what he was—a truly beautiful child of God. Looking back at those enriching and endearing months, I don't remember the headaches, frustrations and complications involved, but remember only the love, joy, and heartwarming qualities they are capable of possessing.

Donetta Ward, Bluffton College junior.

CONSIDERATION

A forum for the sharing of Christian insight and concern among the lay men and women of the Central District. While certain individuals are invited to respond to each month's "consideration," any reader is encouraged to send his comment on next month's "consideration" which appears at the bottom of this page. Responses in 200 words or less should be sent to the editor, 1729 Frances Ave., Elkhart, Ind.

Questions for "consideration" are also welcome. The ideas expressed in this column do not necessarily reflect the position of the Central District Reporter, because we stand for the free discussion of anyone's sincere Christian concern.

CONSIDER. . . . Over 100 years ago at West Point, Iowa, when the General Conference of Mennonites was formed, it was one of the founders' lofty and ambitious ideals to unite all the Mennonites of America into one working body. The assembly drew up six resolutions to which they committed themselves. The first stated: "That all branches of the Mennonite denomination in North America regardless of minor differences, should extend to each other the hand of fellowship."

This year in July at the Estes Park triennial sessions, the General Conference again passed a resolution which formulated an inter-church committee to study ways in which this century-old hope might be realized. Also this summer at Kidron, Ohio, in August, the (Old) Mennonite biennial conference voted to appoint a similar committee for serious study of practical ways that we Mennonites can express our firm belief in the unity of the Christian church.

Imagine that the members of these two communities are all ears, and you have the floor. What suggestions do you have to give to these committees? Don't be afraid to speak! This is a time for dedicated Christian imagination.

HAUNTING MEMORIES

Forty years ago we as parents of eight children had to make a decision as to which group to associate with, since there was an ill-feeling or misunderstanding among the membership of our church.

It seems the greatest issue or conflict came about because our leaders, ministers and bishops had made very strict rules as to the dress and especially the headgear worn by women members.

This caused disunity and a feeling of hatred among the membership which was not good, causing some to make remarks which should not have been made.

Since our family, most of which were girls, would likely be faced with regulations such as our leaders imposed on the members, we decided to leave with the group who became associated with the Mennonite General Conference.

This incident of a division in the membership of our church will never be erased from our minds.

The question of dress makes one realize that there are conditions of the mind, led by the Spirit which count for more than clothing.

We, as believers, should be clothed in modest apparel. When the Holy Spirit leads this will be observed.

May the Lord help us to this end.

Olen Yoder, retired, Pleasant Oaks Church, Middlebury, Ind.

COMMON TASKS BRING UNITY

Mennonite history could set the church on fire! I say, it could! But it has not! We have boasted more about the size of our archives than we have about the size of our light in the world.

In the inter-Mennonite discussions at West Point, Iowa, one hundred years or more ago, the Scripture was paraphrased in one of six resolutions. Something happened to keep John 17:21 from being put into a realistic demonstration. Now those prophets . . . both the fearless and the fearful, all are dead. Finally, our leaders are raising the matter for discussion again. This is Christian, admirable, and exciting.

One thing bothers me! Groups never solve their problems by looking at and comparing themselves. To bring unity to groups, the experts tell us, give all the groups a common task to perform. Give them a mission and a purpose to fulfill which is outside of all groups. The results are an increase in understanding and cooperation among the group as the task is being accomplished.

We Christian Mennonites have a common goal and purpose; that is to share Christ with all the world. As we become engaged seriously in our common mission, we will not be asking whether we should be "extending the hand of fellowship" or not but rather, "When can we join hands in our common task?" and "How

Consideration for January

(Responses should be sent to the editor by December 15.)

At the last District Conference, in April at Normal, Ill., the resolution committee had its ear attuned to the reporters from the dozen small discussion groups that met there. One of the recommendations that took root in these small groups of delegates was directed to the local churches:

"Acknowledging our desire for new approaches in relating the gospel to our present age (such as the Markham Day Nursery), we challenge our congregations to seek new and creative ministries and ask the program committee to consider a time for sharing such efforts at our next conference."

The Reporter would like to give encouragement for each church to start preparing for this "sharing period" at the next conference, by asking the following question now near the end of 1965:

"What has been the most exciting new development in the ministry of your local church in 1965?"

many ways can we strengthen our respective positions by mutual fellowship and task orientation?"

The difference between (Old) Mennonites and General Conference Mennonites means nothing to me. The disturbing thing is the rather complacent approach to mission found nearly always in Christian groups, regardless of what tradition. I am excited and moved by the convictions of the prophets. I for one would like to become involved in an inter-Mennonite project such as has unofficially been mentioned for the Toledo, Ohio, area. We, with the world, stand to gain greatly by such projects. *Stanley Smucker, pastor, Spencer (Old) Mennonite Church, Swanton, Ohio.*

CHRISTIAN OR BLOOD BROTHERHOOD?

Having spent some time on a university campus, I am continually disturbed about the failure of the Mennonite church to communicate Christ. Our goal is to be Christ in the world, yet we make issues of petty differences within our own denomination which appear to be completely irrelevant to this goal. We stress Christian love, yet fail to repent of our own lovelessness and unconcern for the souls of men. We tend to stress talking to people about what we think is important, rather than talking with people about what God thinks is essential.

Only as we forget denominational pride and ask God what He wants us to do as Christians, can we achieve unity in essentials, and love in nonessentials. When our fellowship fails to win others, we should question whether it is really a fellowship in Christ, or just the comfortable closeness of relatives and friends bound together by similar ways of thinking and doing.

Let us retreat from our favorable cultural climate which too frequently has been labeled mistakenly as Christian fellowship. May we confess these moments where we have flattered ourselves on our separation from the world, yea even on our separation from other Mennonites. *Edwin E. Neufeld, Speech and Hearing Department, University of Iowa Hospital School, Iowa City (Old) Mennonite Church.*

WHAT KIND OF UNITY?

Many of the persons calling for unity today have not thought seriously about the kind of unity they want, much less about the kind they ought to be seeking. They assume that somehow there would be more money, more energy, more of everything when we all get together. This is not true automatically, however. The larger denominations are invariably less productive per capita than the smaller ones in stewardship, missions, and even in education. In the history of the church the greatest gains have not usually been made in times of greatest unity.

The civil rights movement has shown that legislation does help to change attitudes, and organizational unity would presumably make Mennonites love each other a little more over the years. This is surely desirable. But we need seriously to explore how the General Conference member in Alberta needs the (Old) Mennonite member in Pennsylvania to be faithful to his calling. There may be financial savings in operating institutions and printing presses, but this is not an assumption we can make without careful calculations of actual costs in concrete situations. Large denominations do not usually have lower overhead percentages than smaller ones.

There is a lot of irresponsible, trigger-happy ecumenism today that leads nowhere. It may be that together with other Mennonite groups we need to consolidate organizationally, but only as a step to the new shape which is "neither Jew nor Greek" but a new outpouring of the Spirit. As I see it, this new shape will center strongly around the local congregation, with decentralized organizational facilities to serve the congregations in a given area. Simple denominational mergers as mainline Protestantism experienced them in the first half of our century, are really obsolete except as stepping-stones to a larger vision. *C. J. Dyck, seminary professor, Hively Ave. Church, Elkhart, Ind.*

SHARE MORE PUBLICATIONS

We must encourage individual members to broaden their knowledge and fellowship with Mennonites of other groups. Families could include visits to other Mennonite churches on their vacation trips. The wide circulation of *Mennonite Weekly Review* can help to acquaint members of activities of other Mennonite groups.

We could encourage local churches to provide opportunities to work with other Mennonite churches in relief projects, pulpit exchanges, hymn sings, home mission outreaches, and evangelistic speakers.

We could hear from church leaders of other Mennonite groups more frequently in *The Mennonite*. Much of our Sunday school materials are the same as the (Old) Mennonites—why not our Sunday school papers? Perhaps we could consider combining our central bookstores and catalogs with other Mennonite groups.

We must emphasize the inner faith and practical expression of peace common to all Mennonites. In thus working together, may we ever bring honor to the One who unites us, Christ. *Mrs. Homer Garber, housewife, Bethel Church, Fortuna, Mo.*

SIT-DOWN AND SIT-THROUGH

You say it was 100 years ago that the General Conference was formed at West Point, Iowa, with a stated resolution "that all branches of the Mennonite denomination in North America, regardless of minor differences, should extend to each other the hand of fellowship"? For shame that the minor differences have become so major in these subsequent years that it now takes two committees of churchmen (Christian too) to sit in uncomfortable rows and decide who shall be first to "shake."

Maybe it's like someone's comment of a young married couple: "Two can live as cheaply as one, but it costs them twice as much." Surely, it is agreed that one conference would be cheaper than two when the goals are the same, but the act of combining means twice the cost in *pride* and *self-righteousness* . . . "pride in my job, pride in the length of service, pride in our progress," and a self-righteous assurance "we were right."

Perhaps, like the Negro man whose problem stems back 100 years too, some of you will need to force a "sit-down and sit-through" in order to bring maturity to this situation. Paul's words to the Philippians states it about right when he said, "I leave the past behind; with hand outstretched to whatever lies ahead I go straight for the goal." The world out there couldn't care less, you know. It is only hungry and crying to be heard! *Helen Plank, housewife, Eighth St. Church, Goshen, Ind.*

JUST MENNONITE UNITY?

If the church is to take seriously the very reason for its existence, then church unity is essential. This does not necessarily mean a union of all denominations into one super church. But it does mean a unity of purpose, a willingness to cooperate, and to pool resources where such activities will further the work of the church. Furthermore, where union of two or more denomonations would increase the effectiveness of the total church program, then union is necessary. I believe this to be true in the Mennonite Church and the General Conference Mennonite Church, particularly in the areas of missions, relief, and education, where a great deal of duplication, and sometimes competition, exists.

I also feel that we must make greater efforts toward unity with non-Mennonite denominations. But it also has a contribution to make. To cite just one example; this is an age when many people are examining their attitudes toward war. In this period the voice of the Christian pacifist needs desperately to be heard. Certainly the Mennonite position ought to be presented, but unless we make greater efforts toward union within the greater Mennonite fellowship our presentation will be made in a much less effective manner and may well be ignored. *Richard D. Reimer, teacher, Salem Church, Kidron, Ohio.*

ACCEPT OTHER'S RIGHT TO DISAGREE

The Mennonite church must come to see the sin of its divisiveness and exclusiveness. We must be made to feel more and more uncomfortable about this situation until we are convicted of how great a sin this is. We need to see that when we judge other Christians whose ways are different from our own, and cut ourselves off from them, we are in danger of cutting ourselves off from Christ. We need to be reminded, as Jesus reminded the Pharisees, that no loyal following of religious cultural patterns, or obedience to a creed, or confession of faith will make us righteous in God's sight.

Only Christ living within us makes us children of God. How can we live the life of Christ and refuse to extend the hand of fellowship to others? It is true there will be a great division between the world and the church, and within the church. But it will be Christ, not us, who determines the division. It will not be our confession or obedience which will do the separating, but Christ's words "I have known you" or "I have never known you."

As the leaders of unity keep bringing the desirability of union to our attention through editorials, discussions, and workshops, they will need to demonstrate their acceptance of another's right to disagree. We dare not reject those who oppose us, but be willing to keep on communicating in Christ's spirit of love. *Virginia Esh, housewife, Neil Ave. Church, Columbus, Ohio.*

WORK WITH URGENCY!

Examine the reasons for existing differences and divisions. Can these be defended?

Invite members of Mennonite churches in Africa, Japan, etc., to evaluate our situation, admonish us, and give their suggestions for unity.

Eliminate the waste of money wherever possible by creating one mission board, one board of publication, etc.

Examine the reasons for hesitation to merge. (. . . . "But I wouldn't want to wear a covering," . . . etc.) Draw up a bold plan which would spell the type of unity out in detail and answer such hesitations.

Assume that unity with other Mennonite groups and denominations will follow; and make way for fuller participation in the larger Christian church.

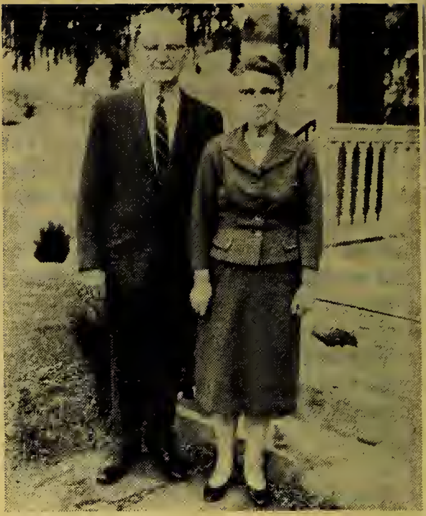
Keep these other groups informed of developments and invite their evaluations. *Work with a sense of urgency!* Christianity is not keeping up with population growth. Millions of semiliterate people blindly follow nationalism. War, political chaos, escalating nuclear power, starvation, make life cheap.

Dividedness and dickering over details are a crime of the greatest magnitude. The body of Christ must get with its work of reconciliation—quickly! (In some ways it's already too late.) *Marion Franz, housewife, Woodlawn Church, Chicago, Ill.*

Lester Hostetlers Recognized on Fiftieth Anniversary

On Sunday, Sept. 26, First Church, Sugarcreek, Ohio, recognized Lester Hostetler on the fiftieth anniversary of his ordination into the gospel ministry. A letter of recognition from the congregation was presented at a special fellowship dinner.

Hostetler began his ministry on September 16, 1915, in the Walnut Creek (Ohio) Church. Since then he has held five pastorates: Walnut Creek, 1915-23; First, Sugarcreek, 1923-27, 1929-31; Upland, California, 1927-29, 1931-41; Bethel College Church, North Newton, Kansas, 1941-51; and Freeman, South Dakota, 1951-56.



Rev. and Mrs. Lester Hostetler

Since retirement in 1956, Lester and Charity live on their farm—"Twin Maples Orchards" near Sugarcreek, Ohio. Many will also know him as coeditor of *The Mennonite Hymnary*, that book which is so dear to all of us. He is also editor of *The Handbook to the Mennonite Hymnary*. In his retirement years he is working hard on the new Mennonite hymnal to be published in 1969 in cooperation with the (Old) Mennonite Church.

Martha Burkhalter Completes Active Life

Martha Burkhalter, Berne, Indiana, died on Monday evening, Oct. 4, at the Lutheran Hospital, Fort Wayne, Indiana. She was critically ill the last few weeks. Funeral services were conducted on Friday morning in the First Church of Berne.

She was born on October 12, 1889. Her parents were Mr. and Mrs. Peter Burkhalter. She attended Moody Bible Institute, received an A.B. degree from Bluffton College in 1916 and an M.R.E. degree from New York Biblical Seminary in 1934.

Martha Burkhalter

Her missionary career in India began October, 1917.

She was an energetic person who spoke with conviction. Her students appreciated her vivid and dramatic method of teaching. She not only had an evangelistic zeal to speak and to preach, she also was able to identify with the people. Her methods were not the usual ones, oftentimes somewhat unorthodox; yet her life was a great inspiration. A friend commented, "There was only one Martha." Her only ambition was to serve the Lord and to win people to Him.

Her life has been active since her retirement in April.

While in India she adopted a girl Dilasie, whose mother had died. Her father brought her as a sick child. Miss Burkhalter gave Dilasie a home and a good education. She brought her to the United States for further study when she came home in 1959.

Twice Miss Burkhalter returned to India after her retirement—once to go back with Dilasie, and again to attend Dilasie's wedding to a Christian young man who had studied for the ministry. Miss Burkhalter stayed on in India for a time to visit the mission stations and Yeotmal Seminary and to do Bible teaching.

Those who attended the General Conference sessions at Estes Park in July will remember Miss Burkhalter vividly for her active participation in discussion groups and in the other activities.

Troyer Installed at Oak Grove

On Sunday, Oct. 17, Lotus Troyer was installed as pastor of the Oak Grove Church, Smithville, Ohio. He follows Robert Otto, who was the previous pastor. The Troyers moved to the Oak Grove parsonage from Meadows, Ill., during August.

Participating in the installation (and pictured below) was Roy Sauder, pastor of the (Old) Mennonite Church, located near Wauseon, Ohio; and who is also vice-chairman of the Ohio and Eastern Conference. Gordon Dyck, Central District Conference minister, presented the charge to Troyer, Howard Yoder, deacon, spoke on behalf of the congregation, welcoming the Troyers, and pledging to dedicate each gift within the congregation for the united ministry of the congregation.

In the afternoon harvest home festival, the two visiting conference representatives also led in the service of thanksgiving.

While the Oak Grove congregation does not hold official membership in any conference, it has strong ties of friendship and cooperation with both the Ohio and Eastern Conference, and the Central District Conference.

Troyer installation (left to right): Roy Sauder, Lotus Troyer, Gordon Dyck, Howard Yoder.

C·E·E·P CORNER

Then whose shall those things be . . . ?

How They Reacted

The matter of estate planning is generally a new idea to many of our people, and it may be of interest to know something of how folks react when encouraged to plan for the disposition of their holdings. Here are some notations gathered at random from reports of those who make such contacts among our people:

"Has a will. No provision in it for church causes. Says, 'No one ever approached me about it.' Was open to the idea of revising the will to include church purposes. Believe he will do so."

"Has a will. Did not include church causes. Was happy about the call. Questions asked indicate possibility of doing something about it."

"Cool reception. Feels able to take care of his affairs without any outside suggestion."

"Has a will, made some years ago. Revised recently. Has remembered church institutions. Favorable and receptive to the work of our committee."

"Has a will. Remembered conference institutions on a percentage basis. Thinks will should be brought up to date."

"Has no will. Attorney thought it unnecessary in view of their having no direct heirs. . . . Now after our visit will remember outreach of the church in some manner."

"A cool reception. Has no will. Will make one now, but negative toward idea of remembering anything outside of the family."

"Had no will when audio-visual presentation made at the church, but had a will drawn the day following, and eager to tell us about it. Remembered church causes."

Mrs. Harry Martens addresses the group at the Women's Retreat as they meet under the trees at Camp Friedenswald Sept. 17-18.

Women's Retreat at Camp Friedenswald

The Central District women's retreat was held at Camp Friedenswald on September 17 and 18. From the Columbiana Church in eastern Ohio to the Eicher Emmanual Church, Wayland, Iowa, the district churches were represented by 109 women present. The Community Church at Markham, Illinois, led the attendance with twelve present, followed by the Meadows, Illinois, church with ten, and the Salem Church, Kidron, Ohio, and the Eicher Emmanual, Wayland, Iowa, each with eight.

The speakers were Mrs. Harry Martens, Elkhart, Indiana, a former kindergarten teacher, and Mrs. Irvin Kennel, Eureka, Illinois, who with her husband serves as a county juvenile probation officer.

Friday evening following a get-acquainted period, Mrs. Martens began her devotional thoughts with a quotation, "If you don't come apart—you'll come apart." She continued with the thought that God has given the gift—work, and that each person must accept herself as she is. Upon accepting Christ, she must then work for God. The message also contained thoughts concerning the gifts of kindness, forgiveness, and a sense of values. The evening closed with a fellowship hour.

Saturday morning Mrs. Kennel challenged the group to speak more of our Lord Jesus Christ to others. In these days there is no time to sit and fold one's hands and say, "Isn't it awful?" The challenge for a Christian woman is great and she must examine what she is doing and is not doing. Mrs. Kennel also stated that for a Christian woman, her home can never be her circumference. She must reach out far and near. The need for encouraging one another in the things of God was also stressed. From her many experiences in both Mennonite Central Committee and juvenile work, Mrs. Kennel gave most interesting situations and problems, and showed opportunities available to witness for Christ.

Anticipated by the women was the quiet time when one may go apart and read and meditate alone.

The twenty-four-hour retreat period is a wonderful time of inspiration and fellowship. The invitation is to all women of all ages, so look forward with other women to next year's retreat at Friedenswald. *Mrs. Howard Baumgartner.*

FOR DISTRICT WOMEN

"Doing the will of God from the heart."

Fortunate is the person who measures values in terms of service to others rather than by benefits to self. Fortunate is the person who moves forward in the hope of what can be accomplished and is not held back by what cannot be done. McElroy.

WMA Executive Meets

The executive council of Middle District WMA met at Friedenswald September 17. They met in the staff house lounge with nine members present. Mrs. N. N. Soldner led devotions, which were taken from Norman Vincent Peale's book, *How to Have a Good Day*.

Final plans and ideas were presented for the four area sharing clinics held in October. It was hoped that all officers and ministers' wives would attend.

A handbook for WMA leaders was suggested. A sample copy prepared by Mrs. R. L. Oyer was presented and discussed. The council met Saturday before and after the morning session of the women's retreat. Plans were completed for having one hundred copies of the handbook printed for distribution throughout the Central District.

Lehman Replaces Gilliom

We regret to inform you that another of our officers had to give up her work for WMA. Mrs. Henry Gilliom was asked by her doctor to relinquish her outside responsibilities. However, we are happy to announce that Mrs. Leslie Lehman will be filling the office of district advisor. We wish her well in this endeavor. And we hope for a speedy renewal of strength for Mrs. Gilliom.

Western Ohio Sharing Clinic Meets

Forty-nine women met in the Grace Church at Pandora, Ohio, on the afternoon of October 3. All seven churches of western Ohio were represented. We were especially pleased that the Trenton and Columbus churches could meet with us. Wives of six pastors were present also. Such response to the invitation was an inspiration in itself.

Mrs. Leonard Gerber led the devotions. The purpose of the meeting was explained by Mrs. N. N. Soldner. A fine exchange of ideas and experiences followed. Many of the churches have two all day sewing meetings. Some hold all of their meetings in the evening. One of the churches holds its election in September, and aims to have its program booklet ready for distribution at the December meeting. We all thought this was a very good idea. Some emphasize memorizing scripture passages. One junior group enjoys stuffing toy animals.

Resource material was presented and explained. The Conference Mission Guide was emphasized as being very helpful in planning programs. Not all of the groups have been using this material. The group was then urged to look at the other materials also on the display table. After the closing prayer the women were invited to come to the tea table for refreshments.

Attention Secretaries

of local WMA organizations! Be sure to have the conference report sheets filled in and sent to conference headquarters as soon as the information is available.

Material for this page should be sent to Mrs. L. L. Ramseyer, 210 Grove Street, Bluffton, Ohio 45817.

The Executive Council of the Central District Women's Missionary Association met at Camp Friedenswald, in conjunction with the fall Women's Retreat September 17-18. Left to right: Mrs. L. L. Ramseyer, editor of the district WMA page; Mrs. Leland Diller, treasurer; Mrs. Leland Gerber, vice president; Mrs. Paul Wenger, assistant editor of the district WMA page; Mrs. R. L. Oyer, president; Mrs. Joe Burkholder, secretary; Mrs. N. N. Soldner, Project Advisor for General Conference projects; Mrs. S. T. Moyer, Advisor for Young Mission Workers. Absent: Mrs. L. B. Lehman, District Advisor; Mrs. Howard Ernst, Project Advisor for District projects; Mrs. Harold Crawford, Assistant Advisor for Young Mission Workers.

Camp Committee Sets 1966 Schedule

The camp committee met to review highlights of last summer and to plan ways to more effectively meet needs of the youth of our district.

The Camp Committee reviewed the 1965 season and planned the 1966 schedule at their annual fall session September 17-18. Standing: Rev. Roy Henry; Miss Vicky Bryan, program director; Rev. Joseph Atherton; Alden Bohn, secretary; Mrs. Lowell Troyer, Rev. J. Herbert Fretz, vice-chairman. Kneeling: Dan Graber, camp director; Miss Rose Marie Gerber; Dr. Melvin Funk, chairman. Absent: Russel Suter and John Eicher.

Ten-Day Camp

For sixth- and seventh-grade campers there will be an experiment in a 10-day camp. This is in an effort to give them more time in developing characteristics which are important to Christian growth. While new at our camp, it has been tried with success in several other church camps. The cost will be slightly more than our 6-day camps; however, in proportion to the number of days, it will be slightly less.

Sixth- and seventh-graders will have the option of attending either the 10-day camp or the 6-day camp. The 10-day camps will spend more time at the outpost, concentrating on Christian group-living experiences that we hope will help to make their Christian life more meaningful.

Another major change includes splitting middle high camp into two weeks. This, we hope, will give middle high campers more opportunity for small group activities. It continues to be Friedenswald philosophy that the best way in which we can help boys and girls in their relationship to Christ, nature, and their fellowman is by keeping our cabin groups small, and our program geared to serving the greatest needs of youth.

Explorer Camps

Explorer camps will be geared to the interest of the camp group. The unforgettable experience of spending a week at our Round Lake outpost is very helpful in the growing-up experiences of our young people. Parents can be assured that those participating in the outpost have capable leadership, and the best safety practices are also carried out in this program.

Special camping such as our canoe trips, city camp, and bicycle trips, will be scheduled according to the interest of our youth.

Register Early!

Good planning for each week depends upon the early registration of our campers. Early registration means well-balanced numbers in various retreats, and a chance for the camp committee to select capable leadership for each week.

You can do your part as a parent by registering your children early; as a Sunday school teacher, in seeing that all your class members have the opportunity to register early; and as a camper, in registering your friends early.

1966 Schedule

June 6-14—Camp Leadership Workshop
June 15-25—10-Day Junior Retreat (6 and 7 grade)
June 27-July 3—Junior Retreat I (5, 6, 7 grade)
July 4-10—Junior Retreat II (5, 6, 7 grade)
July 11-17—Junior High Retreat (8 grade)
July 18-24—Middle High Retreat I (9 and 10 grade)
July 25-31—Middle High Retreat II (9 and 10 grade)
August 1-7—Senior High Retreat (11 to 13 grade)
August 7-14—Family Retreat I
August 14-21—Family Retreat II

OUTPOST AND TRIP CAMPS
July 4-10—Junior Outpost (5 to 8 grade)
July 11-17—Junior Outpost (5 to 8 grade)
July 11-17 or July 18-24 High Adventure (9 grade and up)
August 7-14—Canoe Trip (9 grade and up)
August 7-14—Canoe Trip (18 and over)

DEAR SIR:

For Aspiring Ministerial Students Only

Our congregation recently experienced the resignation of our pastor. We appointed a committee to go to work immediately to secure a new pastor.

Here is an off-the-record, unofficial report of what happened when we interviewed our first candidate. The candidate will be called James Stucky.

He was handsome, he spoke clearly, and I was impressed.

The first question asked by the chairman of the committee was, "What is your golf score?" To be sure James was taken aback somewhat by this question. As he confided to me later, he hasn't really had much time for golf and so hasn't been doing too well at it. The rest of us were not too surprised at the question because we have often heard our respectable chairman say that he is concerned about the time that a minister spends on the golf course. He reported that he had read someplace that ministers are now being encouraged to take one day a week off and he was not at all in favor of that, since it conflicts with full-time ministry. One of the other members of the committee, however, immediately told James that he didn't need to answer that question if he didn't want to and so we went on to the next area of concern.

The vice-chairman then asked a question about morals. Jim didn't seem to know how to answer this. He began his answer by "Well, sir, I am certainly in favor of high moral standards, and against anything that destroys the morality of people." Personally I was reassured because I have always felt that a preacher ought to be against sin and in favor of morality so Jim was making a good impression on me. However, others apparently thought we ought to go into greater detail. Some people in this community wear shorts to town (men at that!) and this has raised some eyebrows and some concern about morality.

Thereupon the question was bluntly faced when a member of the committee asked Jim point-blank, "Do you believe in shorts?" Again Jim seemed to be taken by surprise when the question was put thus and he answered, "There are certain kinds of shorts I have faith in, others I don't." The committee was not prepared for this answer and some thought he was surely evading the issue.

In order to smoke him out I asked him directly, "Do you ever wear shorts?" At this point Jim blushed a little (on account of one lady present) apparently not clear whether the reference was to surface or subsurface clothing. But he recovered quickly and said, "Well, to be quite honest, on occasions I have worn bermuda shorts, but I try to do so carefully and usually use them only for recreation."

After that confession the meeting broke up. The chairman asked whether there were more questions, but there weren't so we were ready to adjourn. Jim was told that we would let him know about our decision.

Before we left Jim asked if he could ask something. Of course we permitted it and he asked, "Aren't you going to ask me anything about what I believe about Jesus Christ or about the church?" The chairman assured him that we certainly are interested in such things too and that perhaps the next time we would be able to explore those matters in greater detail. Then we departed in peace.

Simply,
SIMPLE SIMONS

EDITORIAL

My brother-in-law is a medical doctor—a good one. He has been out of medical school for only two years. During most of this time he has been with MCC in Haiti; and he is still there, sewing up cuts, pinching legs, looking down throats, listening to the heartbeats of ten thousand people.

In May I visited him. "What are you going to do when you get back?" I asked. "Go back to school for a while," he replied. I thought to myself, "Back to school! Why, he was just there two years ago."

He continued, "While I have been corralled here in this isolated spot, my profession has galloped on. In the medical profession 90 percent of the drugs used today were not known only fifteen years ago. If I want to continue my practice, I need to keep up!"

I am a conference minister. I deal with pastors, not doctors. But the same principles apply. And our church is beginning to realize it—but only beginning! Every pastor worth his salt simply must have at least two weeks a year of concentrated study for the purpose of self-improvement. This is not his vacation—but his vocation. Our churches cry about the quick turnover of pastors, but any good farmer knows what the problem is,

Historical Weekend at Bluffton

Participants will long remember the impressive ceremonies in the inauguration of Robert Kreider as fifth president of Bluffton College. High points were many. The planting of the inaugural grove of seven varieties of oak trees was one. Another was the pompous procession of robed representatives from seventy-two colleges and universities to the pulse of the Academic Procession March played by Bluffton's concert band, the red hue of which glistened in the afternoon autumn sun.

Following a speech by Landrum Bolling, president of Earlham College, the college choir presented a moving composition, Four Parables, written especially for the inauguration by James Bixel, professor of music.

BC's first family: Joan, age 11; Dr. Kreider; Mrs. Kreider; Ruth, age 4; Esther, age 13; Karen, age 8; and David, age 6.

because in our day he has to fertilize or fields go dead.

This back page is not dedicated to ministers—I am writing to all church board members of our district. Encourage your pastor to take off two weeks for study—pay his way. There are many opportunities. One, for instance—the General Conference ministerial committee had its first annual week-long Pastor's Seminar at the Elkhart seminary last month. From October 6-13, fifty pastors studied—just to keep up!

Read what one of our district pastors, Walter Neufeld, Wayland, Iowa, has to say about his experience. Will we make it possible for him to have such an experience again next year, or must we wait another five years? years?

"The recent Pastor's Seminar held in Elkhart, was for me a very interesting and stimulating experience. I will mention three areas in which I received a good deal of help and counsel.

"First of all, I appreciated the intellectual stimulation in this kind of a study. We were challenged to put our minds in gear, with a real look at present trends in theological thought. Theology is constantly in a process of ferment and change, and it happens (even though it should not,) that the pastor loses out on happenings in this area as he leaves seminary for his field of service. This stimulation not only helped to fill a gap, but gave me encouragement to pursue more vigorously my personal study.

"Second, I appreciated very much the practical help given to us during this week. Several periods were spent in looking at both the Old and New Testaments, under the guidance of professors in these fields. In this way we were stimulated by their intense and 'living' interest in the Scriptures. These studies served not only for our personal benefit and enrichment, but gave me many ideas which I will pass on to my congregation at home, in my preaching in the year ahead.

"Third, the fellowship in God's spirit with fellow ministers whom I hadn't known before was a benefit in value equal to the other two. I lived, studied, and discussed with ministers of my denomination, whom I had never met. We did not always agree or come to a solution for concerns, but we did sincerely challenge each other, and share with each other. It served as a very strong and healthy reminder that we are all brothers in the Lord, at work in the same vineyard.

"My only regret is that I must now wait for five years, before I can go again!" *Gordon Dyck.*

Material for the Central District Reporter Department should be sent to: Gordon R. Dyck, Central District Minister, 1729 Frances Ave., Elkhart, Ind.

VITAL STATISTICS

BIRTHS

"For of such is the kingdom of heaven."

Calvary, Washington, Ill.: To the Ronald Heuers, Janna Leigh, Aug. 27.

Carlock, Ill.: To the Kenneth Whitmers, James Lee, July 2; To the Jerry Lee Hoffmans, Bryan Douglas, July.

Neil Ave., Columbus, Ohio: To the Jim Frickes, Christine Elaine, Aug. 31.

Meadows, Ill.: To Gerdon Gundys, Scott David, Sept. 28.

Topeka, Ind.: To the Bob Lambrights, Marsue Diane, Sept.

Bethel, Pekin, Ill.: To the Elton Martins, Wynne Moret, Sept. 27.

Congerville, Ill.: To the Duane Heinholds, Dianne Lynn, Sept.

Grace, Pandora, Ohio: To the Norman Buchers, Jeffry Wayne, June 22; to the John Burkharts, James Paul, June 26; to the John Lugibihls, Leslie Ann, Aug. 18; to the James Knoxes, Jamie Louise, Oct. 9.

First, Normal, Ill.: To the Eugene Detweilers, Gail Dorothy, Sept.; to the James Snyders, Jennifer Elizabeth, Sept. 15.

Hope, Columbiana, Ohio: To the Wilbur Zieglers, Kimberly Jo, Sept. 17.

First, Berne, Ind.: To the Harry Smiths, Debra Sue, Sept. 15.

Wayland, Iowa: To the Melvin Clarks, Lisa Marie, Aug. 29; to the Stanley Meyers, Kurtis, Sept. 5; to the Richard Shumakers, Scott Alan, Sept. 9; to the Larry Krabills, Kurt Larry, Sept. 12; to the Laverne Grabers, Lynita Janean, Sept. 21.

DEATHS

"May the faithful departed, by the mercy of God, rest in peace."

Hope, Columbiana, Ohio: LeRoy Orr, Aug. 9.

Apostolic, Trenton, Ohio: Philip Schumaacher, Sept. 24.

Zion, Donnellson, Iowa: Mrs. Elmer Salzman, 79, Sept. 5.

Bethel, Pekin, Ill.: Joseph B. King, 77, Sept. 8.

Calvary, Washington, Ill.: Mrs. Bertha Guth, 95, Oct. 1.

First, Berne, Ind.: Martha R. Burkholder, Oct. 4.

First, Wadsworth, Ohio: Pearl Overholt, 84, Sept. 17.

NEW MEMBERS

"You are . . . fellow citizens with the saints."

First, Sugarcreek, Ohio: Suzanne Stauffer, James Jaberg, Dalton Bixler, Thomas Marshall.

Topeka, Ind.: Pat Frain, Bob Yoder, Sept. 26.

Congerville, Ill.: John Grieder, Rita Hendricks, Steve Gant, Oct. 3.

Grace, Pandora, Ohio: Mrs. David Suter, Mr. and Mrs. Duane Edgington, Allen and Janis Edgington, Oct. 3.

WEDDINGS

"That theirs may be a love that has no ending."

Hope, Columbiana, Ohio: Raymond Burkholder and Judith Alm, Aug. 21.

Neil Ave., Columbus, Ohio: Mary Schrock and Tim Yoder, Sept. 18.

Meadows, Ill.: Ruth Streid and Elmer Gerig, Sept. 4.

First, Bluffton, Ohio: Roger Yoakam, Sandra Reichenbach, Sept. 11.

First, Berne, Ind.: Marvin Kirchhofer and Linda Leistner, Oct. 2. Angela Lehman and Leon Hartman, Oct. 17.

Grace, Pandora, Ohio: David Oren and Dorla Basinger, Oct. 1.

First, Wadsworth, Ohio: Maynard Beery, Marilyn McLaughlin, Sept. 18.

Partnership in Leprosy Work Healing Brings New Hope

American Leprosy Missions is the North American branch of the Mission to Lepers, London. It cooperates with fifty-three denominational boards and joint committees by raising money for their overseas leprosy work and channeling it to their missionary and national Christian personnel. It makes grants to 450 treatment centers—hospitals, clinics, and village settlements—in twenty-nine countries. Its contributions come from individuals, local churches, and church groups.

The General Conference mission work at Cachipay, Colombia, received a grant from American Leprosy Missions when it began the school for children of leprous parents twenty years ago. It continues to receive quarterly grants. The enrollment of the school has increased to about 140 students.

For the work of the Bethesda Leprosy Hospital, Champa, India, American Leprosy Missions pays to the Mission of Lepers, London, 50 percent of the annual budget and the Missions to Lepers adds the remaining 50 percent. The Mission to Lepers assists American Leprosy Missions in their projects in Africa. In the Congo it has a vital interest in the work at the Evangelical Medical Institute at Kimpese, paying the salary of Wayne Myers. Hulda Banman of the Congo Inland Mission has been instructor of nursing at Kimpese and Tina Warkentin is the office manager.

American Leprosy Missions also assists with the work at Kilometer 81 in Paraguay, where the John R. Schmidts work. Eleanor Mathies will be joining this work after a year of study in physiotherapy at William Jay Schieffelin Leprosy Research Institute, Karigiri, South India.

More than 100,000 men, women, and children are reached and receive medical treatment, reconstructive and plastic surgery, physiotherapy, and vocational training, food, and clothing. Yet many are not reached. *American Leprosy Mission News* says: "Liberia with a population of approximately 2,000,000 has an estimated leprosy incidence of at least 50,000. Of these only 3500 are under treatment in ten centers."

India has an estimated two million leprosy patients with hospital facilities for only about 20,000. The United States has approximately 3000 cases with 300 receiving treatment at the U. S. Public Health Service Hospital at Carville, La.

Many are given hope who had no hope before. Leprosy work is receiving a new dimension with modern effective drugs and rehabilitation. Attitudes too have changed. It is known that in sixty-five years no nurse nor doctor working at Carville has been infected. John Schmidt of Paraguay reports that of 400 former workers, none has become a leprosy patient.

Many leprosy patients are troubled by deformities of the face, hands, and feet. Operations for the repair of these deformities have been devised. Arthur Thiessen is providing this service to patients at the Bethesda Leprosy Hospital. He says, "It is extremely gratifying to see a patient return to a useful occupation when once his hands were practically useless. We pray that God will use these efforts for His glory, and that many who find new hope for physical healing and restoration will also find new hope for spiritual healing."

WORDS AND DEEDS

Baptists held their first nationwide evangelistic campaign in Spain last month. Although proselytism is forbidden to non-Catholics in the country, Juan Luis Rodrigo, president of the Spanish Baptist Union, said that they "do not think of what we do as proselytism." He also adds, "We are not going to bother anybody's faith, but wherever we find people who do not have Christ in their hearts we believe it is our responsibility and our privilege to share Christ with them."

The Hamilton (Ont.) United Mennonite Church dedicated its new building on Oct. 31. Pastor of the church is Herman W. Enns.

The implications of medicare legislation for Mennonite mental health centers were discussed at a recent meeting of Mennonite Mental Health Services.

Paul Douglas, Senator from Illi-

AGRICULTURE IN PARAGUAY has come into its own. During the last ten years Mennonite settlers in the Chaco have cleared the land and successfully coped with the uncertainties of the frontier. The land is producing peanuts, cotton, castor beans, kafir, and wheat. Cheese and eggs are also produced. The introduction of new grasses has made it possible to start small beef herds.

nois, said, "God deliver America from a state where military men make the final decisions." He was speaking at a ceremony where a former Marine was restored to duty and pardoned for a crime he didn't commit.

Repentance and renewal are the experiences of the church in Congo following the recent turmoil and strife in Kwilu province. Christians at Kamayala asked for two weeks of services saying, "We must get rid of our burden of guilt."

Bengal Refugee Services in India has turned its Calcutta agricultural projects over to the Mennonite Central Committee. The projects include a fish and poultry program.

CHURCH RECORD

CALENDAR

Conferences

Nov. 16-18—Pacific District Council of Committees, Portland.

Nov. 27 — Ontario MCC annual meeting, Kitchener.

Nov. 29-Dec. 3—Council of Boards, Newton, Kan.

July 23-30—Mennonite World Conference, Amsterdam.

Canadian

Nov. 12-19 — Rosthern (Sask.) Church, Deeper Life Week, Ron Reefthouse, speaker.

Central

Nov. 21-25—First Church, Berne, Ind., missionary festival.

Nov. 21-28 — Ebenezer Church, Bluffton, Ohio, missionary conference, Don Hillis, speaker.

Nov. 23 — Mennonite Hospital, Bloomington, Ill., annual bazaar.

Northern

Nov. 21—Bethesda Church, Henderson, Neb., song festival.

Nov. 25 — Bethesda Church, Marion, S. D., harvest festival, Henry Dirks, speaker.

Nov. 25-28 — Bethesda Church, Henderson, Neb., Thanksgiving festival, Robert Suderman, speaker.

Western

Nov. 21—First Church, Hutchinson, Kan., mission festival, the Samuel Entzes, speakers.

BAPTISMS

Congerville (Ill.) Church: Steven Gant, John Greider, Rita Hendrichs.

DEATHS

Christian Samuel Goering, Eden Church, Moundridge, Kan., was born Mar. 23, 1894, and died Oct. 26. He graduated from Bethel Academy in 1920.

Henry Hege, pastor of the First Church, Geary, Okla., for thirteen years, died on Oct. 31 after several years of ill health. He preached his last sermon on Oct. 17. Previously he served the Ebenezer Church, Gotebo, Okla. (1930-39) and the Bergthal Church, Corn, Okla., (1939-52). He was a past president of the Western District and was instrumental in starting the Oklahoma retreat grounds at Hydro. He was born Apr. 1, 1894.

Chester H. Ummel, Gospel Church, Peoria, Ill., was born Jan. 18, 1902, and died Oct. 14. He is survived by his wife, two daughters, and six grandchildren.

MARRIAGES

Bob Reimer, Alexanderwohl Church, Goessel, Kan., and *Geneva Schmidt,* Tabor Church, Newton, Kan., Oct. 10.

Everett Schroeder, Walton (Kan.) Church, and *Delores Klassen,* Tabor Church, Newton, Kan., on Oct. 30.

Darrel Lee Sundleaf, Tyndall, S. D., and *Martha Jane Hofer,* Bethany Church, Freeman, S. D., on Oct. 30.

MINISTERS

Lawrence Hart, pastor of the Mennonite Indian Church, Clinton, Okla., was ordained Sunday evening, Nov. 7, at the First Church, Clinton.

Fred Heese was ordained as elder in the Grace Mission Church, Meadow Lake, Sask., on Oct. 17. H. H. Funk, Waldheim, Sask., officiated.

Peter Neufeld was installed as pastor of the Zion Church, Kingman, Kan., on Oct. 31. He is now serving both the Bethany Church and the Zion Church of Kingman. With the morning worship service at nine o'clock in the Zion Church, Neufeld is able to teach the catechism class and be in charge of the worship service at eleven o'clock in the Bethany Church.

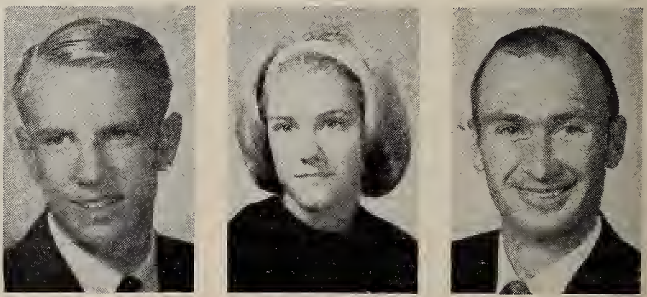
NEW ADDRESSES

Stanley Bohn, 208 W. 10 St., Newton, Kan. 67114 [281]
Arthur Thiessen, Route 3, Pickering, Ont. [214]
Floyd Thiessen, Follett, Tex. 79034 [27]

WORK

The Lame Deer Trading Company, Lame Deer, Mont., needs three men who are interested in employment and in helping with the work of the church. *Meat cutter.* Salary starts at $1.50 to $2.00 per hour depending on experience. He must be a high school graduate and should have some meat market experience. He must be physically able to handle heavy quarters of beef. *Grocery clerk-stockman.* Salary starts at $1.25 to $1.50 per hour depending on experience. He must be a high school graduate. Some store experience is desirable. He must be able to handle freight. *Janitor.* Salary starts at $1.25 to $1.50 per hour. Duties include sweeping, mopping, and waxing floors, minor repairs, and upkeep of store buildings and grounds. All jobs are forty-eight hours per week. All applicants must be at least twenty years of age. No upper age limit has been set for applicants in good health and able to handle the work.

Winter Service. Those who have free time during the winter months are invited to consider the following voluntary service opportunities: *Re-*



Brandt, Brandt, Wiebe (Workers).

pair work at the Woodlawn Church, Chicago. Carpentry, plumbing, or electrician skills are required. Three volunteers can be used for two two-week periods or for a month, preferably before Christmas. *Maintenance work* at Bethel College, North Newton, Kan. One volunteer is needed for a minimum of four weeks but may continue for five months. *Church construction,* Phoenix, Ariz., needs volunteers from January to the end of April for periods of one week and more. A variety of skills are needed. Masons and carpenters should bring their tools. All volunteers will receive room and board plus a five-dollar-per-week allowance except in Phoenix, where only one or two volunteers who stay for most of the service period will receive an allowance. Volunteers are responsible for their own transportation to and from the project. Write to Short Term Service, 3003 Benham Avenue, Elkhart, Ind. 46517. For less than one month of service in Phoenix write directly to Donavin Diller, 1612 W. Northern Avenue, Phoenix, Ariz.

WORKERS

Stanley Bohn began work as secretary for Peace and Social Concerns for the Board of Christian Service at the central office in Newton, Kan., on Nov. 1. He will also serve part-time as city church consultant for the Board of Missions.

Jim and Jo Anne Brandt, Cucamonga, Calif., began a two-year voluntary service assignment at the State Home and Training School, Wheat Ridge, Colo., on Nov. 15. Jim, son of Jacob A. Brandt, is a graduate of Upland High School and has attended Chaffey College, Alta Loma. He is a member of the First Church, Upland, Calif. Jo Anne, daughter of the Joseph Houghtons, is a 1965 graduate of Upland High School.

Olin A. Krehbiel, Freeman, S. D., was reelected chairman of the board of trustees of Mennonite Biblical Seminary for the next three years. Other officers are Lloyd L. Ramseyer, Bluffton, Ohio, vice-chairman; Elmer Ediger, North Newton, Kan., secretary; and Gordon M. Liechty, Berne, Ind., treasurer.

Raymond Voth, Tabor Church, Newton, Kan., has entered 1-W service in Kansas City, Kan.

Peter J. Wiebe, son of Mrs. Maria Wiebe, Watrous, Sask., began a two-year voluntary service assignment at the Woodlawn Church, Chicago, as maintenance engineer and electrician on Nov. 15. He is a member of the Bethany Church, Watrous. For the past several years he has been employed as an electrician in Saskatoon.

SCHOOL SCORES

Bluffton 23—Hope 6
McPherson 39—Bethel 7

DISCUSSION

MENNONITE DIFFERENCES

The following statement was published in the Gospel Herald *of October 25 as a response to an editorial call for unity by that paper's editor (reprinted in* The Mennonite, *Sept. 7). The writer is James A. Goering, an instructor at Bridgewater College, Bridgewater, Va.*

Much has been said and written recently encouraging closer cooperation and fellowship between various groups of Mennonites. Now there is real interest in union and merger involving the two largest Mennonite groups. An appeal has been made for dialogue, and the points we have in common have been noted. But to date, even an introductory discussion of the distinctives that need to be hurdled if union is to take place has been wanting. It would seem that in order to enter into serious dialogue we should not only recognize our similarities, but also our differences. The purpose of this article is to bring several of these into focus.

To make general statements to the effect that there are no real differences or that the differences that exist are nonessentials is to be both untrue to the circumstances and to stifle the dialogue that has been encouraged. And to emphasize another group's recognition of the deity and lordship of Christ and the authority of the Scriptures without showing how these beliefs are worked out in church life and everyday living is only to confuse the issues still more. For both the Mennonite Church (Old Mennonite) and the General Conference Mennonite Church ascribe to these fundamentals, yet in their interpretations and applications of these beliefs they differ widely.

Any attempt to compare the positions of the Mennonite Church and the General Conference Mennonite Church is fraught with the dangers of oversimplification and generalization as well as misrepresentation of another's position, especially since there is such widespread diversity on many points within these groups themselves. Therefore, for purposes of clarification and simplification, this writer has chosen to represent the position of the Mennonite Church from the standpoint of the official position of the Virginia Mennonite Conference, a district conference of the Mennonite Church, as stated in its Doctrinal Statement and Rules and Discipline. For the position of the General Conference Mennonite Church he will have to rely on his personal acquaintance with a small segment of that church as well as impressions gathered from reading.

Though there may be common agreement on many of the fundamental doctrines, one of the most serious differences lies in the varying approaches to the Scriptures. These differences regarding the Scriptures lead to even more differences in doctrine and understanding of the lordship of Christ. Though both groups recognize the authority of the Scriptures, there are important differences in interpretation and application of Scriptures, as well as acceptance of the inspiration of all the Scriptures. Obviously to say that one recognizes the authority of the Scriptures is one thing, but to work this out in doctrinal statements and guides for living is quite another, and it is in these areas that many differences have arisen.

The Mennonite Church has traditionally recognized the authority of the Scriptures as final in matters of faith and life. The church is believed to have received both her authority and the limitation of her authority from the inspired Word. This is the traditional Anabaptist position and represents a conservative approach to the Scriptures.

The General Conference Mennonites have modified this tradition somewhat, granting more liberty to the interpreter and giving recognition to private interpretations of many specific passages. The inspiration of some of the Scriptures has sometimes been questioned, 1 Corinthians 11: 2-16 being a case in point.

Therefore in actual practice, rather than allowing the Bible to be the final authority and to pronounce judgment on human belief and conduct, General

Conference Mennonites have placed the scholar and interpreter in a position somewhat above that of the Bible, granting him authority to accept, reject, or interpret Scriptures as he might see fit. It is this liberty with the Scriptures on the one hand, and the reserved treatment of Scriptures on the other, that has been largely responsible for the wide diversity of doctrinal belief and practice between these two groups.

Some of the most pronounced distinctives are those in doctrine, of which there are several. The Mennonite Church believes the teaching in John 13 concerning the washing of the saints' feet is meant to be literally observed and practiced both in spirit and letter, while the General Conference Mennonites feel that the spirit of this ordinance is all that is necessary.

The Mennonite Church recognizes the ordinance of the Christian woman's veiling (1 Cor. 11:2-16) to be as authoritative as the ordinance of communion treated in the same context of Scriptures, while the General Conference Mennonites apparently do not. The kiss of charity (Rom. 16:16; 1 Pet. 5:14) is another ordinance literally observed by the Mennonite Church, but not by the General Conference Mennonites.

The ordinance of anointing with oil (James 5:13-16; Mark 6:13) is another doctrine not commonly accepted nor practiced by the General Conference Mennonites, though it is by the Mennonite Church, and Christian marriage is not recognized by General Conference Mennonites as an ordinance. These are distinctives of a doctrinal nature resulting from different attitudes toward the inspired Word. Consequently the Mennonite Church observes seven ordinances—baptism, communion, feet washing, salutation with the holy kiss, the devotional covering, marriage, and anointing with oil—while the General Conference Mennonites observe only two of these ordinances—baptism and communion.

There are also distinctives in patterns of Christian living arising from differing interpretations and applications of Scriptures as a guide to daily life. The Mennonite Church takes as authoritative and to be obeyed the New Testament commandments concerning bodily ornamentation, immodesty in attire (1 Tim. 2:9, 10; 1 Pet. 3:3, 4), and the unequal yoke (2 Cor. 6:14-16), for example, and members are expected to make personal application.

These are not considered to be nonessentials, as General Conference Mennonites might consider them, but rather to be an integral part of Christian discipleship in loving submission to the lordship of Christ. Disobedience to Scriptural teachings such as these is considered open rejection of His lordship and is expected to bring with it a sense of impending judgment and loss of assurance of salvation. These distinctives in practical Christian living also issue from varying attitudes toward the Bible.

There are also important distinctives in organizational structure and church authority. The Mennonite Church has developed the conference-district-congregation pattern of organization with the conference body consisting or ordained brethren embodying legislative authority. Bishops oversee the work in various bishop districts of the conference, and the congregation functions as an integral unit in the district rather than autonomously. This organizational pattern is believed to be similar to that in the New Testament Church and authority resides in the offices of the ministry, not in the congregations.

In the General Conference churches the organizational structure is congregational, each congregation being autonomous and subject to no overruling voice. Decisions are made according to democratic processes, each congregation having its individual constitution and each member having one vote.

This difference in organization relates directly to the differences in church authority. In the Mennonite Church authority resides in the officers of the church who are responsible for the spiritual welfare of the souls under their charge. This responsibility is recognized to carry with it corresponding authority necessary for the execution of the duties of the ministry.

In the General Conference Church ultimate authority resides in the congregation. This is a natural consequence of the democratic form of church polity. This means that the minister, who bears responsibility for souls under his charge, is often denied the necessary authority and freedom of action to deal with them redemptively in disciplinary action. Standards of Christian conduct fluctuate according to the changing moods of the congregation, and there is no external authority that can correct unscriptural trends.

These are some of the distinctives with which we must reckon. Other differences of doctrine, disciplinary patterns, procuring of ministers, forms of worship, open and closed communion, and expressions of nonconformity and separation will need to be resolved if there is to be union.

LETTERS

IMPROVE COMMUNICATION

DEAR MR. SHELLY: A milestone has been reached and passed — eighty years of publishing *The Mennonite* [Editorial, Oct. 5]. Many changes and improvements have taken place since 1885—and in the fifteen years that I have been reading *The Mennonite.*

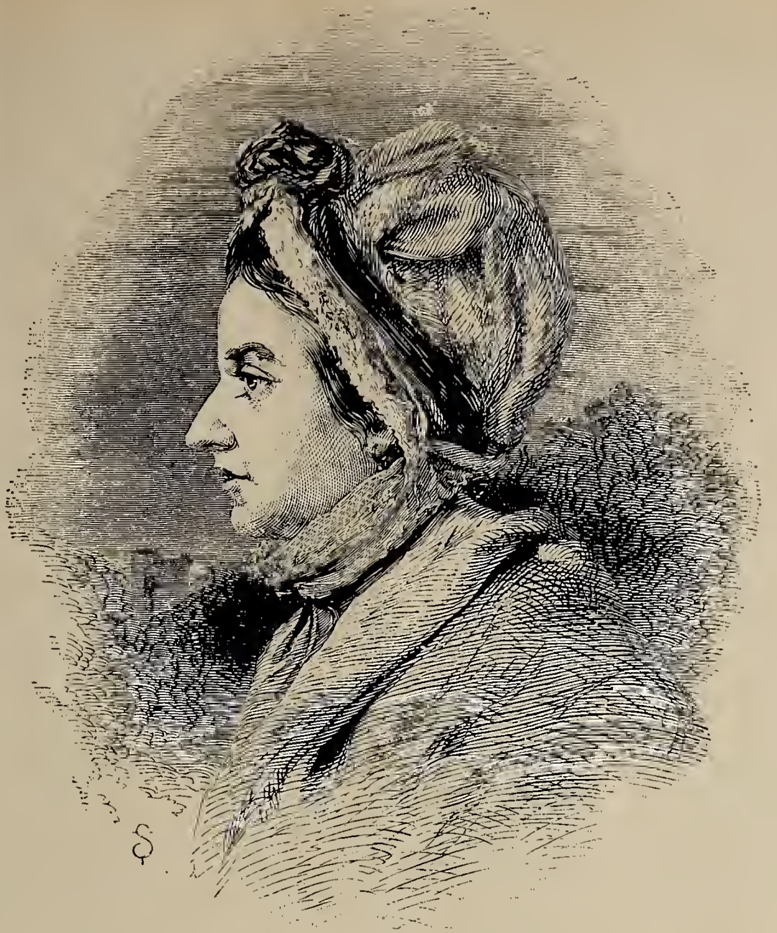
I wonder if there has been any thought at headquarters of making *The Mennonite* an enlarged magazine that comes bi-weekly (or even monthly)? Why?

It seems too bad that many members do not receive many of the Mennonite publications such as *Missions Today, India Calling, Taiwan Bond, Junior Messenger.* By combining these publications into one, a more complete picture of the work and needs of the General Conference would be presented.

Filing one publication would be much simpler for home and church libraries. At present our church files only *The Mennonite* and has added *Missions Today* to our file of *Missionary News and Notes.* Sometimes we are sorry we have no filing of other publications, but space just doesn't permit saving every one.

I wonder too, if by receiving it less often people would read the current issue more thoroughly. Anticipation for the next issue would be felt rather than the feeling I've heard expressed "Here's *The Mennonite* again and I haven't even finished last week's yet."

I feel that *The Mennonite* is an essential means of communication to and between the people who make up the General Conference Church. It is because of this feeling that I am submitting my ideas for improvements for you to consider sometime. *Mrs. Alven L. Dyck, Route 2, Ritzville, Wash. 99169.*



MOTHER FROM EPWORTH

The lives of her children continue to bless us

Teen-age girls looking forward to the possibility of homemaking as a vocation may wonder what it will be like in a few years. Will an abundance of modern conveniences make it a snap? Will push button kitchens allow the wife and mother leisure to throw away? Or will society have become just that much more complicated, with such things as PTA's, clubs, and committees demanding to be squeezed into a tight schedule of activities outside the home?

Some people today think because life years ago was simpler, it was also easier. Life certainly was not easy for Susanna Wesley 250 years ago in England. But she was a great homemaker. She was the mother of nineteen children and had the responsibility of educating them herself. Despite living in stark poverty, she did her job so well that the accomplishments of several of her children still bless our lives today.

She began the unique training of her children almost from the day each was born. Her methods were strict but uniform. A child was not given what he wanted because he cried for it. The children were taught to do their necessary crying softly. However, no restrictions were put on carefree laughter and play. If a child confessed to telling a lie, he was not punished for it.

Susanna set up school in her home and taught her children six hours a day. This schedule continued for twenty years. She also believed it important to give special attention to each of her children and to treat individually any problems of development they might have. She spent one hour alone with each child every week.

Few parents get to know their children as well as Susanna did hers. After her sons went to college, they continued to desire her counsel. Her letters were treasured. John wrote of the help he received from reading books his mother recommended.

To her oldest son, Samuel, surrounded by the secular atmosphere of Oxford, she wrote: "Act on principle, and do not live like the rest of mankind, who float through the world like straws upon a river." She urged him to plan his days with a time for study, for sleep, for praying and private devotion, and for recreation.

While shouldering the job of edu-

Evelyn Bauer

cating her children, she also showed concern for the spirtual welfare of her neighbors. Her husband was a clergyman and often away from home. While he was gone for a period of time, she invited in neighbors for Sunday evening worship services with her family. At first they met in the Wesleys' large kitchen. More and more people came until the whole house was not large enough. A woman preacher in those days was not generally accepted at all, but many people were helped by these services. It was said that greater crowds came to listen to Mrs. Wesley than to hear her husband preach.

Mr. Wesley, though a good man, was a poor manager and provider for the family. Once he was thrown into prison for some debts and remained there for three months. During this time Susanna had the responsibility of caring for their herd of cows, the pigs, and the chickens. To make matters worse, an enemy killed all the cows and this means of support for the family was destroyed.

Raising the children included many heartaches for their mother. She herself had poor health. Only ten of the nineteen children lived beyond infancy and five died within four years. One smothered in its sleep. Susanna was deeply concerned because her oldest child, Samuel, didn't speak until he was five years old. One daughter was deformed for life due to a maid's carelessness.

One night the Wesley home at Epworth caught fire. The parents frantically rushed through the flames to rescue the children, but couldn't reach five-year-old John. Out in the yard, Mr. Wesley was just about to pray for the lost son, committing him to God, when John's face appeared at an upstairs window. Neighbors quickly climbed one upon another's shoulders, making a human ladder, and rescued the child just before the roof crashed down at that spot. Mr. Wesley offered a prayer of thanksgiving that the whole family was saved.

All the family's meager possessions were lost in the fire. The tragedy occurred only one month before Susanna gave birth to her nineteenth child. Mr. Wesley said "All this, thank God, does not sink my wife's spirits."

Because little John was saved so spectacularly, Susanna felt that God had great purposes for his life. She decided to give more attention and time to his spiritual training.

Susanna had more than human patience. Once her husband heard her try to teach one of the children the same thing twenty times. How could she do it, he asked. She replied that had she stopped with the nineteenth time, all her effort would have been wasted. It was on the twentieth explanation that the child understood.

The key to Mrs. Wesley's success was her daily quiet time alone with God. How much time could a busy woman afford for this—ten minutes a day? For such an important item she set aside two hours a day! Nothing was allowed to interfere with the hour in the morning and the hour in the evening when she found her real strength. She often prayed, "Grant me grace, O Lord, to be wholly a Christian."

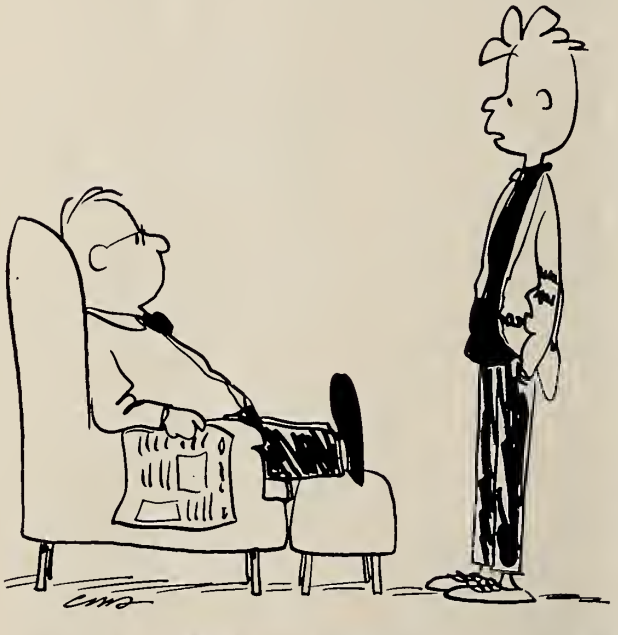
Susanna was a beautiful woman with a good education. She had many God-given talents. But she did not fail to put them to work.

She wrote three religious textbooks for her children. Her advice to her son John when he was in college is often quoted "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes the relish off spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

After Susanna's husband died, John and Charles sailed to America as missionaries. Some thought this would be a hard farewell for their mother who had been so close to her sons, but she said, "Had I twenty sons, I should rejoice that they were all so employed, though I should never see them more."

She lived to see the outstanding successes of at least four of her children. John and Charles founded the Methodist Church. Sometimes she went with John when he preached outdoors to crowds of 20,000. Charles also preached, but is better known for writing over 3000 hymns. We sing many of them today, such as "Jesus, Lover of My Soul" and "Love Divine, All Loves Excelling." Samuel became a high churchman, a Latin scholar, and a poet. Daughter Martha, following closely in her mother's footsteps, became an outstanding scholar.

Shortly before Susanna died, she instructed her children. "As soon as I am released, sing a song of praise to God." Gathering about her bed, they fulfilled her last wish. It was a fitting close for her life.



Charles M. Schulz, © 1965, Warner Press

Don't let me have the car tonight, Dad. . . . I'm trying to learn how to overcome adversity.

Journal of a Soul

Daniel Poling, editor of the *Christian Herald,* said of Pope John xxiii, "As no other pope of history, and perhaps no other churchman of these generations, he was equipped in mind and soul and character to lead all men close to each other and into a more intimate relationship with their 'Father God.' "

Poling wrote those words after reading *Journal of a Soul* (McGraw-Hill, 1965), a collection of intimate thoughts from John's personal diary. The book charts his devotion from his teen-age days to his death.

When just a boy of fifteen he said, "I will give myself no rest until I have acquired a great love and devotion to the blessed sacrament, which will always be the dearest object of my affections and my thoughts, indeed of my whole life as a seminarist, and if God so chooses, as a priest."

His humility and self-deprecation are revealed in this entry written at the age of seventeen: "The more I try to go forward the more I realize how backward I am. I find that I am still at the very beginning of the journey which I have undertaken, and this makes me feel ashamed. I thought I could have been a saint by this time, and instead I am still as miserable as before."

Both his striving for self-discipline and his curious mind are evident in his writings at twenty-two: "I feel a [illegible]stless longing to know everything, [illegible] study all the great authors, to familiarize myself with the scientific movement in its various manifestations, but in actual fact I read one book, devour another, and do not get very far with anything. 'Give up trying to know too much, for this is very distracting and may lead you astray.' "

In preparation for episcopal consecration at the age of forty-four he wrote: "I am to be a bishop: so there is no time to prepare myself; mine is a state of perfection already acquired, not still to be acquired. 'It is the duty of bishops,' says St. Thomas, 'to be perfect and teachers of perfection.' This is a terrifying thought for me, for I feel and know myself to be very helpless and incapable! Another reason for remaining humble, very, very humble!"

No Tears for Old Age

During a Holy Week retreat at age sixty-four, he meditated on growing old: "I must not disguise from myself the truth: I am definitely approaching old age. My mind resents this and almost rebels, for I still feel so young, eager, agile, and alert. But one look in my mirror disillusions me. This is the season of maturity; I must do more and better, reflecting that perhaps the time still granted to me for living is brief, and that I am drawing near to the gates of eternity. This thought caused Hezekiah to turn to the wall and weep. I do not weep."

After he became the pope and was in retreat to prepare for his eightieth birthday, he wrote: "When on 28 October, 1958, the cardinals of the holy Roman church chose me to assume the supreme responsibility of ruling the universal flock of Jesus Christ, at seventy-seven years of age, everyone was convinced that I would be a professional and transitional pope. Yet here I am, already on the eve of the fourth year of my pontificate, with an immense program of work before me, to be carried out before the eyes of the whole world, which is watching and waiting. As for myself, I feel like St. Martin who 'neither feared to die, nor refused to live.' I must always hold myself ready to die, even a sudden death, and also to live as long as it pleases the Lord to leave me here below."

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*Supplemental reading for Sunday school lesson of Nov. 21.

COVER

Paris at night. Excitement, glamour, and bustle; is this the city? No, a city is people; many people.

CONTRIBUTORS

Paul M. Miller, 1119 South 8 St., Goshen, Ind., is professor of practical theology at Goshen College Biblical Seminary.

Marie J. Regier, 4606 Woodlawn Ave., Chicago 60653, is a volunteer in the community ministry of the Woodlawn Mennonite Church. She has also served in China, Taiwan, and Paraguay.

Evelyn Bauer lives at 202 Westwood Road, Goshen, Ind. Her last article on our pages was "The Governor Who Lives His Faith" (Dec. 1, 1964).

CREDITS

Cover, Paul Almasy from WHO; 711, Art Institute of Chicago Robert Alexander Waller Fund; 713, Joseph Papin.

THE MENNONITE

722 Main, Box 347, Newton, Kan. 67114

Editor: Maynard Shelly. Editorial assistant: Laraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main, Sugarcreek, Ohio 44681; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117; Willard Claassen, Box 347, Newton, Kan. 67114

MISSIONARY PAUL BOSCHMAN found the name of our magazine in a Tokyo English newspaper. And he sent the clipping to us. It's an inside story, but since United Press International is retailing it to the world, we should comment on it. Those who read the story will wonder whether we know about it. Yes, we've known about it for several years. We're not ashamed of it nor are we proud of it. We hope, however, that we learned something from the experience.

The story has to do with some sobering statistics on war. You may have heard or seen them at a number of different places. Just last year I heard a high school debater recite them. And John A. Callcott, the reporter who wrote the UPI story, says that they keep turning up at the Geneva disarmament conference.

A few years ago they turned up in our paper. In an editorial comment we told how a retired president of the Norwegian Academy of Sciences had used a computer to estimate the results of war.

"He found," we said, "that since 3600 B.C. the world has known only 292 years of peace. During this period there have been 14,531 wars, large and small, in which 3,640,000,000 people have been killed. The value of the destruction would pay for a golden belt around the world one hundred miles wide and thirty feet thick. Since 650 B.C. there have been 1656 arms races, only sixteen of which have not ended in war. The remainder have ended in the economic collapse of the countries concerned. Cheerful fellows, those electronic computers."

It was a good little story. It sounded so official. And we used it because our source seemed reliable. But it was all sheer fantasy. We had been had, but good.

The whole thing apparently started in 1953 with an article written by Norman Cousins for the St. Louis *Post-Dispatch*. He called his essay, "Electronic Brain on War and Peace." And as a subtitle he added, "A Report on an Imaginary Experiment." In 1954 Cousins reprinted the article in the paper he edits, the *Saturday Review*.

The fantasy illustrated the costliness of war. In a fictional context the reader knew what was going on. But at some point, some unknown person took the statistics out of the article and repeated them.

The statistics began to travel. Brownlee Haydon, an employee of the Rand Corporation, has in his spare time traced part of the journey.

In January 1960 a journal in Brazil picked up the statistics. Where the Portuguese-language paper found them has not been discovered. In publishing the figures, an editor or writer converted the measurements into the metric system making the gold belt "156 kilometers in width and 10 meters thick."

Then the *Military Review* of the U.S. Army Command and General Staff College, Fort Leavenworth, Kansas, used the item in June 1960. Later in the year it turned up in an Irish defense agency paper, the United States Naval Institute *Proceedings,* and the *Canadian Army Journal.*

Up until that time the story was circulating in military circles. We had the dubious honor of introducing it to the peace churches. We found the item in the Calgary *Herald* which claimed the *Canadian Army Journal* as its source. We were impressed; also innocent. That was October 17, 1961.

The next month it turned up in the *Brethren Service News* and later in an American Friends Service Committee release.

In the meantime, Norman Cousins revised his original article and published part of it in his book, *In Place of Folly* (Harper, 1961), which promoted peace and disarmament. You can find it on page 167 back in its proper context.

Haydon calls this the Great Statistics of War Hoax. Obviously, editors as well as readers have to learn the hard way that you can't believe everything you read.

Norman Cousins says, "No fully documented figures exist anywhere on the total casualties or total cost of all wars since the beginning of recorded history. . . . The figures used in the fantasy, therefore, represent a reasonable attempt to give some idea to the characteristics of the war habit without being historical. Some figures were completely fanciful, as the reference to the belt of gold around the world. (This was the image frequently quoted in later versions, demonstrating perhaps the effectiveness of the metaphor.)

Belt of gold, or no belt, war still costs too much.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

80:43 NOVEMBER 23, 1965

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Leonard and Lois Smucker

Tornado

For a number of years we had dreamed of building our home in a woods—a home close to nature. Two years ago that dream took on form, beauty, and life.

We had come to know the unspoken beauty of the change of seasons, the natural wood—flowers as they pushed their way through spring's moist earth. We loved the trees—the big overarching ones, the small ones stretching for their place in the sun, their change of colors, the soft carpet they provided in the fall.

Winter snow created a special mood of dancing crystals coating the trees and earth with a white lacy beauty.

The boys, too, learned the secrets of the woods—which leaves held caterpillar eggs, which trees yielded whistles, where to fashion crude bows, and find highly prized hiking sticks.

Glimpses of spring began to fill the air, buds peeping through dormant limbs, a woods ready for bursting.

Then came that balmy Sunday afternoon. From a tree someone played a guitar to the winds. Children played in their logpile "houseboat," some running with outflung arms having sprouted spring wings.

Dusk came with the popping of popcorn; then the first warnings. An evening neighborhood sing was called off.

We went downstairs to the basement.

Then it came—a merciless screaming of wind sending us under the cupboards clutching each other; a bleak eternity of crushing timbers, flying glass, and a loud horrible roaring. It was over in a few minutes.

We went up the stairs. There was no upstairs, only the sickening sight of our beloved trees stripped, crushed, and in massive heaps. A neighbor's auto lay on its side where our picture window had been; everywhere twisted, broken remnants.

We wondered what lay within the deathly silence at the other homes.

Then came the horror of that night; trying to relocate, calming the children, trying to be in touch with friends.

But something else happened. New bonds of warmth and kindness emerged as people responded to our stricken area. Volunteers sprang up everywhere, many with buttons reading Mennonite Disaster Service, some serving meals, and still others loading up what was salvageable.

At first, as we banded together with our neighbors, we could only speak of our loss, the experience, and our desire to leave. But bonded together by each other, the response of friends and volunteers, we decided to return to our land and rebuild our community.

Some things, of course, can never be replaced; our paintings and wood carvings, the children's collections, well-worn books.

We do have each other, a stronger sense of community, new dreams.

Thank you.

I waited for spring,
Buds peeping through dormant limbs,
A woods ready for bursting.

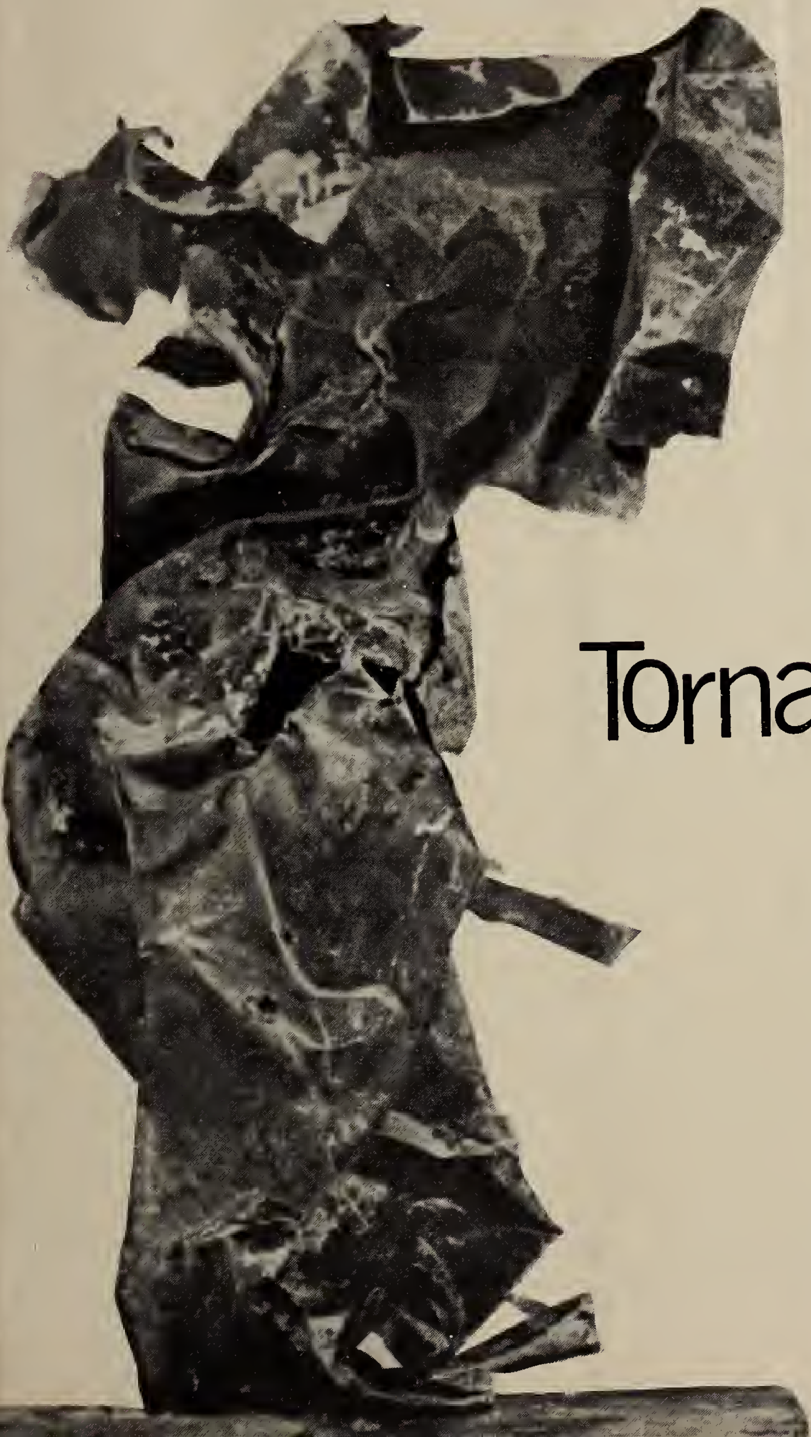
Then . . .
Gigantic turbulence
Blackest hell
And . . .
Nothing . . .

But twisted broken remnants.

Leonard and Lois Smucker

Tornado Shapes

Darvin Luginbuhl



Workers streamed across the devastated land gathering the debri. Others slowly repaired or replaced the storm-wrecked homes. Saddened families regained new hope. The promise of the future gave them courage. A refreshing spring and warm summer brought new growth. Nature set to healing the wounds of the shocking tornado that came to northern Indiana and Ohio.

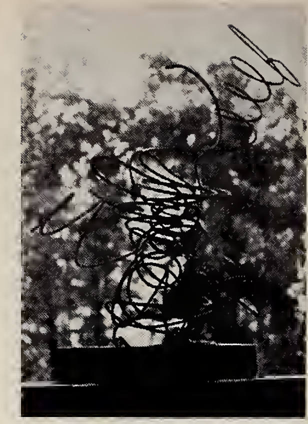
If you walked through the ravished areas this fall, what evidence of the spring tornado could you see? Would you see any torn scraps? How did the 1946 license get on the old battered post with the house shingles?

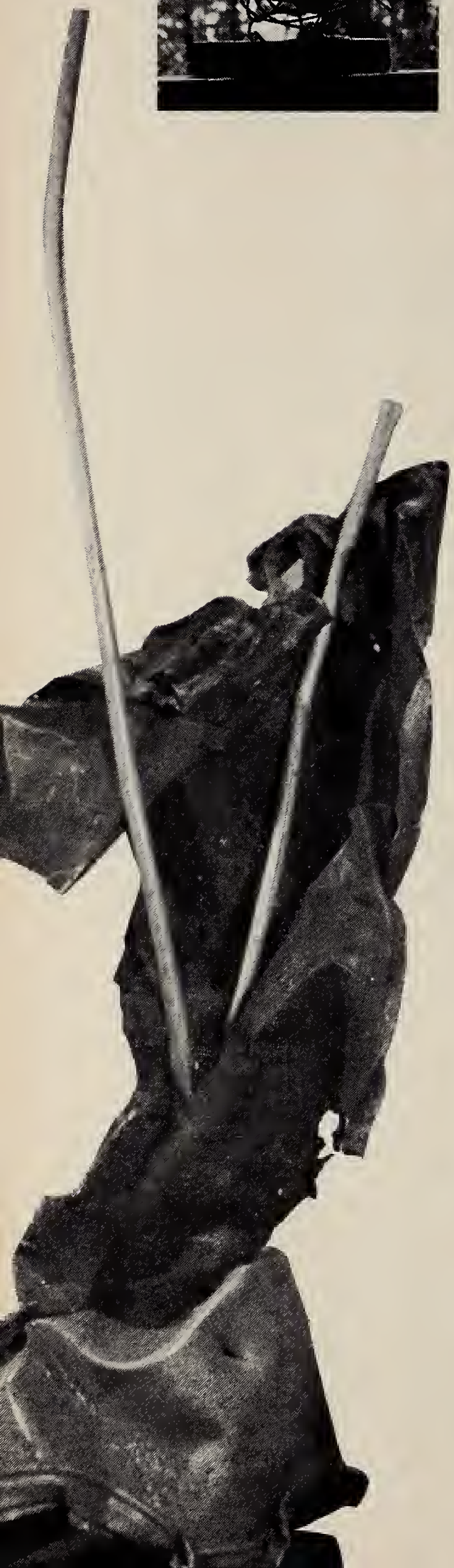
"When the tornado struck I was in the bathroom." The following day workers picked up the heavy toilet bowl in the soy bean field.

Straws penetrated wooden posts. Metal fence posts were draped around tree trunks.

The elementary sculpture class at Bluffton College seemed tight and tense. The students seemed to need some close association with material. Perhaps by trying to use pieces of tornado junk, students might learn that sculpture does not solely exist because the end result resembles something. Sculpture need not be a nude lady or a fine horse.

But, what would the use of junk





accomplish? Could this be put under the umbrella of art? A part of the problem was to free the students so that they might learn to use their imaginations. Still another problem was for them to learn to turn large shapes into meaningful relationships.

Students took trips through some of the tornado areas. The college was in the process of tearing down its old heating plant so that many materials were available. These pieces of brick, concrete, iron, aluminum, roofing shingle, and splintered wood were brought to the art studio. Motivation was one of the key elements in working with these materials. The tornado was discussed and the areas revisited. Constructions were made from the junk materials.

Several students ended up with nothing. The materials were resistant and stubborn. It was impossible to fasten anything to the stone. Perhaps the rock and the piece of iron did not work well together. The students became frustrated with the material and lost interest.

Some materials lend themselves readily to the motion and feeling of the tornado. A bent piece of wire twisted up with multiplied spiral movements and fastened to a piece of wood communicated at once. Everyone could feel the tornado.

A dirty bent up gasket from an old automobile conveyed a similar feeling and had added interest with its multiplicity of holes. A piece of shattered glass still held together with its chicken wire interior was perfect for a construction emphasizing flat planes.

An outstanding piece of junk-sculpture began with an old dented cooking pot turned over for a base. To this a crumpled piece of rusty, charred tin was added. Inside one of the crumpled folds an aluminum piece of TV antenna was placed in a V form. The construction was held together with metal screws. Dirt, grime, rust, and even spider webs were fixed to the metal surface with a crystal clear spray. All was organized into a meaningful relationship, and at the same time conveyed the feeling of the tornado.

Another construction used a mangled piece of metal full of scale and rust. After several days of looking at the piece of metal and turning the material around in various positions, the student decided to turn it upright and fastened it to an old piece of wood. Actually, he never changed the original appearance of the material. Nothing was cut or rebent in any way.

The work looked really terrible. The viewer's first impact was sourly negative. How could anyone do anything like this and call it art? Yet, on second thought you realize how much like the tornado this was. The metal was unmercifully bent and distorted. It looked like a complicated Picasso cubistic distortion. It contained a full scale of ranges of rust color with intricate gradations.

Gazing at the sculptured form for a longer period of time, you can see at least three mysteriously haunting heads incorporated in the total form. To the top right was a gaunt, thin head outlined clearly against the background of the wall. To the top left was a heckling face with a large nose and gaping mouth. At the center and toward the bottom one could see a large head with predominate eyes and a long distorted nose. It looked as if the nose had been cruelly flattened.

How could it be that all this could be seen in such an intuitive and unplanned crumple of metal? How much like the crazy, irregular path of the tornado this was. Could it be that all this was embodied in this one unplanned construction?

This experience may raise many questions—questions to which I do not have the answers. But in our classroom situation we found it a most interesting experiment.

When our junk-sculpture was displayed in a college building, the initial encounter of the viewer was negative. Someone said, "Oh, no! Has this terrible junk-art come to Bluffton College?"

After reading a brief explanation of the exhibit or after being told that this represented tornado aftermath, the same person would say, "Hey! Say, that's all right. That really feels like a tornado."

But why was it necessary to explain the junk-sculpture? Why can't something exist on its own merits? Could our people have experienced the tornado deeply and accepted the sculpture without a printed explanation? Could imagination be brought to bear on the form, and the individual make his own judgments? If the observer hates it—this is all right. We have established at least that much.

To me it would be interesting even as junk. Take away all the meaning and make it completely nonobjective and it remains interesting sculpture. The elements of art remain.

Barbara Vroman

Too Little and Too Late

Can we do better with the next Lee Harvey Oswald?

PICTURES SHOW THAT Lee Harvey Oswald was a rather handsome little boy. He smiled for the camera like any other happy, normal youngster. Yet, we can only guess at the confused emotions hidden beneath this exterior facade.

At the age of three, the baby-sitter with whom his working mother left him, found him hard to control.

At the age of nine he tried to stab his older brother.

At the age of twelve he was entertaining daydreams of being all-powerful and killing someone.

At the age of thirteen he again attempted to stab someone, this time his sister-in-law.

At the age of sixteen he expressed a desire to kill President Eisenhower.

At less than twenty he had been court-martialed twice by the Marines and given a dishonorable discharge for defecting from his country.

At the age of twenty he attempted suicide.

At the age of twenty-three he tried to assassinate General Edwin A. Walker.

And finally, at the age of twenty-four, on the afternoon of November 22, he succeeded in killing President John F. Kennedy.

Why, somewhere along the way, wasn't this obviously disturbed person given help, or at least segregated from society?

In 1943, before he was thirteen, Oswald was sent to a psychiatric institution in New York because of chronic truancy. The results showed he was greatly in need of treatment. No treatment was given. Why?

Our communities, our cities, our nation, are threatened every day by an unknown quantity of people like Lee Oswald who need help and are not getting it.

Headlines of murder, rape, or arson sear our newspapers. Investigation often reveals that the person involved had a long history of small abnormalities of behavior that could easily have alerted trained people long before the culminating tragedy. So the general public asks, "Why, wasn't something done before this happened?"

Of course, the general public itself is one reason why something isn't done. In an age of bureaucracy and large tax burdens many people are apathetic, if not actually hostile, to the idea of adding a school psychologist or another social worker. After all, we have more social workers than ever before, and yet the amount of antisocial behavior seems to grow.

George P. Allen, a community consultant for Wisconsin, says this is one case in which the figures can belie the facts, simply because in the past no figures were kept. But some of the reasons he lists for the upward trend are: the decline of an agrarian society, the end of extended family, new social mobility, our affluent society, the greater tensions of modern living, and the new demands made on people to find their place in a fast-paced technological world.

Another reason for the seeming upward trend, Allen points out, is that we are becoming aware of problems that have always existed but which were largely ignored in the past.

By way of illustration he calls attention to the health care in the migrant day centers which have been

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We must all answer again that age-old question, "Am I my brother's keeper?" in the affirmative.

conducted for three years in Wisconsin to care for small children while their parents work. The first two years there seemed little need for medical treatment in the centers. The third year the need was so overwhelming that it was necessary to consider special medical services for the day care centers.

What had brought about the difference? An epidemic?

No. The only difference was the addition to the staff of a trained worker who was immediately aware of the conditions that escaped the notice of untrained people. The problems had always been there. Ignoring them through ignorance of their existence had not made them any less real.

Prevention Cheaper Than Cure

Allen admits that often, as in this case, social work does snowball. Attempting to help in one area can reveal problems in other areas that require additional personnel. But what too many people do not realize is that preventive measures are always *less* costly than curative programs.

Let's examine just one case. In 1959 an eight-year-old boy was found to be schizophrenic.

Mentally ill children left in society are a grave danger to themselves and possibly to others. Throwing gasoline on a dog and setting it afire might be a mildly pleasurable episode for a psychotic child.

If parents were aware that such abnormal children were allowed to mingle with their own normal children at an alarming rate, apathy would vanish fast. This happens to be the frightening fact.

Parents will be stirred by the obvious danger. They should also know that such disturbed children can siphon off many hours of the teacher's time from her normal students.

The case of this particular child is typical. A talk with each of his grade school teachers revealed the same difficulties. Each teacher admitted her relief when she was able to pass him on to the next teacher. Each teacher had found him a totally disruptive force in the classroom. It is estimated that as much as a third of the teacher's energy can be needed to keep one such child occupied.

In this case the child was institutionalized, but only after a court battle with his parents and relatives who could not bear to admit his illness.

The cost of institutional care is high. For a hospital with psychiatric rehabilitation such as was needed for this child, the bill runs from $250 to $800 a month in most state-operated treatment centers. The American Medical Association recently released a report stating that private care for such patients averages fifty dollars a day.

It has taken five years for the boy to respond to the point where he is now almost ready for release. This means that the cost of treating this one child totaled upwards of $25,000. Still, Allen contends, it is far less costly to prevent catastrophies from occurring than to step in and try to right them after they have happened.

From a purely humanistic point of view, no price can be placed on the suffering of the people who, like the Kennedys, lose a loved one through the misguided emotions of a sick person. The value of a life to society cannot be measured in dollars and cents. The loss is irremediable. Nor can any price be set on the suffering of the ill person who perpetrates such outrages.

Considered from the viewpoint of cold cash, incarceration and treatment after such a tragedy are invariably more expensive, for such crises indicate a point of desperation in the patient's illness. Like any other illness, it is more difficult to cure mentally disordered people at a critical stage, than at the initial stage.

Often the patient's illness has progressed to the point where rehabilitation becomes unlikely if not actually impossible. Then the state may have to bear the burden of institutionalizing him for the rest of his life.

Most people like Oswald could be screened out and helped in early childhood if we only made the effort to do so. In the case of the schizophrenic child, if he is allowed to remain in society until he injures himself or someone else, it will take more years for him to be able to return to normal life, and perhaps he will never make it. As it is, he is almost ready to be restored as a useful and contributing member of society.

We sometimes hear of mental patients being released, only to attack or kill someone. But statistics show this happens in only a minority of cases and always in reverse ratio to the quality of care received, indicating that even here, the need is for more treatment rather than less.

Service Before Crisis

The migrant day care centers mentioned earlier are also a form of service before crisis. For every ethnic group or minority group who are living disadvantaged lives, society shoulders a high tab in the form of delinquents, illiterates who cannot hold jobs, children who end up in mental institutions, on relief, or in prison or other correctional institutions.

President Johnson says the United States is now footing a bill of four million dollars for public assistance, eight billion dollars a year for police, health, and fire departments, fifteen million dollars a year for racial and religious discrimination, and even more for unused or underused manpower. He warns that unless the roots of poverty are attacked the cost will continue to go higher until there won't be enough tax *payers* to meet the needs of the tax consumer!

The monthly cost per capita for a prisoner's keep in a correctional institution is above three hundred dollars. A lifetime of relief for an individual or a whole family can scarcely be totalled. George Allen is passionately convinced that any money spent in preparing these children for a better future, is money *saved*.

"If you help a child when he is eight, he will be able to stand on his own feet when he is eighteen," he says.

If we as Christian people become convinced that we not only can, but that we *must* prevent tragedy and the waste of human potential before they occur, what can we do?

We must begin by knowing what the problems are—be informed. We should then make a choice, and as citizens demand that something be done. We must be willing to pay the bill.

Most of all, we must all answer again that age-old question, "Am I my brother's keeper?" in the affirmative. We must *care* enough to provide service *before* crisis.

Jesus said, "For as much as ye do it unto the least of one of these, ye do it unto me."

NEWS

Enthusiastic About Peace Corps Volunteers Laud Personal Contacts

MENNONITE YOUNG PEOPLE have been working in voluntary service programs for almost half a century. Most of the programs have been church sponsored. But not all.

The Peace Corps has captured the enthusiasm of many Americans in the last five years. Other countries have developed similar programs patterned after the United States Project.

A number of Mennonites have joined the Peace Corps, stimulated in part by what they heard about the overseas witness of their church.

Joleen Neufeldt, Buhler, Kan., is a home economics teacher for the Peace Corps. She teaches in a YWCA-sponsored school in Sierra Leone. She says, "I became interested in service overseas after seeing pictures and hearing of work done through Pax, missionaries, 4-H, IFE programs, and meeting international students."

The idealism of their faith drew others into the Peace Corps. Kenneth Dunn, Partridge, Kan., went to Brazil to work in an agricultural colony. He says, "I am here to help a fast-changing culture recognize what is really valuable in life—respect for the individual, faith in man and basic human values, and the peace of the spirit which makes life worthwhile."

Dunn sees the threat of mechanization to an agricultural community. While machines have come into American society gradually, the experience has been more abrupt in Brazil.

"To an area that received the machine suddenly," he says, "the machine can be quite harmful. It can disrupt family and community life. It can turn a proud, productive tribesman into a beggar."

Why is this so? Formerly the sweat and personal effort of the farmer had value. But then comes land reform with mechanization.

"At first the farmer is encouraged by the new help and works with it," says Dunn. "But he soon develops an idea of his own worthlessness beside the powerful machine. It is a new thing he does not understand and cannot control. By the time the machines are out of service for lack of proper care, our proud farmer, who in the past would work from dawn to dusk tilling the soil with a hoe, has become a crushed man. He feels that things won by the strength of his arm are not worth it anymore, since it can be done much easier. So he does nothing."

Dunn notes the limitations of direct giving. "To give without providing the receiver a way to keep his self-respect is inhumane," he says.

Peace Corps is a learning experience for all volunteers. Dave and Nora Fretz, Wichita, Kan., found this to be so in Colombia where they work on community development.

"If there is one thing to be learned in this type of experience it is to be patient," they say. "Patient with a new language that at times restricts expression, patient with a different tempo of life, patient with officials who fail to take responsibility, patient with people who think you are just another *gringo*, patient with months of work that yields little or no visible return."

The Peace Corpsmen (and women) are enthusiastic about their work. Say the Fretzes, "We feel that the outstanding opportunity of Peace Corps service is the chance it offers Americans to live on the neighborhood level, to see and experience life as it is lived on a daily basis by the majority of the people in a nation."

Another person says, "I enjoy my work because I work with people." He is Larry Irions, Congerville, Ill. An agricultural extension worker in Brazil, he also teaches English classes.

As for the opportunity of a Christian witness, Irions thinks a government agency offers some advantages not possible in church service.

In Peace Corps "you are the example of your own faith," he says. "Representing a particular religious organization sometimes creates a barrier of getting to know people."

Dunn finds personal contact the major medium for witness. "To give real spiritual help one must find a place beside other people and be spiritually strong," he says. "This strength, because *it is strength* will find a way to show itself in others."

A complete list of Mennonites serving in the Peace Corps is not available. (As part of its non-discriminatory policy, the Peace Corps does not inquire into the religious beliefs of its volunteers and thus cannot supply the names of volunteers by their denominations or faiths.) Also serving in the Peace Corps is Larry Harms, Cordell, Okla., who is engaged in animal husbandry in Guinea.

Others who have completed their Peace Corps service are: Kent Richert, Wichita, Kan., who worked in Colombia; Mrs. David Ellsworth, Washington, Ill., Ecuador; and Laura Lee Martin, Fairfield, Pa., West Cameroon.

PARENTS VALUE FAMILY CAMP FIND HOPE FOR RETARDED CHILD

The following article was written by Mrs. Luella Regier, a psychiatric social worker at Marshall State School and Hospital, Missouri.

Mennonite Mental Health Services added a new dimension to camping for the mentally retarded this summer when they developed a camp program for families with retarded children and youth.

The twelve families present at this pioneer venture at Laurelville, Pa., had one experience in common. They had a retarded child. All of them were seeking to understand these children better.

These families wanted to know whether the church was concerned about their children. Was it acceptable to take retarded children to church services and to Sunday school? What should they do when other people in attendance seemed to be annoyed at their child's presence? Where could these children find companionship, work, and understanding?

"It is so nice to be in a group where your child isn't stared at by everyone," a mother said. For some parents this was a new experience. Some fathers and mothers had never been separated from their son or daughter, for lack of an understanding person who was willing to relieve them of the constant care of their child, even for the few hours that mother might need to go shopping.

At Laurelville the children could be both dependent and independent. Mother and father were there to give security to the child who was not accustomed to being alone with strange people in strange places. At the same time opportunity was provided for Henry, John, and Susie to try their wings on nature hikes, in the swimming pool, or in the craft room, under experienced leadership other than their parents.

For some children it took courage to leave mother the first few days, but they quickly developed enthusiasm for the activities with other children and youth. When the parents experienced their children's eagerness for more living and learning at camp, and saw that they had the ability to actively participate in group activities with other children and youth day after day, they wondered how they could provide opportunities for these children to continue their maximum growth and development.

Parents of retarded children have often been counseled to expect little development or progress in their child. To see in a week's time that a son or daughter could respond and participate in a way that heretofore had not been thought possible was both exciting and painful.

It is not easy for parents to share emotionally-laden experiences, or even to ask questions that sometimes have been a part of their thinking for many years. Sharing experiences in the small groups at camp, however, did lead to considerable discussion, and apparently stimulated parents to examine their own attitudes and to take a new look at what might be untapped potential in their children. Some parents were reinforced in their efforts toward socialization and training, while others were challenged to be less apologetic for their child's limitations. To hear how Betty and John, for example, benefited from sheltered workshop experience gave hope to other parents that their child might have similar opportunities. Invariably, however, they came back to the question, "How are such opportunities made available?"

Many people are eager to help the mentally handicapped if they know what is needed to enable them to attain maximum self-realization. Some parents felt the National Association for Retarted Children with its affiliate local organizations was a valuable community resource.

Others expressed the opinion that if ministers and leaders in the local Mennonite church were informed, they would give more constructive support to families with retarted children than just a pat on the back. The possibility of developing a church-sponsored institution for the mentally retarded was discussed from various angles. Since the mentally retarded vary greatly in degree of handicap it was difficult to ascertain what purpose such an institution might best serve.

Parents were enthusiastic about their week at Laurelville because the focus here was not only on the retarded, but on parents and siblings as well. Recognition was given to the fact that wherever there are retarded children, there are likely to be family problems. It was most encouraging for parents to work through at least some of their problems, not only for their own benefit, but also to help point the way to sources of help for other families. Above and beyond this, and apparently most important to every parent present, was the fact that they were united not only because they had a common problem, but they were also united by a spiritual bond. The most significant aspect of the camp was undoubtedly the fact that it was sponsored by the Mennonite church. To most of the parents present this meant that the church would do more in days to come. Parents were no longer alone.

FAMILY TURNS FROM IDOLS NEW FAITH TESTED IN TAIWAN

The following report was written by Hugh Sprunger, missionary to Taiwan.

The Liau family lives near our Hsi-Tun Mennonite Church. They are a typical rural family. The parents supported their children by selling vegetables and running a small shop. The mother devotedly worshiped and served the gods who occupied a prominent place on a shelf in their living room.

Last November the youngest son became ill, so ill that he was forced to drop out of school. He was in the eighth grade. The family pleaded for the help of their gods. They also spent large sums of money hoping to effect a cure. The shop was sold and their wholesale vegetable business failed, and still the son was no better.

One day a woman who lived next door, an illiterate woman who is a member of the Hsi-Tun Church told Mrs. Liau that she ought to ask the minister to come and pray for her son. She said that the God they worshiped in the church was a true God of love and power.

In the first week of July, Pastor Wung visited this home, and the family invited him to hold a meeting in their house. They wanted to learn more about Christianity. The date was set for a day about two weeks later.

Before that day arrived, however, Wung was called to the home to pray for the son because of his serious condition. He prayed and also talked to the family, using the story of blind Bartimaeus to illustrate the power of prayer in asking God for help as well as the response required of those whose prayers are heard and answered. As Bartimaeus threw off his mantle and left it to go to Jesus, so also the Liaus ought to abandon and forsake their old ways of worship. God graciously heard and answered their prayers.

In the following days the minister and other members prayed much for the family and especially for the son. His condition improved and the family was persuaded that God indeed was answering their prayers. They determined that they should immediately turn to God through Jesus Christ and worship only Him.

They asked Wung to come and take

Bible verses in place of the godshelf.

down the idols. He suggested a date in about a week with the thought that he would announce this special service on Sunday morning so that many of the members could attend and rejoice with this family and with God. The Liau family, however, wanted no delay; therefore the ministers quickly informed as many members as possible, and the service to take down the idols and the godshelf was held.

Since this service, held in mid-July, the son has again had a relapse. He entered a Christian clinic and hospital in Taichung where his condition was described as a severe type of anemia in which the bone marrow fails to produce blood cells, and the prognosis was hopeless. The son is undergoing repeated transfusions of blood and is still living and improving at the moment.

Most wonderful, however, is that the family is standing true to its faith and is committing its son and brother into God's hands to do as He wills—to heal or to call to his heavenly home.

Protest March Set for Washington To Mobilize Conscience on Vietnam

About the war in Vietnam, one United States observer says, "This nation, the richest and most powerful on earth, is systematically destroying one of the tiniest, poorest, and weakest. And that, without trying anything else."

This is the opinion of Charles A. Wells, Princeton, N.J., publisher of the biweekly *Wells Newsletter.* And it is the concern of many others.

Many of the concerned will participate in a March on Washington for Peace in Vietnam on Nov. 27. The march will begin at the White House and move to the Washington Monument.

Organizers of the march say it is a call "to moblilize the conscience of America." The major desire is a negotiated settlement in Vietnam. It is possible that students from Mennonite schools and other church leaders may participate.

Edgar Metzler, executive secretary of the Mennonite Central Committee Peace Section says, "The call seems to say nothing that our official conference statements do not already say and there is to be no civil disobedience so it appears some Mennonites might be interested."

Sanford Gottlieb, 245 Second St., NE, Washington, D.C. 20002, is the coordinator of the march. He says, "We see no gain coming from the war in Vietnam. We see only the growing victimization of the Vietnamese people, the erosion of a better society at home, and the clear possibility of a world conflict.

"Caught between terror, torture, and the senseless use of force, the Vietnamese people have seen their land turned into a bloody testing ground by the Vietcong, the Saigon government, the North Vietnamese, and the United States. Caught between a commitment to eradicate racial injustice and poverty at home and a growing involvement in an Asian land war, the Johnson administration will inevitably turn its resources and energies toward the military conflict.

"Caught in a competition for the loyalties of the poorest nations, the Soviet Union and China will seek to prove their militancy by aiding North Vietnam, thus increasing the chances of a direct clash with the United States.

"We seek to end this war."

The march sponsors feel that no party to the conflict has done all it can to bring about negotiations. They recognize that the United States cannot negotiate "an end to the war by itself, but we believe there are things our government could do which it has left undone."

Among the things the sponsors mention is a ceasefire, an end to the bombing of North Vietnam, and the use of the United Nations to provide for a peaceful establishment of a new government in South Vietnam.

About the nature of the student protests, Wells says, "Bear in mind that the great majority of the youthful demonstrators against our policy in Vietnam are not beatniks; they are for the most part A students, the most gifted and promising on our campuses, and they are being supported by many of our weighty names in science, education, and the arts, including Benjamin Spock, Arthur Miller, Pearl Buck, Steve Allen, and Robert Lowell. The fact that our native communists have infiltrated the ranks of the demonstrators does not discount or diminish the significance of their protests. This is a revolutionary age. These students are concerned about current history and thus are stirred by the betrayal of the American heritage when we hurl gold-plated stones at impoverished little people who cry for bread."

About the nature of the march Gottlieb says, "The tone of the march will be affirmative and creative. There will be no civil disobedience. All signs will be provided in Washington except those indicating cities and schools of origin, which should be brought by the marchers. There will be no organizational signs or literature."

MENNONITE ROLE IN VIETNAM IN DANGER OF IDENTIFICATION

"The Mennonite Central Committee has a unique role toplay in Vietnam, not only in terms of its concern for a peace witness, but also in its ability to relate well to the national church, the Christian and Missionary Alliance, and other religious groups in the country," reported Willard S. Krabill, M.D., after his return October 28 from a two-week tour of Vietnam.

Krabill was the MCC representative on an eight-man team sent to Vietnam jointly by the U.S. Government and the American Council of Voluntary Agencies for Foreign Service. Their assignment was to make an on-the-spot appraisal of the Vietnam refugee situation.

"The refugees in South Vietnam are an overcounted and overstressed group of people and not necessarily more needy than many other segments of the population," observed Krabill, who served in Vietnam under MCC from 1955 to 1958.

"Much of the current pressure for us to help refugees is politically motivated. Most of the displaced persons are 'tactical refugees' created by U.S. and South Vietnamese military operations."

Military personnel frankly told the delegation that military activity in the months ahead will create more refugees. "So get ready for them," they challenged.

Krabill urged that the MCC's program buildup be aimed at the overall needs of the Vietnamese people, not just the refugees. "We want to be welcome in Vietnam and useful there whenever peace comes, regardless of the complexion of the government in power at that time."

The danger of having the MCC's work identified with the United States Government's war effort is a problem, said Krabill. "But the only way to avoid identification problems in a war zone like this," he concluded, "is not to be there at all. I feel (however) that MCC needs to carry out a ministry of reconciliation in Vietnam today."

SEED POTATO NEED IN AFRICA

The Mennonite Central Committee has been receiving a number of unusual requests lately, in addition to the regular material aid demands.

MCC's representative in Burundi reports that food is getting scarce, especially edible oils, and local prices have skyrocketed. MCC has been requested to send lard as a substitute.

From Yugoslavia comes the request for 500 tons of potatoes. The population lives almost entirely on potatoes, and because of floods and storms the price of seed potatoes, or any potatoes for that matter, is very high. The potatoes will have to be received after March 25, since planting potato seeds takes place from about the middle of April to May 15.

Requests for help have come also from Honduras, Algeria, and India. Thirty families in the Buenaventura area of Honduras had absolutely no harvest, and several families in Gualaco had practically no harvest. In Algeria, twenty-four tons of applesauce for school feeding programs are needed. Funds and personnel for relief in the Saraipali-Jagdeeshpur area in Central India have been requested because of crop failures.

These foods, says John Hostetler, director of MCC's material aid department, are not available from the United States surplus food program. Interested groups who would like to help fill these special requests should contact MCC, Akron, Pa. 17501.

STEWARDSHIP INSTITUTES SET EVERY REGION TO BE REACHED

A series of stewardship institutes will be held in the General Conference in the near future. In preparation for these meetings resource persons were oriented in Chicago, Oct. 26 and 27. It was a miniature institute with all the features to be included in the three-day district and provincial institutes—small group Bible study, discussion sessions, and three addresses. Lester Janzen, General Conference stewardship secretary, was the director. The following attended: Peter G. Sawatzky, Henry A. Wiens, Arthur D. Dick, Loris A. Habegger, Jacob T. Friesen, Frank C. Ward, Abe Krause, Waldo E. Harder, William G. Unrau, Daniel G. Regier, Harris Waltner, Harry A. Howard, Orlando A. Waltner, and Willard Claassen.

Those who attended the orientation meeting as well as three who were unable to attend—C. J. Dyck, Howard Raid, and Leo L. Miller—will serve as resource leaders for the stewardship institutes, giving the addresses and assisting with devotional and discussion periods and Bible studies.

Plans are being completed for institutes in California, Saskatchewan, Manitoba, Pennsylvania, Oklahoma, and Kansas. Each province or district will send information to the congregations. Pastors and one or two key laymen from each congregation will be invited to attend.

GHANA ASKS 500,000 BIBLES STUDIED IN PUBLIC SCHOOLS

The largest single order for Bibles ever received in the American Bible Society's 150-year history has been placed by the Republic of Ghana for use in its public schools. Five hundred thousand Bibles and New Testaments have been requested.

Six languages will be used in supplying the order for teaching the Scriptures to Ghanaian youth. Approximately one-half of the order is for Bibles in English and the rest in the tongues of Twi-Asante, Twi-Akuapem, Fante, Ga, and Ewe.

President Nkrumah says: "In Africa man is considered a spiritual being." Some members of his cabinet have also endorsed the teaching of the Scriptures as a primary objective of the new nation. Consequently, Ghana has asigned high priority to the purchase of these Bibles and Testaments, despite the country's pressing problems of currency outflow. The government will meet two-thirds of the cost. The United Bibles Societies offered to contribute the remaining one-third, or $200,000, much of which will be supplied by the American Bible Society and its more than sixty-five denominations.

Approximately $50,000 has already been pledged to help meet this emergency, according to John H. McCombe, the society's executive secretary for church relations. The first month's response to the appeal has been immensely gratifying, he added.

In many schools the Bible is already being taught. In Accra, the capital, one-third of the students at the University of Kumasi are already engaged in Bible studies.

Ghana, with one of the highest standards of living of any nation in Africa, is leading the way toward the teaching of the Bible as an indispensable part of man's cultural heritage. Other nations are studying this Ghanaian educational program which has been prepared by the Christian Council for use by all schools. The American Bible Society pointed out that President Nkrumah was brought up a Christian.

WORDS AND DEEDS

Albert Meyer, dean of Bethel College, North Newton, Kan., said, "I am concerned about the fact that not more Bethel graduates serve abroad. Many of our graduates are teachers. It wouldn't be unreasonable for at least half of each year's graduates to be planning on teaching or medical practice or other service abroad." He also indicated that he did not feel the universe revolved around the geographical center of the United States.

Menno Travel Service has moved its Amsterdam office from Koningslaan 58 to Weteringschans 79.

Thanksgiving week is the time of missions emphasis. About fifty congregations will have missionary speakers. Special contributions are sought by the Board of Missions which needs a 30 percent increase in gifts during November and December to meet its budget. Says Andrew R. Shelly, missions executive secretary, "We often wish we could find a more exciting word than budget to describe the challenge of missions. It includes paying missionary allowances. (It has been reported that one of our doctors often spends sixteen to twenty hours a day at his work.) It includes working with Christians in an area where there has been severe crop failure. During this time of general prosperity in North America it would be unthinkably tragic not to meet the budget."

Tegucigalpa is the capital of Honduras where recent flooding destroyed the homes of thousands of people.

Mennonite Central Committee has sent 3500 pounds of canned meat, a ton of baby food, 1100 towels, 832 Christmas bundles, 372 blankets, and two tons of used clothing.

In Student Council elections at Canadian Mennonite Bible College, each candidate was asked to write a campaign speech for his opponent for publication in the school paper.

CHURCH RECORD

CALENDAR

Conferences

Nov. 27 — Ontario MCC annual meeting, Kitchener.

Nov. 29-Dec. 3—Council of Boards, Newton, Kan.

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Central

Nov. 21-25—First Church, Berne, Ind., missionary festival.

Nov. 21-28 — Ebenezer Church, Bluffton, Ohio, missionary conference, Don Hillis, speaker.

Nov. 23 — Mennonite Hospital, Bloomington, Ill., annual bazaar.

Eastern

Nov. 28 — Upper Milford Church, Zionsville, Pa., organ dedication, Lloyd Geissinger, organist.

Northern

Nov. 25 — Bethesda Church, Marion, S. D., harvest festival, Henry Dirks, speaker.

Nov. 25-28—Bethesda Church, Henderson, Neb., Thanksgiving festival, Robert Suderman, speaker.

Pacific

Nov. 21-26 — First Church, Paso Robles, Calif., Thanksgiving meetings, David W. Mann, speaker.

AUDIO-VISUALS

Stewardship Films and Filmstrips is a catalog published by the Conference Stewardship Office, Box 347, Newton, Kansas. It lists forty-three visual aids available both in the United States and Canada.

DEATHS

Mrs. John P. Deckert, Bethesda Church, Marion, S.D., was born Nov. 7, 1883, and died Oct. 28. She is survived by two sons and two daughters.

Christian B. Lehman, Salem Church, Freeman, S.D., was born Sept. 30, 1876, and died Nov. 1. He is survived by his wife, three sons, and two daughters.

Calvin Lowenberg, Zion Church, Donnellson, Iowa, was born July 27, 1924, and died Nov. 1.

Iva Miller (Mrs. John F.), First Church, Sugarcreek, Ohio, was born Mar. 17, 1887, and died Nov. 3.

John C. Neufeld, First Church, Paso Robles, Calif., was born July 27, 1891, and died Nov. 1.

MARRIAGES

James Brandt, First Church, Upland, Calif., and *Jo Anne Houghton,* Lutheran Church, on Oct. 29.

NEW ADDRESSES

Amos Kratz, 10 Pine Lane, Route 1, Green Lane, Pa. 18054 [178]
Robert Lowrey, 7651 Harcourt Rd., Indianapolis 46260 [181]
Mrs. M. E. Mullet, 3016 S. Kearney St., Denver 80222 [51]

MINISTERS

David Braun, Didsbury, Alta., formerly a missionary to The Pas, Man., was ordained on Oct. 10, in the chapel of Mennonite Biblical Seminary, Elkhart, Ind. Participating in the ordination service were Arthur Regier, Laird, Sask., J. D. Nickel, Rosemary, Alta., and Erland Waltner, Elkhart. Braun is currently serving an Evangelical United Brethren Church while studying at the seminary.

Melvin Koehn, pastor of the Zion Church, Bridgewater, S.D., will be ordained as elder on November 28, at the Zion Church. Albert J. Unruh, Enid, Okla., will be in charge. The ordination has been authorized by the Northern District Committee on the Ministry.

James R. Mohr was ordained as minister of the gospel at the West Swamp Church, Quakertown, Pa., on November 14. He is pastor of the Hereford Church, Bally. Previously he served as accountant at Mennonite Central Committee in Akron and as summer pastor of the Calvary Church, Washington, Ill.

John F. Wiebe, Thompson, Man., has been called as pastor of the Carrot River Church, Petaigan, Sask., beginning about Dec. 1.

WORK

The North Battleford, Sask., project of the Board of Christian Service has been approved for 1-W work. Volunteers work in Indian community services. Future community development will include small agricultural projects, 4-H activities, sanitation, water supply, and home demonstration training.

Two or three volunteers with some college training and a farm background are needed for assignment in early 1966. Another students-in-work program is planned for 1966 similar to last summer. Twenty to twenty-five students and one cook for the student unit house will be needed.

PUBLISHED

A history of the First Church, Upland, Calif., has been written by Ella Schmidt. It covers the period from 1903 to 1963.

WORKERS

Henry and Helga Dueck, Asuncion, are spending a three-months leave in Canada. Henry is pastor of the church in the capital city of Paraguay.

Frank and Anne Dyck are spending a three-months leave in Canada. Frank has been a teacher in the Friesland colony schools in Paraguay. Upon his return he will work with the school in the Menno colony.

Ernst and Ruth Harder and family, Montevideo, will take a three-months leave from their work at Evangelical Mennonite Seminary during the South American summer recess to visit in the United States. Ernst will return to the seminary to become acting president of the school, succeeding Nelson Litwiller.

SCHOOL SCORES

Bethany 48—Bethel 0
Bluffton 30—Ohio Northern 0

LETTERS

VICTORY AND THE BUDGET

The following letter was written by the executive committee of the Board of Missions at its meeting on Nov. 1 and 2. It was sent to leaders of the General Conference.

Dear Friends: The evidence of the New Testament is that the decisive battle of the ages was fought and won on the cross. Nevertheless a spiritual warfare continues. God's people are involved in gospel skirmishes around the world having witness to that decisive victory in Christ.

As those who have entered this spiritual crusade you should know some of the financial needs.

In the first ten months of this year you gave to the budget of your Board of Missions treasury approximately $685,000. In the last two months of this year this treasury still needs $428,000.

Between now (November 1) and the end of the year—in these remaining nine weeks—your Board of Missions treasury needs an average of about $50,000 a week. This is about 30 percent more than we received in the same two months last year.

The December (Christmas month) work funds cannot be sent to the fields—Congo, India, Japan, Taiwan, Latin America, and North America—unless this goal is met.

Word has just come that a severe famine has struck India. We want you to know that we *can* do something about this urgent plea for help if the above budget is met. But, this only highlights the many crucial opportunities in the budget—as literature in Congo, Mennonite Christian Hospital in Taiwan, the school in Cachipay, Colombia, and many others.

Since we believe that Jesus Christ already achieved the crucial victory by way of the cross and the empty tomb, and since we believe the church is bound up with Him in a glorious future, then, while we await the imminent return, let us renew our dedication and encourage one another in being faithful to the mission which He himself gave us to fulfill. *Executive Committee, Board of Missions, Willard Wiebe, Walter Dyck, Elmer Neufeld, and George Groening.*

THE CALL OF GOD

DEAR EDITOR: The call of God is a most gracious call, and should come to everyone in their youth (Eccles. 12:1) even though God doesn't reward according to years and days of service but according to our faithful ways. If we read and heed Romans 12:1, 2, 3, it isn't hard to see what makes men of this country and the world free, nor is it hard to respond to His wonderful Grace and find what is that reasonable, logical, or (expected) service.

Many say they must follow the Holy Spirit's call and can't listen to human instruments at all, so therefore go out by Faith, and need not be sent by their church or conference, as Paul and Barnabas of old. Others cannot deny themselves, and then present a self-centered work which robs God of the glory due Him. In my short life-span I have listened to field workers of schools speak up in Evangelistic services such as this: "When I was a pastor of a Mennonite church I was told *when and where* to take off my coat." Or, quoting a pastor, "We must abstain from all unfruitful works of darkness," thereby quickly inserting General Conference as though it is the only place where such might be found. Furthermore, another solicitor came to our door and under pretense claimed that our names were placed on their faith list, but when told of our vow to God, our church, and schools it prompted this answer: "We support more missionaries than General Conference." (Better check again who giveth all the denarii.) Others roam the fields today advising families to desert their church, conference, and heritage—which I have never heard it said (from pastor or teacher) that it alone saves. These men will create envy and strife, and thereby scatter more than they gather. Such may well be the cause of the decrease of membership in General Conference churches. Should they be given permission to enter our churches and occupy the pulpits and cause the finances for missionaries abroad to suffer loss?

We must admit that we are different one from another and don't want to be squeezed into the same mold, but can be one in Christ and have Him as the molder. The things remembered most about persons, professors, pastors, or evangelists are not facts, but the spirit and attitude transmitted through given relationships. We tend to focus on the famous ones and forget that throughout history "lesser lights" have carried the torch of faith also (Hebrews 12:1, 2). *Joe Eck, Route 2, Sedgwick, Kansas.*

PRAY WITH THE POPE

DEAR SIRS: In regard to your editorials I do not agree with you at all (Nov. 9). We could not expect other faiths to understand us nor we them. There are little dictators everywhere and at the expense of honest peoples. Instead of criticizing the pope why not pray with him for peace?

As for one Sunday school quarterly calling Joseph a brat is too strong a language for me. Calling Samson a failure is not for us to decide. For us to decide, is to be determined to serve God through Jesus our Lord and Master with all our heart, soul, spirit, and being.

As in the time of Elijah the spirit of God was suppressed and so it is today. It wouldn't surprise me the least that a man-made rapture was in the making or else that the true believers will be taken at a definite place and be executed and that to me means the downfall of the opposition and all evil. For right will win, even when seemingly the prince of the power of the air is mighty. The Spirit of God is all powerful. *Henry J. Schultz, Rt. 1, Box 93, Mountain Lake, Minn. 56159.*

PAIN AND THORNS

DEAR MR. SHELLY: "That's my cross that I have to bear." This is an expression used by people who experience constant pain or have an affliction of some kind. I've used this expression myself at times. Yet Christ is the only one who could bear the cross. Maybe we shouldn't use this saying but rather say we have a splinter from the cross to bear. Paul said he had a thorn in the flesh. But even thorns and splinters can be very annoying and difficult.

One day when I had a particularly bad day, questions flooded my mind. Why must there be pain and why me? I thought if I would put my questions down on paper, that maybe I could arrive at some kind of a conclusion or answer. I think I have.

I hope this poem that I've written will help someone bear his splinters or thorns a little better.

This pain I have, did it come from above/ Did it come from the one I really love?

Did He in His infinite grace/ Give this pain to keep me in place?

Was it given to keep me humble/ To keep me from places where I might stumble?

This pain I have, that I must endure/ Was it given to keep me pure?

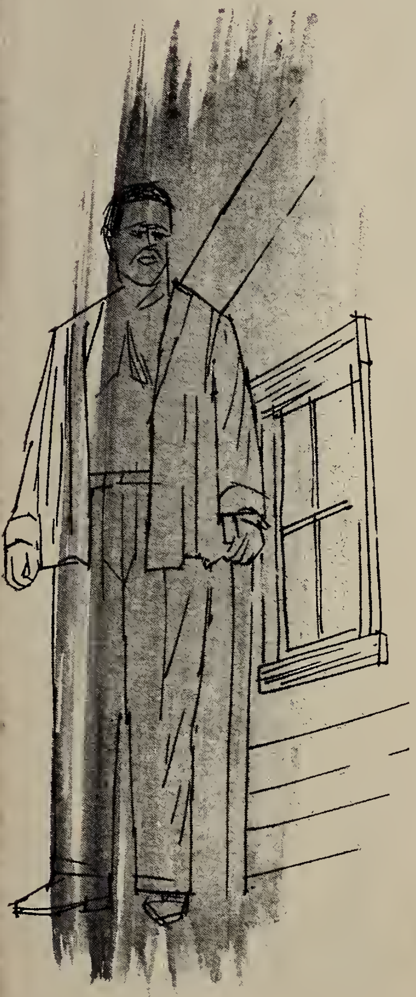
Why is He putting me through this test/ Is it because He knows what's best?

Lord help me not to question why/ But fully on Thy love rely.

I must not, shall not question more/ For pain shall vanish when I reach the shore. *Mrs. Roman Liechty, 705 Harrison St., Berne, Ind. 46711.*

Bruce Hilton

SQUAD CAR



Except for the few moments when we were going down that dark alley after the man with the gun, it was pretty quiet for a Saturday night.

Sergeant Morris had warned that it might be. Earlier in the evening, as we climbed into the dark blue police cruiser for a night tour of the city, he had asked, ‘So you want to see the city the way a police officer sees it. Why?"

"Well," I tried to explain, "as a church worker I ought to know more about it. Most of us never really see the city. I spent the day at daily vacation Bible school with junior high youth who have no idea what other parts of the city are like.

"But you policemen see the city as it really is."

He smiled. "It might be a slow night. But I'll try to show you a different view of the city." He eased the cruiser out of the headquarters parking lot and into the traffic.

"We'll start right close here, at the edge of the slum clearance area. Got a call about a boy making trouble."

We turned a corner and suddenly there weren't any buildings to the east. An area five or six blocks wide and a half-mile long had been cleared —every building flattened, every brick and board cleared away.

Like islands among the weeds, two little brick churches stood, far apart, in the gloom.

"Once this was Germantown," the sergeant said. "One of the nicest parts of town, but half the people didn't speak English at all, and the rest liked you better if you spoke German. They built those two churches. But that was years ago. They moved out, the big houses got divided up for tenements, and it got pretty bad over here. The federal government helped clear this; now they'll find somebody to build apartment buildings."

"But where did the people go who lived here?"

"To other slums—nearly all of them. Some of them moved in with relatives. And they were probably already crowded in half enough space.

"Most of these folks were from the hill country down south, where families stick together. Their kinfolk up here would find them a place."

We were pulling up in front of a house on Apple Street, where a fat man was signaling to us. He stuck his head in the car window.

"That's the boy across the street, sitting on the porch," the man whispered. "He's always making trouble; he picked up this four-year-old boy and slammed him down on the sidewalk; the kid's got bruises all over."

He straightened up and beckoned toward another house, where a young woman sat on the rickety front porch. We noticed little groups of people sitting on the steps or lounging under trees all up and down the street. The houses were packed tightly together and the paint was dirty and peeling.

The young woman came over, holding a little boy by the hand, and at Sergeant Morris' invitation they got into the back seat of the cruiser.

"This is the boy who got hurt," the fat man said. "See those bruises and scrapes?"

The youngster looked at the policeman, wide-eyed but silent.

"That older kid is always in trouble," the man went on. "We even thought about getting up a petition, asking his family to move. Can't you do something about it?"

"This is a case for the juvenile squad," Morris said. "I'll give ‘37’ a radio call and they'll be out here, in plain clothes, just as soon as they can."

A few minutes later, as we drove away, most of the people hadn't even moved off their porches to see why we were there. "What will happen to the boy?" I asked.

"Well, car 37 will contact the child's mother and get her to sign

YOUTH

The police radio had been amazingly silent for Saturday night, but suddenly it crackled again, "Go to 808 Epley Street. Report a man with a stolen gun."

an assault and battery complaint. Then they'll talk to the parents of the teenager—to see if he really is vicious or if he just did this playing around and didn't know any better.

"He may just get a stiff lecture, or he might end up in the detention home."

He laughed. "Did you notice how hardly anybody paid attention to us? They're used to having the police settle their neighborhood arguments.

"Now in Hamilton Heights," he grinned, "most people would have a stroke if a police cruiser parked in front of their house for five minutes!"

We were cruising back through the bare slum clearance area. "The people who were here wouldn't call the police either. They'd settle it themselves, the way they would back home—a little cuttin' with a switchblade, or a little shootin'. Doesn't mean much to them—and they sure get mad when the police arrive to break it up!"

Suddenly, as though a boundary line had been passed, everybody on the streets was Negro. We were on the west side, where 80 percent of the city's Negroes live because they can't buy a house anywhere else.

It was a balmy night, and every home, every store, and every bar had a little knot of people in front. Some had brought out chairs, and were tilted back against the building, relaxed, watching.

"The folks around here sure look forward to Saturday night," Sergeant Morris said.

"Look at 'em; they ain't hurtin' anybody—just looking."

As we rolled slowly down the streets, somebody would occasionally recognize the cruiser's passing with a shouted wisecrack or a wave of derision.

"But we've had our nights here, too," he went on. "Just a month ago, on a real hot night, we had a riot here—they were throwing bricks down on the cruisers from buildings, and this street was packed solid with yelling people. . . ."

He stopped short. "That's a gambling joint," he said, nodding toward a little storefront with dirty windows and a faded sign, Charlie's Shine Parlor.

"Let's go in and bust it up. They're shooting craps in the back."

We parked the cruiser up the block and started walking back toward the shine parlor.

"That guy in the front window, behind the venetian blind. He's the 'buzzer,'" the sergeant said. "He's signaling them in the back room right now."

The man waved through the window at us as we turned into the place. "Hi, Sergeant. How are ya?"

"Just fine, just fine. Anything on in the back room?"

Just then the door to the back room burst open and the short, tubby proprietor came hustling out.

"Hi, there, Sergeant, how are ya?" He was all smiles. "What's new?"

"Hi. Just thought we'd have a look at your back room."

"Why, sure, come on back!" Tubby led the way through three heavy doors—two opening out and one opening in—into a large, barren room. In the center was a big, round, green table, covered with felt. The two men who sat at the table nodded to us.

The back doors were boarded up, I noticed. Sergeant Morris exchanged a few more meaningless words with the proprietor, and we turned to go out.

"You have to have the money and the dice as evidence to get a gambling conviction," he explained as we made our way back through the three sets of doors. "They were gone— probably down a chute—before we walked in the front door. But we slowed things down for a while.

"We've tried tricks, and we've tried rushing the place, but the only time we've ever caught this guy with the goods was on Halloween. A vice squad member in a costume wandered in, and was in the back room before they knew who he was!

"People wonder why we keep hammering at these little games. They call them little.

"Well, a guy came up to me while I was sitting in the car right along this street last week; he had tears running down his face. He had lost his whole paycheck.

"Some fast talker had convinced him he could beat the house in one of these little gambling joints—and of course the guy who talked him into it was really a shill for the man running the game. That family had a rough time that week, and the man had kids, too. If this stuff only affected the gambler, then OK. But this guy had slaved all week for that money, and now his family goes hungry.

"When something like this affects the family it affects the whole community. And that's why we keep going after these 'little games.' "

Soon we were back in the car, heading over the river that splits the city in two.

"It's funny," Sam said. "These colored people east of the river don't associate much with the people on the west side. They're less trouble, too. You just can't lump 'em all together because they're all the same color."

For an hour we just cruised slowly around the city. We passed rows of bars on East Fifth Street, where tall, lean, young men just up from the hills of Kentucky and Tennessee met people from back home.

We drove down a quiet street in Homewood, a neighborhood that has become predominantly Negro in the last five years. "Increase in crime rate? No," the sergeant said, "you can check, but as far as I know, the change from white to colored hasn't brought any more crime to Homewood."

We cruised along the fringes of a "better" neighborhood on the north side. "Some of these folks would have a fit if their neighbors saw a cruiser parked in front of their house," he said with a grin. "But these suburban people have their problems too—kids whose mothers are working or gone all day to clubs.

"These kids cause real havoc, but their dads pay for the damage and keep people from calling the police."

Closer to the heart of town, we passed a tiny storefront church, with Church of the Holy Spirit Deliverance scrawled in poster paint on the window. The sounds of singing and clapping rose and then faded away as we rolled past.

In the next block stood a huge, red brick church. "Soon to reopen as Mount Zion Baptist Church," said the neat sign in the front yard. Once the building had housed the largest congregation of its denomination in the city; two of its pastors had been elected bishops. Now its congregation (white) had merged with another church, and a Negro congregation had bought the building.

The police radio had been amazingly silent for Saturday night, but suddenly it crackled again. "Go to 808 Epley Street. Report a man with a stolen gun."

The cruiser wheeled around in a tight U turn and pulled to a stop in front of the Epley Street address just a block away.

A noisy and cheerful crowd had quickly gathered, attracted by the squad car already on the scene. It was a dark, dingy street. A row of houses was built solidly one right on to the other. We walked into the front room of the house where we had seen the two patrolmen go in.

Just as we did, a teen-age girl came running into the house from the back.

"He's out in back now," she said. "He's got the gun out in the alley."

I followed Sam and the two patrolmen out the front door and down the street which paralleled the alley behind the homes. I noticed Sam loosening the flap on his holster, as he looked for a break in the row of houses where we could cut through to the alley.

As we rounded the corner of the block one of the patrolmen looked over his shoulder. "You armed?" I shook my head. He looked at the sergeant, who nodded assurance, and I started walking faster to be a little bit closer to him.

Now we were in the dark alley and I was picking out places to duck, just in case I'd need to, when a figure loomed out of the darkness. Sam, who had taken his gun out of his holster as we turned the corner, ordered the stranger to get his hands in the air. The two patrolmen moved in and held his arms, frisking him quickly at the same time. "Just let me explain," the man kept shouting as the patrolmen held him. "Just give me a chance to explain."

"Are you Arnold Brown?" Sergeant Morris asked.

"Yes, but I wanna explain; I just took the gun away from him because I didn't want him to shoot his wife. He was shootin' the gun into the ground, and she was afraid, and she asked me to take the gun away, and I took it away and I told him I would give it back to him in the morning. . . ."

With the protesting Brown walking between the two patrolmen, we started back down the unlighted alley in the direction of the first house we'd been in.

Brown had announced that the gun he was accused of stealing was at his house, about a block and a half away. We'd have to go get it.

Eventually, Brown was taken to jail along with the gun owner, who had admitted shooting it into the ground five times. But it is not the sight of the men in the back of the squad car, or the sight of the gun owner's wife cheerfully demanding $20 with which to come down and bail him out in the morning, that sticks in my mind.

It was what I saw at Arnold Brown's house when we went to get the gun. We came by the back door into a crowded kitchen. We could see a tiny bathroom, without a door, and a little bedroom that was barely large enough for a double bed.

"It's under the mattress," Brown said. The sergeant lifted the thin, lumpy mattress and found the gun—a miniature .22 revolver— under the second corner he tried.

I turned back to the kitchen—and looked straight into the wide eyes of an eight-year-old curly-headed boy. Behind him stood his brother, about a year younger. I tried a weak smile, but the older youngster just looked into the face of his father. "Never mind, Eli," the father said.

Eli looked at the gun, and at the policeman who had a firm hold on his father's elbow, then he turned away with his brother and walked to the other side of the kitchen table.

I remember the police and Brown walking out the door. I know they met his wife just outside the back door, and recall hearing her cry, "He was in jail last night. Now what's he done?"

But I wasn't paying attention. I stood there looking down at two blue, saucer-size plates lying on the dirty kitchen table. On each one, carefully centered, was pasted a small color print of Sallman's head of Christ. A hole had been punched in the rim of each plate, and a yellow ribbon tied through it so it could be hung on the wall as a plaque.

The kids must have brought them home from Bible school!

I looked at Eli and his brother, their noses pressed tight against the window as they looked out into the dark alley.

Then I opened the door and followed their father to the squad car.

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*Supplemental reading for Sunday school lesson of Nov. 2B.

COVER

What can we do to prevent the tragedy and waste of human potential? See the article, "Too Little and Too Late."

CONTRIBUTORS

Leonard and Lois Smucker live in Elkhart, Ind. Leonard is a psychologist associated with Oaklawn Psychiatric Center.

Darvin Luginbuhl is assistant professor of art at Bluffton College, Bluffton, Ohio. 45817.

Mrs. Dale Vroman lives on Route 1, Hancock, Wis. 54943.

Bruce Hilton, Dayton, Ohio, is editor of "Friends," a youth publication of the Evangelical United Brethren Church.

CREDITS

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THE MENNONITE

722 Main, Box 347, Newton, Kan. 67114
Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main, Sugarcreek, Ohio 446B1; J. Herbert Fretz, 602 S. B St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117; Willard Claassen, Box 347, Newton, Kan. 67114

WHAT ARE THESE people saying? They are all saying the same thing, but they use different words.

"Thanks. Thanks a lot. I didn't think anybody remembered me."

"Just go ahead and say it. I'm used to criticism."

"I never can do these things right."

"Oh, that's all right. I'm used to working hard behind the scenes and seeing someone else get the credit."

"You know me. Always bringing up the rear."

Scratch the soul of a fellow human being and self-pity oozes out. No matter how cheerfully we crank up our outer dispositions, inwardly we feel we are taking a beating. Though our theology be orthodox, we still nurse the feeling that on the torture parade we are Martyr Number One.

And if we watch ourselves closely we see that we are playing a game. We want to hide our feelings of self-pity, and yet we don't. We always sneak them in under the brave and cheery words we know we should say.

If we could all be like the Apostle Paul, we would be satisfied. He was a Christian of tough fiber and sterling quality. Didn't he ever feel sorry for himself?

Once when he was in prison in Rome, he wrote a letter to one of his churches. It was full of strong words and positive teaching. He said things like, "I rejoice in the Lord greatly that now at length you have revived your concern for me" (Phil. 4:10).

Here is a good Christian sentiment and a noble testimony. "I rejoice in the Lord" is a proper declaration of faith. Every Christian should be able to say this and want to say it.

And a Christian should always think of others. And Paul does this when he mentions "your concern for me."

But wait. What is this that Paul seems to be hiding between his faith and his thoughtfulness? "I rejoice in the Lord greatly that *now at length* you have revived your concern for me."

Play that over slowly and you note a soft whimper. You can almost hear the great missionary-saint saying, "Here I've been rotting in this smelly jail for months. It's about time someone showed me some consideration."

Of course, Paul himself knows he has said more than he intended to say. Before he finishes his sentence he tries to cover up his feelings. He adds, "You were indeed concerned for me, but you had no opportunity."

So he accuses the Philippians and apologizes for them in one breath. That should make it all even, shouldn't it? Yes, it does, except that for one brief moment we have looked down into the deep soul of a saint. And in that short glimpse we have seen that he suffers much like the rest of us.

Paul believed in being positive. "Rejoice in the Lord always; again I will say, Rejoice" (4:4). It is a theme to which he returns over and over.

But life for Paul was more than telling yourself that you should be grateful. Paul was suffering physically and spiritually. Caesar had him sitting in prison. And in the churches Paul was the center of a controversy. Some said, "Paul is wrong." Others replied, "Paul is right." And Paul was in the middle with his soul hurting.

But he said, "Not that I complain of want; for I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me" (4:11).

Not that I complain? No, Paul wasn't a complainer. He is our example of the thankful man. The complaints weren't far away. But he was, in the end, able to lick them.

And how did he lick the complaints? He began by recognizing that he could complain if he wanted to. And he did. But he really wanted to be thankful and he was. When he wanted to be thankful he turned to Christ. It helped him.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Christmas Outside the Church

A natural time for evangelism

John A. Kirstein

THIS YEAR LET'S make the Christmas story a life-changing experience."

Jennie Baxter's eyes fairly danced with enthusiasm as she talked with leaders in the church where she served as director of Christian education.

Wilma Sedgmier, mother of four, broke in. "Christmas is such a chore for parents. It's run, run, run all of December. It would be more practical and meaningful if we could work together and involve families."

The problem Jennie and Wilma were trying to unravel is rather common. Technically-perfect Christmas programs in churches do not mean the story of Christmas has been told with depth of meaning. Programs in the church building do not release Christians from their mission to the community outside the building.

Christmas must find men where they are. Christian families can work together to seek them out. The first Christmas came to men where they were. It didn't wait for them at the church with lighted candles, bathrobe dramas, or vested choirs. Jesus lay in a stable. He slept in borrowed clothes and lay on hay gathered for the stock. He came among ordinary men in a very ordinary manner.

Look about you. People are in hospitals and homes for children and the aging. They mount elevators to penthouses and exchange presents of the best liquor. They sleep on park benches under newspapers and drink cheap wine. They are ordinary, they are common, they are skilled, they are dignified. One thing many of them never do is enter a church!

Through Worship

A survey of seventy churches revealed an astounding variety of ways to reach those who go to church and those who never attend. The survey found that the Christmas story lends

The Bible contains chants, poems, itself to new angles of communication. narratives, sermons, parables, and allegories. God's people used musical instruments, graphic arts, and dancing in their worship. Job is a drama. The Revelation employed symbolic and apocalyptical language. Today we may need to find the right variation on something old more than we need to invent something new.

The Presbyterian Church at Towson, Maryland, brought new meaning to worship with an English service consisting of nine lessons and carols for Christmastide in *Prayers For The Christian Year*, published by the Church of Scotland.

Since the celebration of the first Christmas began with the singing of the heavenly host, singing has never ceased to be a major part of worship at Christmas. In 129 A.D. Telesphorus, bishop of Rome, ordered singing at Christmas. Later carols were developed. A mark of the Reformation was its hymnody. Such a strong support of music indicates that Christians discovered its powers in telling a story.

The long use of music and evolving patterns of church music may call for variation of your Christmas music. A church at Hendersonville, North Carolina, sends carol-singers on their rounds with baskets of cookies to be distributed. In Overland, Missouri, church carol-singers collect funds door-to-door to send needy young people to summer camp. Churches in Louisville, Kentucky, are called on to furnish choirs for daily appearance in one of the large department stores. Community institutions—hospitals, jails, businesses, and schools—welcome choral groups. Radio and TV opportunities for singers are numerous.

Drama lends itself superbly to worship and communication of the Christmas story. It draws people with a wide range of talents and interests and focuses their energy in one direction. This makes it an excellent instrument for family expression. A Miami pastor, Neil Wyrick, says Christmas pageants can be made a family project. Fathers and sons may build scenery and wire electric systems; mothers and daughters may paint the scenery and sew costumes.

Some Louisville young people spent the summer making colorslides of the Messiah story, from Isaiah to Pentecost. A camera fan in the congregation photographed sequences and the minister wrote a script to make the product for use at Christmas.

Holy Trinity Lutheran Church at Hickory, North Carolina, featured a tour of the life of Christ. In each of the rooms of the education building members acted out the different scenes.

Many churches discovered that pageants were more effective when moved outdoors to the church yard, to park areas, or to community facilities. Animals introduced genuine liveliness for some, such as a little goat scampering across the stage in an undignified manner, or a donkey braying at no one's request.

These projects helped people to worship. The story of Christmas was literally pushed out to all who would receive it.

Through Service

The Christmas story needs to be pushed out farther to reach some who need it most. Acts of love and service give the story a deep meaning.

At a St. Louis church, families made toys which were distributed to needy children at Christmas. The Davis Memorial Church at Elkins, West Virginia, sent families to visit shut-ins, the lonely, and the aged, and they decorated the homes with ornaments they made.

A missionary to Brazil, Mrs. Milton L. Daugherty, wrote her sponsoring board about the many uses she found for old Christmas cards which had been collected by families in America. She used them to send as letters to children and friends, to give as prizes, to make scrapbooks, to give out with Bible verses, to make place cards and door plaques, and to make scratch pads. Of course, missionaries should be contacted to determine such needs.

Church families can make their home decorations a Christian witness to the community by de-emphasizing pagan themes and by portraying the story of Christ instead. Christians can influence decorations in offices, schools, and parks. Some stores offer their windows to churches.

Decorative arts can go beyond baubles and ornaments. Art exhibits can tell the Christmas story effectively. Art museums often cooperate with churches in such showings. The Metropolitan Museum of Art once exhibited thirty-five paintings by children throughout the world and lent to the Museum by the World Council of Christian Education.

Through Coordinated Ministries

Mrs. Blake Van Leer of Henrietta Egleston Hospital for Children in Atlanta, advises Christians to coordinate all service missions through the administrative offices of the institution involved. "We are very enthusiastic about the many church groups that come to us," she said.

The Salvation Army presents 250 dolls to the hospital each year. Each doll is dressed by a church whose people handmake the wardrobe.

Some counties maintain a list of needy families. It is wise when service ministries can be coordinated by such a master list to avoid uneven distribution.

Very often the only act necessary to bring about coordination is a simple contact. Thalia-Trinity Church at Virginia Beach, Virginia, discovered more than 100 men living in State Road Camp 22. A visit revealed that the men needed their Christmas ministry. The entire congregation pitched in to plan Christmas for the men. Children of all ages drew pictures, cut out and pasted decorations. Junior highs saved comic books to use as fillers in gift boxes. Seniors made candies. Mothers made cookies. Everyone collected toiletries and other small suitable gifts. On several evenings the families enjoyed wrapping presents for each prisoner.

On Christmas Day the congregation traveled to the camp and shared Christmas worship with the men. After the gifts were distributed there was a get-acquainted time.

Chaplain J. F. LaMonte said the prisoners, allowed to mail one letter a week, passed up the privilege that week in order to share by mail some of the decorations and pictures with family and friends at home.

"I didn't think that anyone cared that much for such as we," one prisoner told him.

Sometime later the Virginia Department of Welfare and Institutions received a letter from the inmates of Camp 22 which said, in part, 'We . . . shall forever remember you—the little church—as the small congregation of big Christians who, in practicing the scriptural golden rule, stooped down to give the fallen a helping hand."

Jennie Baxter was right. Christmas can be told in a life-changing way to the community. The busy mother Wilma, her Carl, the four children, and all the families in the congregation may find a long-lost adventure in telling the Christmas story to the community. At the heart of the adventure they will also learn more certainly for themselves what Christianity is all about.

The Christmas story needs to be pushed farther to reach those who need it most.

Changes in Paraguay

Here is a country in which Mennonites are the largest Protestant body. What are they doing?

Willard H. Smith

Once Asuncion was the city of yesterday.

RECENTLY I HAD the privilege of visiting Paraguay after an absence of twenty years. It was in 1944 and 1945 that I served as the director of the Mennonite Central Committee work in Paraguay, and my wife was the first housemother of the newly-established Mennonite Home in Asuncion.

Arriving at the modern Asuncion airport which handles large jets, and later driving through the city shows at once that this national capital is no longer the city of yesterday as it was described twenty years ago. Gone are the windmills (at least I did not notice any) that used to dot the landscape of the city. At long last Asuncion has a city water (and sewer) system! Just as striking are the many streets now paved with asphalt. Only a few streets of cobblestone remain.

New residential and business buildings indicate a higher standard of living. Twenty years ago it would have been impossible to support, even with aid from tourists, the newly-constructed, luxurious Guarani hotel where the minimum daily rate is $18.00 for a double room (which we passed up in favor of the Mennonite Home where the rate is $3.50 for a double, including meals!).

Even though automobiles are very high priced in Paraguay, the number of them has greatly increased, and Asuncion, the capital, has its problem of traffic congestion. In 1945 Paraguay, following the lead of Argentina, legally changed from driving on the left to driving on the right. In practice the official change was not markedly noticeable, for people drove pretty much as they did before, namely, on both sides of the streets! To do that in 1965, however, would be disastrous.

The Mennonite Home in Asuncion also has its signs of progress. Though its program is still much the same, its facilities are much more ample and its services are still more widely used.

Transportation, one indication of the cultural level of a country, has improved. Few roads are paved, but a number have been built in recent years. Most notable of these is the Trans-Chaco Road built from Villa Hayes, near Asuncion, to the Mennonite colonies in the Chaco, and on to near the Bolivian border.

Though much has been said and

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written about this highway, it is difficult to overemphasize its importance, economically, and otherwise. When Bolivia constructs its part of the road it will no doubt become an important part of the Pan-American highway system. Now, instead of four or five days to go from Asuncion to Filadelfia, it takes nine or ten hours.

Unfortunately, the highway is not all-weather, and when it rains the government stops all traffic in its tracks until the road is dry again.

Wise travelers have learned to be prepared for the possibility of being delayed for days at a time. Recently the route has been rougher than usual due, we were told, to the damage done by the greater amount of rainfall in the Chaco this past year. We traveled to the Chaco with Jacob Reimer, *Oberschultz* of Menno Colony, in his Volvo car. We returned four days later by public bus.

"What would the colonies look like after twenty years?" we asked ourselves. Here, too, progress has more than kept up with the rest of Paraguay. (I am reporting here on Fernheim and Menno colonies, since Neuland did not exist twenty years ago.) We saw many evidences of a higher standard of living, such as better buildings (no more roofs made of *shilfgrass*), more automobiles, more trucks, more tractors, better roads, more telephones, more washing machines, more industry, more and better church buildings, better schools, more things to eat, better agriculture, more radios.

Twenty years ago neither Fernheim nor Menno had automobiles or tractors. One or two dilapidated vehicles in Fernheim could be called trucks only by courtesy.

Reasons for the progress of the Paraguayan Mennonites are many. One is the work of the Mennonite Economic Development Associates, and especially the hard work of the Mennonites themselves. But for an MCC worker of twenty years ago it was interesting to note our plans and proposals for helping the colonies which long since have been put into effect. The airport, which has existed in Filadelfia for some years, was one of these planned projects. In 1944 some of us who made the first airplane trip to the Chaco colonies, had to land in a peanut field. (And almost had a crack-up trying to take off a few days later!)

The agricultural experiment station, now under the leadership of John Peters, is another example. This agency, partially supported by the colonies, has made an important contribution to the improvement of agriculture and horticulture in the introduction of such things as new crops, better seed, improved livestock, and more emphasis on the dairy industry, chicken raising, fruit orchards, and improved vegetables.

Better communication and transportation were also planned. Since then a good system of radio communication between the colonies and Asuncion has been put in operation, and telephone lines have been built. Not nearly every home has a telephone, but since the people live in villages which have some telephones, communication is not too difficult. In school, more courses are being offered, and teachers are better prepared by more study in Asuncion and elsewhere.

Though change and progress are evident on every hand in Fernheim, the changes in Menno Colony are still more remarkable. Twenty years

Telephones have come to the colonies.

Health services are better.

The Chaco Indians: Submerged masses are demanding their place in the sun.

ago Menno had no telephones and did not want them. A number of oxen were used, and there were no tractors, no trucks, no automobiles. It had no hospital, no doctor, no dentist, no nurse, no mission work, no church choir, no evangelistic services. Now the colony has all of these, and invites ministers from other branches of the Mennonite church to come in and serve. For people with Sommerfelder and Chortizer backgrounds, this is truly remarkable.

In addition, John Schmidt, head of the leper station at Kilometer 81 east of Asuncion, reports that ten of the fifteen voluntary service workers that are serving at the station are from Menno. In 1945 this would have been unthinkable. So the changes in this colony represent a spiritual and cultural awakening, as well as material progress. All the people are not in favor of these changes, a few have returned to Canada, and a few others have gone to Bolivia. That the colony has for fifteen years sustained in office its leader, Jacob Reimer, who, with others, led in these changes indicates that the majority approves.

Both Menno and Fernheim share a much greater Indian problem. In studying the impoverished masses in other countries as well as in Paraguay, we realized that the Mennonites in the Chaco are facing the same problem that practically all Latin America is facing: What shall be done with the submerged masses who are awakening and demanding their place in the sun? This is part of the social revolution of which we hear and read so much. Though mostly illiterate, like most underprivileged elsewhere, these Indians can see and hear—by radio or word of mouth—about a better life. They have been attracted by the Mennonites with their higher standards of living. Taught by the Mennonites not to kill their babies—which parents used to do after the first two—they are increasing in numbers and present a great economic and spiritual problem.

The spiritual problem is being solved only in part by the Indian mission work carried on by the Chaco Mennonites. Even the Christian Indians present a difficulty. As Mennonite Christians and brethren of the Chaco Mennonites, they read their Bibles, and, among other things, they read about Christian equality, love for the brethren, bearing one another's burdens and such verses as "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5:42), and "He that hath two coats let him impart to him that hath none" (Luke 3:11).

Even though the Christian Indians may get embarrassingly literal about interpreting these scriptures, the Mennonites face a still greater problem in their relations with their Indian brethren—that of integration. As we visited the Chaco and discussed the Indian mission work with a number of the leaders, we felt this is probably one of the greatest problems the Chaco Mennonites face today. The several Mennonite Indian missions now have about 1700 baptized members. They want to be treated not only as persons, as all Indians do, but also as brethren. Because of racial differences this will not be easy. But if the mission work is to continue to be successful it must be done.

Another change is the Mennonite mission work among the Paraguayans. Though newer and smaller than the work among the Indans, it is nevertheless significant. In at least four different places this work is being carried on, the most important being Asuncion and the leper station at Kilometer 81. The leper work was also the outgrowth of MCC concern and planning twenty years ago. It was thought that something ought to be done for the Paraguayans as a thank-you project for the way in which Paraguay so magnanimously had opened its doors to the Russian Mennonite refugees when very few doors were open. Under the leadership of the John Schmidts this labor of love among the lepers has grown to substantial proportions and includes an organized church. The work is supported by MCC, the Mennonites in Paraguay, and by various other groups, including the American Leprosy Mission.

Mennonites in Paraguay are able to carry on the several types of mission work mentioned above. Paraguay, like most Latin American countries, is more open to the Protestant witness than ever before. The Mennonites constitute the largest Protestant body in the country. In fact they constitute a larger percentage of the population of Paraguay than of any other country. Even though quite a few Mennonites have left for Canada, Germany, and other countries, it is significant that Paraguay has twice as many Mennonites today as in 1945—nearly 13,000. (This is due in part to the immigration into Paraguay in 1947-48.) All of this constitutes a combination of circumstances that spells missionary opportunity. It is to be hoped that this opportunity will be seized by a growing number.

I feel that the concluding sentence of *Paraguayan Interlude* is even more apropos today than when written a number of years ago: "As one looks back at the vicissitudes, the fortunes, and the misfortunes of the Mennonites who have come to Paraguay, one is made to wonder whether in the inscrutable plans of Providence these people might not have 'come to the kingdom for such a time as this.' "

NEWS

Protests Trouble a Nation

It was November. It was the month for Veterans' Day, once called Armistice Day. But America had more than past wars to remember. The present war in Vietnam closed in.

On November 2 it closed in on Norman R. Morrison, 31. Before one of the entrances of the Pentagon in Washington, D.C., he burned himself to death. "He was protesting war as an evil," said a friend.

Morrison was the executive secretary of the Stony Run Meeting in Baltimore, Maryland. He had been a Quaker since 1959.

On November 6 the Committee for Nonviolent Action sponsored a draft card burning rally in New York. Five pacifists burned their cards as a protest against United States policy in Vietnam and war in general. One of the men who burnt his card was a member of the Catholic Worker movement, a religious pacifist organization.

Morrison and daughter: Elements of history, terror, courage, and mystery.

Another member of the movement among the spectators was Roger LaPorte, 22. He may have seen counter-demonstrators picketing the rally with derogatory signs. One sign said, "Burn Yourself Instead of Your Card."

Three days later, Roger LaPorte did. This time the witness was made in front of the United Nations building. Before he died from his burns two days later he said he had taken his life to protest "war, all war."

Other protests were less violent. On November 11, an American Legion post commander in New England took part in an antiwar demonstration. Roger Hollis was wearing his legion uniform as he joined a demonstration in front of an army installation in Ayer, Massachusetts.

He did it, he said, "out of deep religious and philosophical convictions that it's wrong for this nation to be engaged in the Vietnam war."

The largest protest of the month came on November 27 with a march on Washington.

While the protesters represent a minority of United States citizens, they are troubling the nation. And the protests—especially the burnings—trouble some of the protesters also.

Why did Morrison and LaPorte, men identified with religious groups, choose suicide as a means of witness?

Of the two, Morrison was most strongly identified with religion. His friends had no immediate answer.

Said Sam Legg, a member of the Quaker group served by Morrison, "The fact that he felt that he had to take this step is devastating."

He added that Morrison "must have been motivated by a desperate search to be heard by the American people and their leaders. We pray that people will see beyond the act to the essential man."

Legg also said he found the act "unprecedented" as a protest device used by the Society of Friends.

Morrison received a bachelor of divinity degree from Pittsburgh Presbyterian Seminary in 1959. After joining the Friends he helped to organize a Friends Meeting in North Carolina. He was married and the father of three children.

On the day before his death he worked on a draft of a statement on Vietnam. He had been disturbed for months about American involvement in Vietnam He seemed to "take it much more personally and seemed to feel it more deeply" than his coworkers. He never spoke to anyone about his plans.

In an article which he was preparing for an adult class at the Stony Run Friends Meeting, he wrote: "The church of the Spirit is always being built. It possesses no other kind of power and authority than the power and authority of personal lives formed into a community by the vitality of the divine-human encounter.

"Quakers seek to begin with life, not with theory or report. The life is mightier than the Book that reports it. The most important thing in the world is that our faith becomes living experience and deed of life."

A. J. Muste, the eighty-year-old pacifist leader, spoke at the New York draft card burning rally. After leading a prayer for Morrison and the combatants on both sides of the Vietnam war, he described Morrison's action as having contained "an element of history, an element of terror, an element of courage, and an element of mystery."

He added, "Do not weep for Norman Morrison or his family. Let us instead weep for the lethargy of this nation and for the future if we do not commit ourselves."

HUNGER GROWING SERIOUS THREE MILLION CHILDREN DIE

"Human hunger," wrote John Hostetler, MCC's material aid director for overseas services, recently in his annual letter to Amish leaders in Lancaster County, Pa., "is a far more serious problem than most of us realize.

"Half a billion people are suffering from a lack of food. Another billion people are trying to live on improper diets, especially a shortage of protein food. Three million children die each year from diseases brought on by lack of food. Lack of food, diseases, and premature death cause a vicious circle of listless humans unable to break out of their misery. Today we are faced with widespread hunger and starvation on a scale the world has never before known."

Hostetler pointed out: "It has taken the entire history of the human race, from the Garden of Eden to the year 1960, to reach a world population of three billion. By the end of the century, thirty-five more years, the population of the world will be doubled, or six billion.

"In three regions of the world, the United States and Canada; Western Europe and Australia-New Zealand; plus parts of Argentina and Southeast Asia food supplies are adequate. The combined population of these food surplus regions includes only one-fifth of the world's people.

"Four-fifths of the people in the world live in Asia, Latin America, Africa, and the Middle East. In these areas the population is growing faster than the available food supply. The land under cultivation is not keeping pace with the mushrooming number of people. For example there is only 0.4 of an acre of crop land per person in Asia as compared to 1.2 acres per person in the U.S. and Canada.

"Population growth is greatest in the regions that have the lowest production of food. For example. in Latin America, by the year 2000 population will be 600 million compared to 250 million today."

Volunteers Help New Settlement Thank-Deed for Brazilian Aid

Five Mennonite volunteers have answered the call for help in resettling some of the poor folk of Brazil.

A year ago Mennonite leaders in Brazil decided to work with the Mennonite Central Committee in sending volunteers to the Gurupi Colony in the northeastern part of the country. The need was urgent. Poverty-stricken farm workers had left their homes in the northeast in the hope of starting a new life alongside the new Balem-Brasilia road.

The Gurupi settlement got its start when 8000 acres of jungle were made available to the Confederation of Evangelical Churches of Brazil for the resettlement of needy people. The confederation now has clear title to about 6500 acres of land and is attempting to make this a pilot project for the future development of this entire area. The settlement lies between the Acailandia and Gurupi rivers and is forty-five miles north of Imperatritz, a city of 25,000 people.

The underdeveloped northeastern region is one of Brazil's greatest social and economic problems. In total land area it is larger than any South American country except Argentina. Its population of 25 million has an estimated average per capita income of less than $100.

Many thousands of the poor of this region are hoping to escape from these miserable conditions and from their oppressive landlords by accepting the government's offer of land along the new Belem-Brasilia road. Even though private and government programs are working toward alleviating the grinding poverty in this area, it will require years of hard work and much capital to make any real headway.

Since the thousands of the poor people of the northeast usually come without equipment or money, their chances of succeeding are slim unless they get outside help in the form of seeds, tools, medical care, teachers for their children, and encouragement.

The only crops grown in this region are rice, beans, manioc, and corn, which are not good cash-producing crops. Raising hogs was found to be the best way for farmers to get immediate cash income. The land that is cleared will therefore be used to raise food for the people and feed for hogs.

The Presbyterians started the Gurupi settlement, but their work was later taken over by the Confederation of Evangelical Churches. The confederation is supplying the senior leadership in the person of Ivo Marzall, but they could not immediately recruit skilled assistants to keep the project going. Brazilian Mennonites and MCC therefore joined together to provide a team to aid the Gurupi project. The Mennonites remember the help they got some thirty-five years ago when they were poor settlers. They are grateful for this opportunity to help in return.

At present about twenty families live in the Gurupi colony. About sixty Korean families are expected to be settled by early next year. Each family will receive about three acres of land. Nearly every family has at least one member who needs medical attention. Malaria is especially prevalent after the rainy season. The colonists have welcomed the Mennonite volunteers as an answer to their prayers and are eager to learn ways to better their way of living.

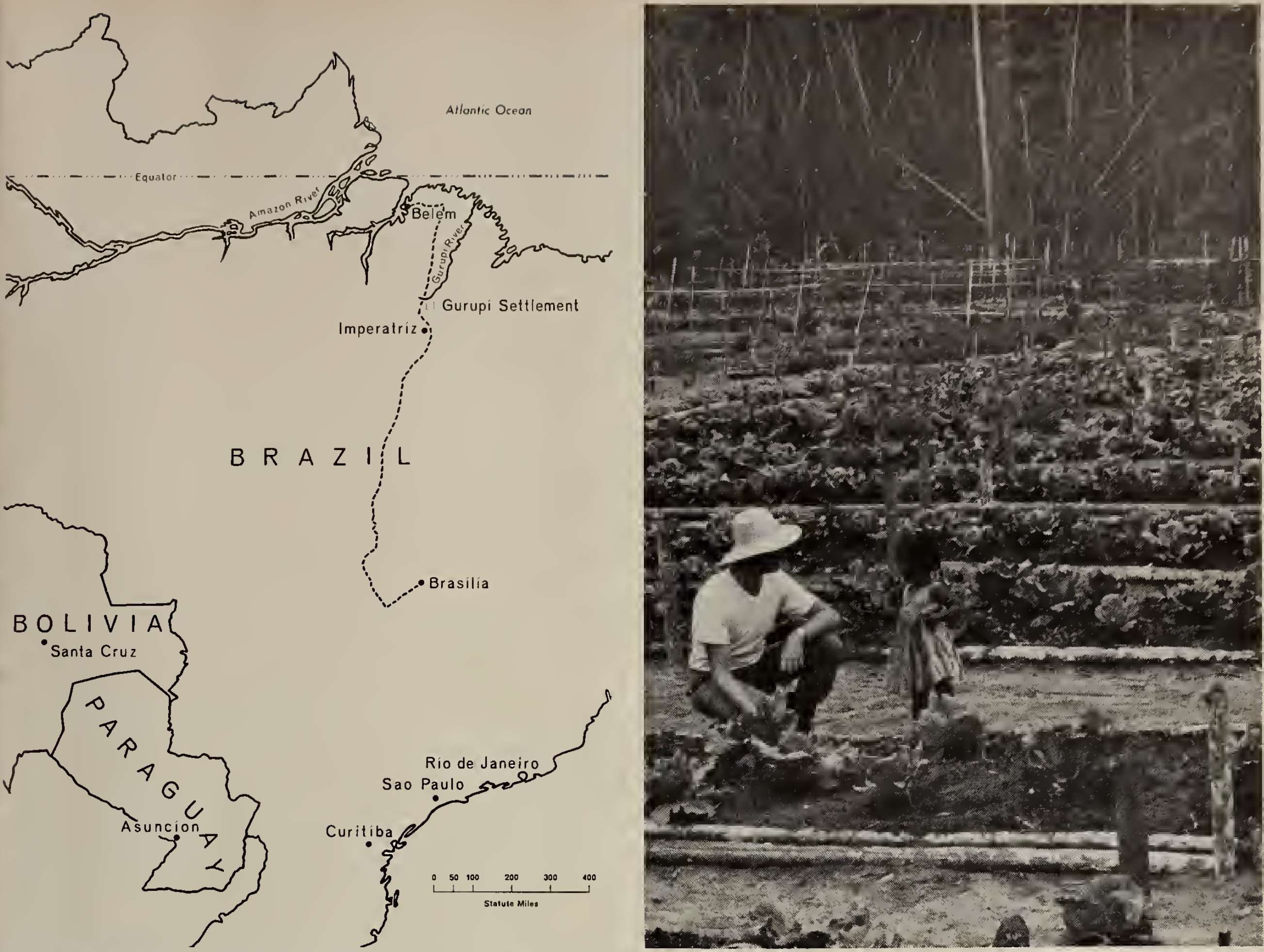
The five volunteers include Mr. and Mrs. Melvin Friesen, Newton, Kan., Ronald Martin, Goshen, Ind., Edward Shertz, Lowpoint, Ill., and Maria Martens, a Brazilian Mennonite nurse.

Ivo Marzall directs the project. He is fluent in both Portuguese and English. He was sent by the confederation and is well-acquainted with the problems of the colonists.

Melvin Friesen is supervising the work of a sawmill and a ricemill and the construction of a new house for the volunteers. The sawmill supplies wood for construction needs and the ricemill is being used by people of the colony as well as by farmers in the area.

Marzall and Friesen introduced the idea of using a sickle to cut rice rather than with the penknife that the colonists were using. This new method has greatly speeded up the harvest of this crop.

Mrs. Friesen is in charge of the women's society's devotional meeting each week, and has started sewing classes for the women of the colony every Saturday. For about three months she gave lessons in nutrition. Many infants die from malnutrition. In some areas of the northeast the mortality rate is as high as 50 percent during the first year of life. Malnutrition is blamed for most of the deaths, although the main cause of malnutrition lies with the parents who are too superstitious or who do not know how



A little settlement along the Belem-Brasilia road is helping poor farm workers in Brazil to find their way out of poverty. Ronald Martin, Goshen, Ind., is one of five Mennonite volunteers helping settlers to learn how to live on the frontier.

to follow simple instuctions on food value for their children. Infants, because of poor diets, become too weak to resist desease. Mrs. Friesen also started a 4-H club for the young girls of the colony.

Ronald Martin has been working on an experiment plot. Gardening is very important here since the diet of the people of the colony consists mainly of rice and beans. Only occasionally do they have meat or other vegetables and fruits. The aim of the experiment plot is to discover which cash crops can be successfully grown on a larger scale. Ronald is also making plans to set up a weather station where he can check rainfall and temperature.

Edward Schertz has spent most of his time in the mechanic shop making parts for the ricemill and sawmill and repairing the tractors, trucks, and other equipment. Both he and Friesen have spent some time teaching two of the young men of the colony how to drive the tractor, and how to disk the road into the colony, which is in very bad condition.

Nurse Maria Martens' help is also greatly appreciated. She is kept busy sewing up machete and ax wounds, treating cases of malaria, flu, and other diseases, and delivering babies. She is the only nurse in the area. On an average day, she sees fifty patients.

The young children's favorite project is the unit's nursery school, which is held twice a week. Mrs. Friesen, with the help of the other volunteers made all the toys and equipment for the school. Twenty or more children are picked up Monday and Friday mornings for the school. They play, write, and are given a snack of milk and cookies. They are also taught the alphabet, table manners, and everyday skills such as buttoning and lacing. To these children who have no toys or books at home, these semi-weekly periods open up a new way of life.

"These youngsters," says Mel Friesen, "are delightful to work with and to watch progress.

"Our contact with the outside world is somewhat limited," he added, "however, we do manage to visit Belem once in a while. . . . As a whole, we feel very fortunate with the facilities we have to work with and the results we have seen in our work thus far. Much of this can be attributed to the small number of families we have to work with and the fact that all of them are Christian.

"The church to these people is the center of their life, as it was to the pioneers of our own country. The difference that this makes on their receptiveness and eagerness to learn, as compared to the non-Christians outside the colony, is astonishing.

"The work here," he concludes, "is constant, challenging, and rewarding as we attempt to help these people who have become our best friends raise their standard of living from the unbelievable low level at which we found it when we first came. Each day we thank God for the wonderful opportunity we have for Christian service."

WORKER-VISITORS NEED HOMES

Forty-three trainees are beginning to anticipate the second phase of their year in North America as they prepare for a midyear conference to be held January 28-30 in Iowa. From here, they will go to their next assignments.

The twenty-eight women and fifteen men come from Holland, Germany, Switzerland, France, Austria, Jordan, India, Brazil, and Argentina. The group includes secretaries, nurses, metal workers, farmers, teachers, a banker, trucker, bookkeeper, an X-ray technician, and a cabinetmaker. Many are willing to do housework or care for children.

Families who open their homes, make monthly payments of $60 to MCC for travel, medical, and orientation costs, and $15 to the trainee in return for services and help received. The trainees are given two weeks vacation each six months for travel and sightseeing. Following the second six-month assignment, the young people will return to their homes, which they left in July.

The purpose of the program is to broaden horizons and promote the concept of the brotherhood of man among both the trainees and the sponsors. Persons interested in the program may write to: Trainee Sponsorship Program, MCC, 21 South 12 Street, Akron, Pa. 17501.

WORDS AND DEEDS

Yes, Lord was the theme of a week of prayer, Nov. 14 to 20. It was the ninety-eighth annual observance sponsored by the YMCA and YWCA. The presidents of the two world groups said, "The assent of human heart to God's intention—'Yes, Lord'—seems simple to say, yet it is hard to achieve. It is the supreme challenge of life to every one of us that we should be willing to say, 'Yes, Lord,' in complete obedience to Him who made us."

Keith L. Sprunger, Bethel College professor of history, is the author of "Cold Water Congressman: the Congressional Temperance Society Before the Civil War," an article in the August issue of the *Historian.*

World Day for Leprosy Sufferers has been set for Jan. 30. Four groups, including the American Leprosy Missions, are sponsoring the event.

The Lutheran Church in America has asked United States defense officials to abolish mandatory chapel attendance at its four military academies as "an infringement of . . . constitutional rights and (a source of) resentment toward religion."

The British and Foreign Bible Society has been barred by the British government from circulating the Apocrypha since 1826. The society is now seeking approval to distribute these books which it finds are of great historical and religious value.

The Japan Christian Yearbook reports 3566 Protestant churches and 1906 places of worship served by 7405 clergy, of whom 5348 are Japanese. Protestants in Japan number 443,709.

The Evangelical Mennonite Seminary choir of Montevideo toured Brazil and Paraguay in July—between the school's first and second semesters. Sara Ann Claassen is the group's director.

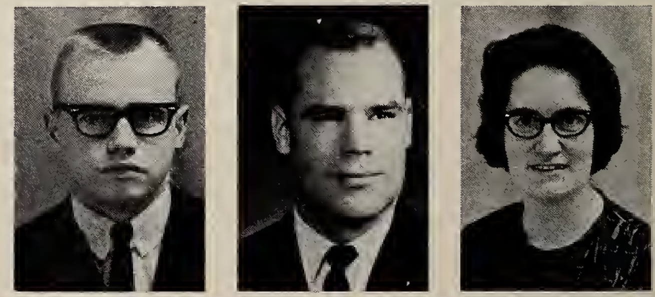
Dr. Sam Zelman, internist at the Winter Veteran's Administration Hospital, Topeka, Kan., says: "A report from Denver published in the American Medical Association Journal casts some light on the question of who can stop smoking and who cannot. Of 143 cigarette smokers with chronic bronchitis and obstructive emphysema, all of whom were urged by the doctors to stop smoking, sixty were able to do so. Of these forty-four noted complete or almost complete relief of cough. in the years following, proportionately fewer deaths occurred among those who had stopped smoking. It was not possible to identify any particular type of personality which could or could not stop smoking. Women were more successful than men. The more disabled patients were more likely to stop than the less disabled, which is not surprising, since some of these patients are too busy breathing to eat, let alone smoke! The more intelligent patients were more apt to stop smoking than the less intelligent—which seems reasonable. It has already been found that among school children the more intelligent are less likely to start smoking. This is one way in which Nature continues to improve the stock of elimination of the less fit, in spite of our medical and social efforts to foil her. Those in better socioeconomic positions were also better able to stop smoking. This may reflect intelligence, partly, and partly the importance of socioeconomic compensations. Seven known cancer-causing substances have been identified in tobacco smoke. If tobacco were a food or a drug, its use would never be permitted by the U.S. Food and Drug Administration. But when you smoke it, you're on your own."

Charleswood Bethel Church, Winnipeg, dedicated its education building on Nov. 28. C. G. Rempel is the pastor.

Bergthal Church, Pawnee Rock, Kan., celebrates the fiftieth anniversary of the erection of their present building on Nov. 28. Gary Stenson is the pastor.

Raymond E. Brown, a professor of New Testament at St. Mary's Seminary, Baltimore, and a leading Roman Catholic scholar, has hailed the Oxford Annotated Bible with the Apocrypha as the "best students' edition of the Bible available in English." The Bible is the Protestant edition of the Revised Standard Version of which he says "There seems to be no reason why educated Catholics sincerely interested in studying the Bible cannot use and profit from this edition in all good conscience." Speaking of the Catholic edition of the RSV he says that "The most important changes in the text by the Catholic editors are unhappy ones and will do little to convince Protestants of the ability or objectivity of Catholic biblical scholars."

James Reston, associate editor of the *New York Times,* says, "There comes a time in every war when men tend to become indifferent to human suffering, even to unnecessary human brutality, and we may be reaching that point in Vietnam."



Flaming, Kimmel, Shellenberg, Shoaf, Shoaf (Workers).

CHURCH RECORD

CALENDAR

Conferences

Nov. 29-Dec. 3—Council of Boards, Newton, Kan.

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Northern

Dec. 12—Bethesda Church, Henderson, Neb., special services, Andrew Shelly, speaker.

BAPTISMS

First Church, Hutchinson, Kan., on Nov. 14: James W. Baker.

DEATHS

Curt T. Regehr, Bethel Church, Inman, Kan., was born July 4, 1902, and died Nov. 14. He is survived by his wife, three sons, two daughters, and nineteen grandchildren.

Ella Reimer (Mrs. John, Jr.), First Church, Beatrice, Neb., died Oct. 23. She is survived by her mother.

Elizabeth Unruh Peters (Mrs. Dietrich), Grace Church, Dallas, Ore., was born July 15, 1888, and died Nov. 10. She is survived by her husband, two sons, and five daughters.

MINISTERS

Ed Goertzen, formerly of Springstein, Man., was ordained as a minister on Sept. 26 in the Mission City (B.C.) Church.

Abe Hiebert was ordained as a minister of the Steinbach (Man.) Bergthaler Church, on Sept. 19.

Wung Hsi-Hsin, a graduate of the Taiwan Theological College, was ordained and installed as pastor of the Hsi-Tun Mennonite Church on July 4. The Hsi-Tun Church grew from the outreach work of the Taichung Church on the West Coast. A new church building was dedicated in 1960.

Wung Tian-Min was installed as the pastor of the Ta-Ya Church in July. In June of this year six women and two men were baptized. The Ta-Ya Church, Taiwan, began in a market center near Taichung. A church building was dedicated in 1961.

Yang Yi-Teh, a graduate of the Conservative Baptist Bible College and recently married, was ordained on Aug. 29 and installed as pastor of the Hwalien Po-Ai Church, Taiwan. The Po-Ai Church on the east coast had its first baptism of five believers in 1958.

MARRIAGES

Roger Engbrecht, Marion, S.D., and *Lucille Epp,* First Church, Beatrice, Neb., on Nov.6.

Everett Schroeder, Walton (Kan.) Church, and *Deloris Klassen,* Tabor Church, on Oct. 30.

WORKERS

Howard Flaming has volunteered to do maintenance work and drive an ambulance at a hospital on an Indian reservation in Hoopa, Calif., for two years. He is the son of the G. Flamings, Hillsboro, Kan., and is a member of the Alexanderwohl Church, Goessel, Kan.

John A. Hostetler, Philadelphia, lectured on Confrontation with Culture at Mennonite Biblical Seminary, Elkhart, Ind., on Nov. 8 and 9. He is a professor of sociology and anthropology at Temple University.

LaVerne and Harriet Rutschman and family, Montevideo, are spending a three-months leave in the United States. LaVerne is an instructor at the Evangelical Mennonite Seminary.

Chris D. Kimmel has volunteered to work in Vietnam for the next two years. He is the son of Mr. and Mrs. Willard Kimmel, Shelocta, Pa., and a member of the Church of the Brethren. In 1965 he received a degree in agricultural economics from Pennsylvania State University.

Sherman Neuenschwander will work on the island of Crete for the next two years. He is the son of the M. J. Neuenschwanders, Dalton, Ohio. He attended the Salem Church, Kidron, Ohio.

Frieda Schellenberg, Watrous, Sask., daughter of the Jacob Schellenbergs, will go to Bolivia to nurse in a rural health clinic for two years. She is a graduate of St. Pauls Hospital School of Nursing, Saskatoon, and a member of the Bethany Church, Watrous.

Mr. and Mrs. Jack Shoaf, Berne, Ind., have volunteered to work at Wiltwyck School for Boys, Esopus, N.Y., for two years. Their parents are the C. Williams, Berne, and the A. Shoafs, Monroe, Ind. They are members of the First Church, Berne.

Vernelle Yoder, Berne, Ind., is spending the three-months between school terms at home. She is a teacher at the La Mesa school in Colombia.

NEW ADDRESSES

Gladys Goertzen, 935 Logan St., Denver 80203 [3]
Eldon Janzen, 1157 N. Meridian, Wichita, Kan. 67203 [6]
Irvin Kleinsasser, 200 S. 3 St., Quincy, Ill. 62301 [65]
Dora Locher, 7300 Dog Leg Rd., Dayton, Ohio [35]

LETTERS

THOUGHT PROVOKING

To the Editor: We would like to thank you for the excellent job you are doing with *The Mennonite.* We find that your editorials are especially thought provoking. Our best wishes to you. *Illinois.*

NATIONAL NARCISSISM

Dear Sir: The fierce reply to Vincent Harding's humanitarian article by Neva Sprunger (Nov. 9) deserves a pertinent, intelligent answer. *The Heart of Man,* a new book by Erich Fromm, provides the answer.

Fromm carefully examines the development of our particular emotions which, he says, have brought us to the very brink of the abyss. Through our lack of awareness, we are now very near to the place where we will not be free to not choose the bomb.

Fromm deplores the lack of massive protest (classified as subversive by Neva Sprunger) by loyal opposition to expose our devious path through the terrible swamp of national narcissism. Harding is pointing to a way out of the mud. Unless we attain the higher ground soon, Fromm offers us very little hope. *Robert F. Weaver, Neah Bay, Wash. 98357.*

WAR ON WAR

Dear Mr. Shelly: Recently I have been giving a great deal of thought to the problems of our world, particularly to the problem of war.

It often seems that we pacifists don't say or do anything about war until we are involved in a war-situation. Then we wake up and say "Stop the war!" So the war stops and we pat ourselves on the back and go home and are quiet again. Until the war breaks out again, in some other part of the world, perhaps with some other "enemy." And on we go, and on, in a nonending cycle.

This leaves us open to the criticism of "When Hitler was perpetrating his atrocities all over Europe, should we have sat back and let him take over the world?" or "If our nation had been pacifistic, what would the Japanese have done after Pearl Harbor?" And similar statements about communists in Korea, Vietnam, Greece, etc. ad nauseum.

All of which is to say that after we're involved in a war it's really too late to start yelling about how wrong war is. We didn't start protesting war until after Hitler's armies invaded Poland, the Low Countries, and France, until after Japan's armies bombed Pearl Harbor. Then it was too late. The real chance to stop World War II was before 1939. The real chance to stop the war in Vietnam was in 1954. We blew it both times.

This is not to suggest that we shouldn't be trying now to halt the Vietnam war. That step is essential. That war must be stopped. But we cannot then go back to our farms and our factories and our offices and our classrooms and be proud of ourselves for being so Christian. Stopping war in Vietnam and all the other little wars all around the world, must be only the first step. From there we must go on to try to stop further wars before it is too late and we can only protest them. Our goal must be to eventually eliminate the causes of war.

Let us, then, work to get the war in Vietnam stopped, so we can get on with our campaign to eliminate war (a war on war, perhaps?). *Michael Smith, Hirschy Hall, Bluffton College, Bluffton, Ohio 45817.*

TRY BIBLICAL GIVING

To the Editor: Having read the article by Lester E. Janzen in the Nov. 8 issue of *The Mennonite,* I wish to express my appreciation for the forthright statements by him concerning the various methods of fund-raising used in our churches versus the biblical method of giving and sharing.

I am convinced God is waiting for His people to take Him at His word, i.e., in particular Malachi 3:10 "and prove Him herewith." If we would really mean business in our giving and do it in the biblical way advocated by Janzen, the $137.83 average contribution per member of our conference would rise to somewhere around $500 (or more conservatively, $400), and our mission boards would not need to wonder, should we go through this or that open door with the gospel, or not. Neither would our missionaries need to forego their monthly allowance for lack of funds.

God would be eager to add His blessings to such a church, both materially and spiritually. Let's try it and see! *Simon Wiens, Inman, Kan.*

GIVING LIFE

Dear Mr. Shelly: In reference to the October 5 issue the article "Protest by Fire," Mrs. Herz did not give her life but took it. There is no difference between taking someone else's life and taking your own life. Jesus *did not take* His own life to save us, but *gave* His life to save us.

I think that articles like this should not be put in our paper because they really don't say much. *Dwane Klassen, 2015 Sheridan, Butte, Mont.*

NEED FOR LEADERS

The following letter was sent recently to Mennonite missionaries. The writer of the letter is the chairman of the Board of Missions.

Dear Christian friends around the world: I want to begin with a quotation from Bishop Lesslie Newbigin in the Sept. 10 issue of *Christianity Today,* page 25: "There is a terrible danger that the church should become a large social service organization with its center in a modern streamlined office rather than God's family with its center in the apostles' teaching and fellowship, the breaking of bread, and the prayers."

This missionary statesman is sounding a warning. Is the terrible danger of which he speaks also present in the church's worldwide mission program where geographic, economic, racial, and social demarcations are obvious? I believe that we are on a new threshold of experiencing increasing mutual fellowship and action in God's global family.

Recently I wrote a personal letter to each of our areas of witness. The question put to each field was: "If you knew that we had only ten more years in which to carry on a Christian witness in your field, and if you also knew that whatever you asked by way of personnel and finances would be granted by the mission board, what would your strategy be? What would your priorities be under such circumstances and in the light of worldwide needs?"

Without going into further detail I would like to share one concern to which all of you gave top priority in outlining strategy. All of you expressed a concern in the area of *developing Christian leadership.*

Some of the questions we want to ask ourselves are: How are we now developing leadership? What can we do to be more effective? Are there materials that need to be prepared?

If it is true that the development of Christian leadership is one of the crucial needs for a growing and continuing witness then let each field give special attention and study to this. Let there be a sharing of successful policies and programs, as well as failures, that we may all learn from each other and teach each other in this basic part of our work.

Furthermore, with the development of knowledgeable Christian statesmanship do we not see the time approaching when the older church and the younger church will sit at the same conference table in the work and witness of the church? God's family is one family in Christ, and with a growing worldwide Christian leadership it will no longer be possible for one area of that family to advance independently of another.

The time has come for the older church to be held accountable for overdevelopment at the expense of obvious underdevelopment of the younger church. Economic advantage never justifies unlimited expansion to the benefit of those who, in the providence of God, have received such advantage.

We in the West can not forever enjoy the luxury of making decisions related to the mission of the church without having Christian leaders from abroad share in those decisions. Thus, the development of Christian leadership, which is so desirable, must bring with it a mutual sharing of the decision-making privilege in the program and mission of the church.

Taking this a step further, should not the question which we presented to the fields have been shared also with the national Christian leaders? If we are on a new threshold of realizing increased mutual concern and action in God's family around the world, then let us discipline ourselves to include the best thinking of national Christians on the most basic mission policies.

Someone asked, "Which do we need most in the mission program of the church? Do we need money or mission candidates most?" We must admit that money and men are important, but our deepest need is something else. As one of you wrote, we need "broken hearts, repentance, and an outpouring of the Holy Spirit's power." To that end let us pray. *Willard Wiebe, Freeman, S.D.*

Kingdom Builders

This report was written by Edward Stucky of Berne, Indiana. He is secretary of the Central District Mennonite Men.

Kingdom Builders is becoming a familiar term to the men of the Central District. Very simply, Kingdom Builders is a program of giving aid to any new Mennonite church which is begun in the Central District.

This program was first brought to the attention of Central District men several years ago by William Stauffer at a district conference. The financial need of any new, small group is always critical . . . so Kingdom Builders was born to help.

Each man who signs up for this program is asked to donate $10.00 for each new church which is begun in the district. The home missions committee recommends the particular group to the men's organization. This is more than a money-raising scheme because the men also promise to pray for the new church and to keep informed as to its progress and outreach.

Two projects are near completion. The first was the Hope Church at Columbiana, Ohio. This effort resulted in about $2500. The most recent was the new church at Columbus, Ohio, which will receive nearly $5000 through Kingdom Builders.

The program is growing in interest and support and it is believed that about 400 men are now supporting the establishment of new churches in this way. This has been a wonderful boost to the group beginning a church and has proved to be rewarding to the men participating.

WESTERN DISTRICT MEN MEET AT ENID

Men of the Western District assembled at Enid, Oklahoma, to conduct their annual business meeting on October 16. The evening meal was shared with 200 men present from congregations throughout the district.

Activities of the officers and various local groups were reviewed as the men planned for the future course of the layman movement of the district. Receiving the greatest attention during this year was Mennonite Disaster Service. Disasters occurred in the area challenging many men to this service in various locations. Thousands of man-days of labor were contributed by men in disaster cleanup and reconstruction work.

Also receiving attention during the discussion period was Upper Room fellowship among prisoners in the Kansas State Industrial Reformatory. A number of local men's groups within driving distance of Hutchinson have been engaging in a regular visitation program with inmates of KSIR for several years. This has been a very challenging service to men who have become involved. Those who participated in this fellowship experience with prison personnel enthusiastically urged that this service be continued. and perhaps enlarged, by more men becoming involved.

The evening message was presented by Harold Ratzlaff, a General Conference missionary who has served several terms at the Korba Mission Station in India. He described the changing conditions, as well as attitudes, of the people who live in the Korba station area. More people are willing to submit to hospital treatment when sickness occurs than in former years.

Another area of change is the desire for education and better living conditions, especially among younger people. Twenty-five years ago, 8 percent of the population was literate. Today about one-fourth of a much larger population can read and write. One of the helpful projects to bring about this improved condition is the establishment of reading rooms where Christian literature is being made available.

The third area of change is the rapid industrialization of the Korba community. It has grown from a population of 2000 to 50,000 in a ten-year period. The General Conference church is the only church there. Twenty-five years ago, the church functioned under the leadership of the American missionaries. Today the church at Korba is functioning largely under its own leadership as a member of the Indian Conference of the General Conference Mennonite Church.

Officers elected and serving the Western District Mennonite Men are: president, Willard Unruh, North Newton; vice-president, Richard Galle, Moundridge; secretary-treasurer, Walt W. Goering, Moundridge; retreat committee, Arnold Siemens, Buhler; program committee, Waldo Brandt, North Newton; Melvin Claassen, Newton.

MENNONITE
MEN

Editor, Richard F. Graber, Moundridge, Kan.

Trifled to Love

Want to solve the problems of the world? Wait no longer. You can start right now.

Rosemary Christophel

I AM A Goshen College senior. The needy man around the corner and around the world makes me restless.

The chapel speaker tells me that I am needed in the hills of poverty. She draws a picture of a barefoot child in a dirty, torn dress sitting cross-legged on the ground, listening to *Strawberry Girl*; of a sickroom where for weeks an old woman has lain ill and alone.

I have seen the Indians in Alberta, where families of thirteen occupy one room, where illiteracy dominates the reservation, and where lice and worms outnumber houseflies. But, I have also seen a spark of hope arise to replace the bitterness and despair—hope, when qualified persons teach reading and writing and health measures; hope for self-preservation, when attempts to restore the Indian arts are made.

The cry of the city youth calls loudly. I heard him call the world a hostile and hurtful place and I have seen him smash windows and steal and fight and kill as he insulates himself with a surrogate toughness.

I have seen mental illness, where the lonely and hopeless person withdraws and is neglected.

I have seen, I have heard; and I want to be there. I want to read to the child of the hills, and nurse the old woman in the sickbed, and bring hope to the Indian, and to the youth, and to the schizophrenic.

But, I am not in the hills of poverty. I am not in Alberta. I am not in the city. And I am not on the psychiatric ward.

For the present time, I must content myself with the commonplaceness of campus life, with all the irritation, boring, tiring, hopeless, trifling, agitating, and bothersome events. And I am impatient.

I am irritated with the classmate on my left who constantly pokes me, "What was that last point?" or "How do you spell ecumenical?"

I am bored with hearing lots of petty talk, in particular, around the dinner table. Sometimes I find myself with strangers and an uncomfortable silence. One noon, a friend and I rather reluctantly joined a table of four such people. We sat down, routinely bowed heads, arranged our napkins, looked at our food, and dug in. After a stretch of silence, I made a feeble attempt to initiate conversation but got barely a whisper of response. Discouraged, I gave my friend a knowing look. The first in a series of looks during the rest of the dinner.

I am tired of listening to everyone else's problems. I hear a knock on my door. "Come in." Oh, no, in pops today's frustration number thirteen. I presume that she's in another low mood and wants someone to talk to. Unless I can pull a good disappearing act, I am doomed for a good thirty minutes.

I am weary of always being in the position of giver. In walks "got anything to eat?" Hopelessly I eye my rapidly diminishing supply. Sure I dream of being a generous person, but I do feel it rather unfortunate to always be at that end of the odds.

I am irked with trifles. A girl suggests that we exchange "comps," in order to give each other some constructive criticism, before we type them. I spot a weak area in hers and almost suggest an improvement. But at the same time I think of mine rather hurriedly written, so instead I choose to say nothing. After all, why help toward an "A" when I have myself to worry about.

I am agitated by the roommate who often borrows my hairspray. "I keep forgetting to get some when I'm uptown." Oh, it's nail-polish remover this time. Perhaps I should write her a shopping list and send it to her through campus mail.

"Let's go to supper," I yell to a preferred friend.

"OK, but we'd better wait for Jean." My friend gives me a knowing look. She might feel left out. Annoyed I think, "Why can't she take care of herself?"

I am bothered when I don't have the freedom to choose my own companions. A few of us decide to run over to the snack shop. But it never fails, someone who always dampens the party joins us.

Impatiently I think, "Oh, to leave this small inopportune campus for an area where I can be challenged into meeting and understanding the needs of the world."

Wait! Suddenly I see it clearly. Right here on campus. That child in the hills. The sick and lonely old woman. The Indian. The city youth. The schizophrenic.

I pray, "God, help me to make Goshen College the starting point for meeting world needs. Amen."

Next Time

Anna Tunstall

THROUGH THE GLASS panes of her back door, Allison watched as Mary Harris lifted a heavy, wet sheet from the laundry basket resting on the ground.

"Poor thing," she thought, "she looks as if she couldn't lift a wet handkerchief!"

She ought to visit Mary, Allison told herself for the umteenth time. She would—she'd go tomorrow, she absolutely, positively would.

It was a shame the way she and Anne and all the other neighbors had been neglecting Mary. But Mary had become so hard to talk to since she'd come home from the sanitarium. She just kept repeating the same things over and over. Her world had become so narrow, that's what it was.

How long since she had called Mary over for a cup of coffee? The poor thing always jumped at the chance, too. Let's see, she had left the hospital in June. Good heavens! It couldn't have been that long ago!

I ought to ask her to walk up to the store with me. But that means I'll have to wait for her to dress. And I just haven't got the time. I'll call Anne; she can be ready in a jiffy. Next time I'll call Mary, though, for sure.

"I'll make some brownies tonight, and take her some when I go," she stated. Saying it out loud made it seem more like a definite promise, one she couldn't honorably break. She felt better.

It rained Tuesday, and Allison hated going out. She covered the plate of brownies with waxed paper, and tilted the umbrella forward against the rain.

Mary was standing at the back door, looking out. Her shy, sweet smile wrinkled the corners of her wounded blue eyes. It was then Allison saw the suitcase.

"I'm going back," Mary said.

"Oh, Mary, I'm so sorry!" Allison set the brownies down on the uncovered kitchen table, amidst the unwashed breakfast dishes.

"Don't be sorry, Allison," Mary spoke softly. "Except for the treatments, I don't mind at all. It's not so lonely there, you see."

With a quick sob in her throat, Allison impulsively threw her arms around the thin shoulders and squeezed. Then she turned and stumbled out. The raindrops mixed with the tears running down her cheeks, and it was hard to see where she was going.

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*Supplemental reading for Sunday school lesson of Dec. 5.

COVER

Indian Christians in South America read in the Bible about Christian equality, love for the brethren, bearing one another's burdens. They get embarrassingly literal about interpreting these scriptures.

CONTRIBUTORS

John A. Kirstein is associate editor of Presbyterian Survey, 341 Ponce de Leon Ave., NE, Atlanta 30308. His article is one of a series planned on Children's Work of the National Council of Churches.

Willard H. Smith is professor of history at Goshen (Ind.) College.

Rosemary Christophel wrote her essay last year while attending college. Her address is: Goshen College, Box 361, Goshen, Ind.

Anna Tunstall lives at 7023 Longview Drive, Richmond, Va. 23225.

Henry Rempel is an instructor in economics at Bluffton College.

CREDITS

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722 Main, Box 347, Newton, Kan. 67114

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main, Sugarcreek, Ohio 44681; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117; Willard Claassen, Box 347, Newton, Kan. 67114

Henry Rempel

RECENT ARTICLES IN *The Mennonite* indicate considerable discussion concerning the war in Vietnam. But discussion does not solve the problem. If the issue is put into fight-or-not-fight terms then it only divides us into two groups. The side we are on depends on whether we are a for-God-against-communism American or a "nonpatriotic" pacifist. Pacifism favors noninvolvement and the dramatization of this noninvolvement may border on irresponsibility.

The basic issue is not whether we should fight, but rather the enslavement of most of mankind by poverty. This is the cause of war.

A man engaged in war says he is fighting for freedom. The West fights for freedom from communist aggression. The other side fights for freedom from western imperialism and neocolonialism. It is hard to tell which is more oppressive. For example, United States oppression in the form of the Diem regime was comparable to that of the Vietcong.

A third type of oppression is just as painful and much more permanent. Robert Heilbroner in his book, *The Great Ascent* (Harper Torchbooks) tells of families in Hong Kong who live in rooms the size of a bedspace, families in Calcutta who live in the streets, and families in Cali, Colombia, who live in shacks flooded by the open sewer of the city whenever the river rises. The head of such families may earn up to $300 in one year on his small farm—but one-third of that will go to his landlord and another 10 percent to a local moneylender. If the children find no work they might scavenge for undigested oats in the droppings of the horses as in Iran.

This is the way of life for one-third of the world, about one billion people. The second third of mankind lives under conditions just slightly better.

We face more than poverty. A struggle to gain freedom from this type of oppression has to be a political revolution. Leaders dedicated to maintaining the status quo of poverty must be removed. The rich minorities of these countries who spend their money on everything else than what benefits the country must be taxed so that they lose control over the spending of their money. The absentee landlord must be made to turn his land over to those who will use it to produce food and raw materials.

Such a revolution may be nonviolent if the people in power are willing to compromise for the benefit of the country. If they are unwilling, sooner or later, some agitator will convince the poor that they have nothing to lose and everything to gain by using force.

We in North America are generally opposed to such revolutions needed to gain freedom from poverty. We see everything as communism versus anticommunism. The overthrow of a government committed to the West is seen as a communist plot. Our response is to send the Marines.

We know we are superior, but in a Pepsi generation with a Dodge rebellion we are hard pressed to prove our superiority, so we maintain it by keeping all others in an inferior position. The Marines seem willing to oblige. Besides, as long as we can fight our wars on other peoples' soil it is good for our economy—higher profits, more jobs, and a greater demand for wheat.

What is the solution? I see two possibilities for us as individuals. The one is for us to move to the poverty-stricken areas of the world and share to the best of our ability in the struggle with poverty.

The alternate possibility is for us to engage in massive political action and give our government a mandate to tackle world poverty. This calls for a basic change in American thinking. We will have to stop viewing the world as divided into two camps. Rather, we will have to learn to see the world as one.

Such political action might include a march on Washington, but it would be more realistic to march on our churches. Ultimate power lies in the voters, many of whom are church members. The voters in our churches should be most receptive to a new approach for they claim their action is determined by love for man. The change from fighting communism to fighting poverty must come on the precinct-level and then we can expect corresponding government action. Such a change in foreign policy will not be an absolute guarantee that we will never again have to fight communism, but at least it is an attack on today's most basic cause of war.

Might the reality of war in Vietnam be the call to us as individuals and as an affluent society to give our lives so that others might live more abundantly?

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

80:45 DECEMBER 7, 1965

The Meeting of the Roman Fathers

A letter from the Vatican Council

Cornelius J. Dyck

In 1657 two quakers, John Perrot and John Luffe, left England to bear Christian witness to the sultan. When the wind blew their ship off course they decided, with some misgivings, to go to Rome and convert the pope. Their fears were well-founded. One of them was promptly hanged, and the other lost his mind in prison.

In Rome I have also feared for my life, but for different reasons. My anxiety stems from the thousands of little cars that shoot like missiles through the narrow, winding streets of this ancient city. The drivers all seem bent on destroying themselves. My belief in guardian angels has definitely grown.

Robert McAfee Brown, a Protestant observer at the Vatican Council from California, pondered whether being run over by a cardinal's Mercedes-Benz in Rome would constitute a valid martyrdom. The Italians are good drivers, more alert than most, and always give pedestrians the right of way—if they see them in time!

The work of Vatican Council II has not been going as fast as the cars, but is now all but over. The sessions will have closed finally on December 8. One monsignor said to me, "Our church expects to be around for many hundreds of years. We are not in a hurry."

The whole environment breathes an air of permanence and tradition. Does any city except Jerusalem gather up in its history more of the life of the church? Here most likely are the graves of the apostles Peter and Paul and the Coliseum where early Christians were thrown to the lions. Here on the old Appian road are the catacombs where Christians used to worship and where many were buried. Here are the earliest extant churches of Christendom. Here, too, is the St. John Lateran Church, built by Constance in the early fourth century, with its adjoining Scala Sancta (holy staircase) upon which Luther agonized in a futile effort to receive assurance for the forgiveness of his sins, kissing every step and praying as he crawled up on his knees.

The heart of Rome is Vatican City, a 108-acre complex given independent *political* status by Mussolini in 1929. Many nations maintain diplomatic relations with the papal state. Public reaction prevented the United States from establishing such relations some years ago under President Truman. In Vatican City are located the residence of the pope and the administrative machinery of the Roman church.

Here too is the Sistine Chapel with its famous paintings, including the *Last Judgment* by Michelangelo. Adjoining the Sistine Chapel is the vast museum with its endless tapestries and marble-floored rooms and art treasures in overwhelming profusion. In Vatican City, of course, is also St. Peter's basilica where the council sessions were held. In the grotto under it lie many of the 261 popes of the past (counting Peter in!).

How It Started

The present council was first announced by Pope John XXIII in 1959. The idea, he said, came as the inspiration of the Holy Spirit while he had been at prayer. He said it would be an ecumenical council. Since ecumenical means universal, there was much excitement among Protestants in the belief that all Christians were now being invited to sit down together to discuss unity.

A later announcement that it would be called Vatican Council II clarified the issue. Vatican Council I had met in 1869-70 to discuss internal reform and had broken up in haste, without finishing its work, because of the Franco-Prussian War. It was never formally closed. This meant that the purpose of Vatican Council II was to continue the work of the former, that is, internal renewal, with the possibility of conversation with other Christians also. Since the most notable achievement of the 1870 council had been the declaration of papal infallibility (in matters of faith the Holy Spirit prevents the pope from erring), many Roman Catholics and Protestants had believed there would be no more councils since the pope was now without need of conciliar help.

Following his announcement Pope John established a commission of 103 experts to prepare the agenda. They wrote to every part of the world asking for suggestions. They received so many that, when printed, they filled more than six huge volumes. This response indicated both a healthy concern and the presence of many problems. In sifting these the commission grouped them together under seventy-three schemas or areas, which the bishops further reduced to twenty after the council began.

A Council of Bishops

Ten commissions were established to deal specifically with these areas and to draft preliminary position papers. By 1962 the preparations had been completed and the council was convened on October 11, but when it adjourned on December 8 after working two months, it seemed that the work had just begun. A second session was, therefore, convened September 29 to December 4, 1963, and a third from September 14 to November 21, 1964. The present fourth session began September 14. It will be the last session.

This is a council of bishops, over 2300 of them, among whom Italians make up the largest delegation (440) and Americans the second largest (240). Also present are superiors of religious orders and *periti*—theological experts who advise the bishops but do not vote. Present, and seated together in a place of honor, are some fifty non-Roman Catholic observers from Protestant and Orthodox communions. Each represents a worldwide body which was invited by Rome. These observers do not have the privilege of speaking while the council is in session, but their counsel is very ardently sought informally. It is clear that their presence has been helpful in many ways.

Mennonites could likely have received an invitation if they had solicited it as a world-body. As it is, my presence was completely unofficial and upon my own initiative. The cordiality shown to me in letters and during my brief stay was, in any case, remarkable and heart-warming. Every priest, not to speak of every bishop, knows who the Anabaptists were, if from nothing else than the anathemas (curses) pronounced against them by the decisive Council of Trent (1545-63).

It is easy to talk with these Roman Catholic priests, monsignors, and bishops. They seem quite open and undefensive. One day, for example, one highly placed person asked, "Has the Roman Church persecuted your work in South America?"

The American bishops know the Mennonites also from present experience. One German bishop, with whom several of us spent an evening, said he knew and loved the Mennonites in Russia in earlier years. In Heubuden, the former Mennonite village near Danzig (now Stogi) where I visited before coming to Rome, my contact with the priest was so cordial that he took occasion to really unburden his heart to me about his work. When we parted, after eating fish together (it was Friday), we agreed to pray for each other. I wonder what would happen if separated Christians all over the world really started praying for one another?

A New Leader

Pope Paul VI is, of course, in ultimate charge of the council. He can overrule it, extend it, and its decrees do not become official until he has publicly approved them. During the first week of November five were approved in a formal ceremony that seemed to contain at least twenty layers of history. The crowds of people were enormous. Even those of us fortunate enough to get passes had to come an hour early to claim our seats. It struck me as incongruous that so many soldiers in medieval battle dress, including the famed Swiss Guards (rumors are that they will be abolished), are required to keep order with sword and spear in a church. Since the service was so long the guard changed twice during the session, steel helmets glittering in the blaze of television lights. A flat-footed Mennonite from the prairies is not particularly edified by the pageantry, though it was impressive.

For this service the pope walked into church instead of being carried. His feet were clad in what looked to me like red slippers, and while he was seated they rested on a red pillow. They were uncovered only when various of the elect came to kiss them. The mass, always just a bit painful to me, was that of Simon and Jude, twenty-four fathers celebrating it with the pope.

I participated with the people in the Lord's Prayer (which in Roman Catholicism ends with "deliver us from evil"), in reading the Scriptures aloud with them, and following the reading from Ephesians 4:7-13, John 15:17-25, but remained silent otherwise out of respect for my conscience and the deep piety of those around me. While the pope may be infallible, the speaker system was not. It went dead twice while he spoke. The mixed choir of men and boys sounded beautiful.

Protestants are invariably struck by the casualness of Roman Catholic worship. During the entire service people and guards were walking around, the master of ceremonies on the rostrum was talking and waving here and there, priests stood up to take flash pictures—all things we would consider very disturbing in our worship. The point, of course, is that since the mass is an objective event there is no room for subjective sentimentalism. What happens at the mass is not dependent upon how people act or feel. There is no room for an emotionally motivated typical Protestant response at the door that "the service was a real blessing"; of course it was a blessing, because Christ's sacrifice was repeated for you at the altar. No congregation is, in fact, needed for the mass to be celebrated and the council has not changed this.

This service, as all of the council sessions, was in Latin. That is a lot different than Low German or Pennsylvania Dutch. Most North Americans do not speak Latin well, though reading is easier, and their pronunciation makes every respectable European cringe. It is reported that Cardinal Cushing went home after the first two weeks because he could not follow the Latin, saying that all he could do here was pray for the council, and he could do that just as well in Boston. Translation facilities have been provided now and then for the bishops, but it is a badge of honor and sign of faithfulness to the church if one does not need to wear a headset.

The Simple Pope

Pope John, who died in June, 1963, after the first session, was very different from Pope Paul VI. John was a simple man from the country, and carried great pastoral concern for his people. He wanted the council to be primarily concerned for the daily problems of his people. Paul is generally considered to be more concerned for correct doctrine, but he also has strong pastoral concern. Both were much concerned for peace.

In a sermon commemorating the late John, Cardinal Suenens of Belgium gave the following quotes from the late pope's writings: "The Vicar of Christ? Ah! I am not worthy of this title, I, the poor son of Baptist and Mary Ann Roncalli, two good Christians, to be sure, but so modest and so humble."

On another occasion John said, "The humble pope who speaks to you is fully conscious of being a very small thing in the sight of God."

And again, "My recollections are delighted with all the graces received from the Lord, but at the same time I feel humiliated for having been so niggardly in the use of my talents, for having rendered a return without any proportion to the gifts I have received."

Perhaps the following words help us to see why he was able to do so much in his short pontificate: "I bless the Lord for the help He gives me, thus preventing me from complicating simple matters, and assisting me rather

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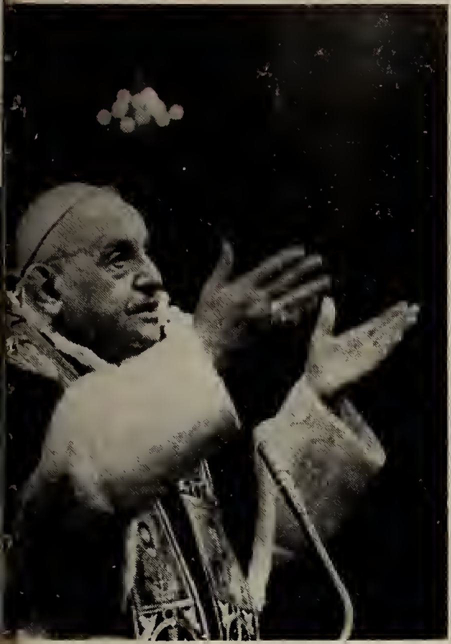
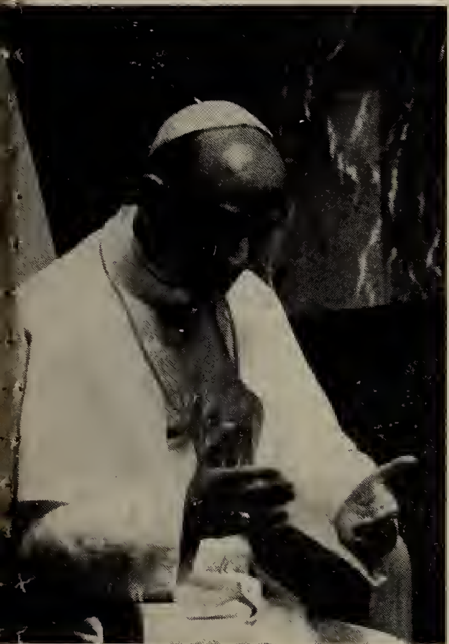


John xxiii: He wanted the council to be primarily concerned for daily problems.



Paul's difficult task is mediating between the progressives and conservatives.

to simplify the more complicated."

Is it fair, or Christian, then to say that the pope is not a Christian, as one Mennonite did, arguing simply "If he were a Christian he would not be pope"?

One of Paul's most difficult tasks seems to be that of mediating between the progressives and conservatives in the Roman Catholic Church. While the former are decidedly in the majority, coming especially from France, Germany, the Netherlands, Canada, and the United States, the conservatives carry much weight and have considerable appeal for the cautious nature of the pope.

The stronghold of the conservatives has been the Curia, the "civil service" of Roman Catholicism without which little is done. The bishops used strong language to indict the Curia, knowing that even the decrees and reforms of the council can be neutralized by the Curia—which opposed the very idea of a council from the beginning. Most of the decrees of the council must be read with this tension in mind, some clearly showing which paragraph was designed to pacify which group. For this reason also, it appears, Paul never tires of reminding the council fathers of the need for love, instead of speaking to the issues themselves.

One encouraging institutional change has been made by the pope in this connection by establishing a synod, or senate of bishops, which will meet periodically to advise him. Until now this was the sole prerogative of the Curia. Some fear it may still be able to prevent the actual functioning of the senate.

The meaning of this progressive-conservative tension will become clearer in the following discussion of some of the council schemas. It is obviously impossible to do much more than introduce the issues discussed, and that will be only of several of the key documents.

Schema on Liturgy

Closer study of the documents themselves reminds us of the words of Pius IX (1848-78): "A council always has three movements: that of the devil who tries to upset everything; that of man who seeks to confuse; and that of the Holy Spirit who clears all things up."

Sometimes, as I reflect, it appears that these same movements may have been present at Mennonite conference sessions here and there.

It may be that the reform of worship will prove to be the most significant one made. It touches the believers in every Roman Catholic congregation. We have become aware of one aspect of this reform already, the use of the national language instead of Latin for parts of the service. The shift did not come any easier than the shift from German to English among the Mennonites over the years, but it is in progress.

An attempt has been made to have the ordinary low mass conform more to the early supper of the gospels. The decree gives much greater place to the Scriptures in Roman Catholic worship, and makes the sermon a requirement at every regular service, rather than the exception. It urges the use of lay people in the service, more singing, and gives local bishops authority to adapt worship patterns to their situation without always asking Rome.

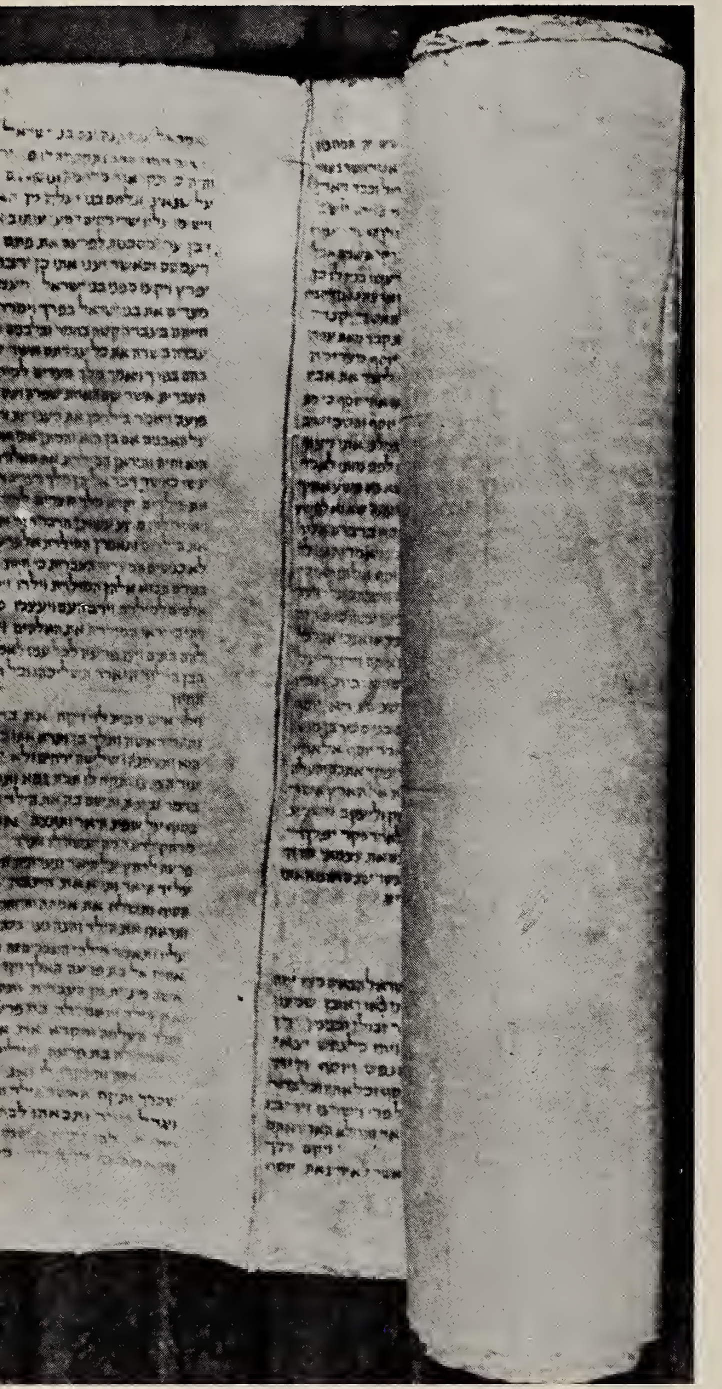
Many bishops mourn the lack of a treasury of Roman Catholic hymnology such as Protestants have, saying it will take many decades before their own can grow substantially. We encourage them to use our Protestant hymns. Every renewal movement in the history of the church—even Anabaptism—had a strong hymnology at its heart as the *Ausbund* and Luther's hymns verify.

Quite inexplicable in the light of these and other reforms, was Pope John's sudden announcement during the first session of the council, that he had added Joseph to the canon of the mass. Did he do it to remind the assembled fathers of his authority? This action did not exactly help dialogue with Protestants. Equally puzzling in this connection was Paul's encyclical letter called the *Mysterium Fidei* (Sept. 1965) interpreting 1 Corinthians 10, 11, and John 6 as real presence, that is, that Christ is physically present in the bread and wine of the Lord's Supper. While many fathers have held this from Ignatius of the second century through Aquinas in the thirteenth, and to the present, many saw the timing of this release as a pointed reminder of the unchanging nature of Roman dogma. This means that the mass has not really moved into the center of the congregation, but remains a mystical, pseudo-magical rite without solid exegetical foundation in the New Testament.

(Other significant actions of the Vatican Council will be discussed in next week's issue.)

Dwight L. Moody

How to Study the Bible



If you would spend a month feeding on the precious promises of God, you wouldn't be going about complaining how poor you are. You would lift up your head and proclaim the riches of His grace, because you couldn't help doing it.

Take up hope and faith and grace, and feed on them. The Bible will become a treasury to you.

Study one Bible book at a time. For instance, Genesis is the seed-plot of the whole Bible. It tells us of life, death, and resurrection; it involves all the rest of the Bible.

Or study a single word that runs through a book. I was wonderfully blessed by studying the seven blessings of Revelation. If you take the overcomes of Revelation, you will find them a fruitful subject: "You climb by them to the throne of God.

Then take the word know, for example. Some people tell us that what we believe doesn't make any difference. John says, "Hereby we *know* that we are of the truth"; then, "We *know* that we have passed from death unto life, because we love the brethren." That's assurance for you!

Fruits of the Christian faith are not jealousy, envy, hatred, and malice; the true Christian is full of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These are the fruits I shall bear if I have Christ in me. That fifth chapter of Galatians will soon tell us if we have the right kind of fruit. Make the tree right, and you will soon have the right fruit!

I have also been greatly blessed by studying the believings of John. He wrote his Gospel that we might *believe;* all through it is believe, believe, believe. If you want to persuade a man that Christ is the Son of God, John is the Gospel for him.

Another plan, and a good one, too, is to take the biblical text which the preacher announces, and then put the key word in the margin which brings the sermon back to you. Everyone ought to jot down a preacher's texts and share them with others by reading aloud. We ought to have four ears—two for ourselves and two for other people. Folks will always be glad to hear you, if you give them heavenly food. The world is perishing for lack of it.

I have carried my Bible with me a good many years. It is worth more to me than any other Bible, because I have marked so many passages in it. If I am called upon to speak at any time, I am ready. I have those little words in the margin, and they are sermons to me. Whether I speak about hope, charity, assurance, or any subject whatever, it all comes back to me. Every child of God ought to be like a soldier and hold himself always in readiness; but we can't be ready without the Bible, the sword of the Spirit. So whenever you hear a good thing, put it down. If it's good for you, it will be good for somebody else, and we should pass the coin of heaven around just as we do other coins.

Study the Bible carefully and prayerfully; by becoming well acquainted with the truths God's Word contains you will have much less to fear from the world.

The Littlest Dropout Gets A Step Up

A MILLION CHILDREN who began school last fall will not be able to keep up with their more fortunate classmates. These children started in failure because they have always lived in poverty. Children from poor families can be potential dropouts even before they begin kindergarten or first grade.

A program in Oklahoma City hopes to change life for a number of these children. Our Wonder House is the name of a new preschool program. It aims to help deprived children become better prepared so that they can get a good start in life and at school. It is a part of a new mission outreach to the poor of the inner city of Oklahoma City.

Elvira Schierling, staff member at the Oklahoma Church Center, says that many needy children "never have used cut-out scissors, looked at a picture book, or scribbled with a crayon, been told a fairly story, been coaxed into completing a simple task successfully, or been talked to as a human being.

"Thus they learn more slowly, speak later and less well, and have little curiosity and imagination. Because of this, they think of the outside world and school as threatening places."

Educators believe that many parents are unable to prepare a child for kindergarten. Professional assistance is needed to help such a child.

In a prekindergarten program the children's health is checked. If necessary, they will receive medical and dental care to make sure they are in good physical and mental condition before starting school. They are shown their future school, and they meet their teachers to assure them that school will be an interesting place. They are introduced to policemen, firemen, storekeepers, health and welfare workers, and others to prove to them that people in their community want to help them become useful citizens.

The youngsters become acquainted with the adult work world in libraries, stores, on farms, and in factories. They learn about the children's world through constructive play in sandboxes, parks, zoos, and museums.

Parents and children are given a chance to respond by faith in Jesus Christ. Basic moral teachings are included in the child's learning experiences. Christian values undergird this teaching mission.

During the past six weeks that the Oklahoma City prekindergarten has been in session, objectives have been evaluated. One objective is to help the children to build feelings of confidence and adequacy.

Mrs. Schierling illustrated this aim with the story of one child. "Lisa, just learning to climb, cautiously and awkwardly manages to get halfway up on the ladder and then calls for help.

" 'Help me, I want down.'

"The teacher comes to her rescue and helps her down. Lisa is on the ground but with all feeling of achievement lost! Next time the teacher stands beside Lisa and reassures her by 'I'll help you, Lisa. Hang on to this bar and put your foot here.' Thus she guides Lisa's climbing back to the ground. Now she is safe on the ground, and Lisa has a feeling of accomplishment. Next time she tries this by herself."

Charlene Carter, Rosa Lee Buller, Mary Ann Schroeder, and guests of Wonder House.

The children sometimes need to show hostility and aggressiveness but should be helped to overcome their problems. "Why does Andrea continue to hit all the boys and girls? And why does he say that hitting is fun even after one explains to him that it wasn't fun for Gary or Katrina? After nine months have passed, we hope that Andrea's problem will have been solved and that a number of avenues have been opened to these four-year-olds, which will benefit them in their kindergarten year at school."

Mrs. Charlene Carter and volunteers Mary Ann Schroeder and Rosa Lee Buller serve in the prekindergarten program. These are some of their many duties: bring children to and from school each session; drive or escort a child or small groups of children to medical appointments; take small groups on outings and expeditions around the community; supervise outdoor play activities; take part in indoor creative play; supervise suitable arts and crafts activities; lead musical activities; tell or read stories; talk with the children about everything they do in a way which will help them to learn, understand, and use more words with ease; explain or help parents to use available community medical resources; show parents how they can buy and prepare food which is cheap, nutritious, and appetizing; act as case aides to social workers; help to recruit children for the school; and handle purchasing, accounting, and other business arrangements.

Volunteers are a crucial part in the success of the prekindergarten school. Persons trained in early childhood development are needed to direct the school. Volunteers with experience and training serve as teachers.

Viet Demonstrations Misinterpreted Press Has Not Presented Both Sides

The following article was written by Walter Gormly, editor of the Newsman's Gadfly, Box 26, Mount Vernon, Iowa.

Peter Lisagor (*Chicago Daily News*, Oct. 19) said the Johnson administration was trying to prevent the Oct. 15 and 16 demonstrations against the Vietnamese war from being exaggerated and misinterpreted in communist countries.

Indeed, communist countries must have misinterpreted the demonstrations—if they got their information from the American news media. By not giving the reasons for the demonstrators' objections to the war, news reports left the demonstrations wide open for misinterpretations.

The National Coordinating Committee to End the War in Vietnam, in the call for the demonstrations, gave reasons for them, but I did not see the substance of, or quotations from, that call in news accounts I read. The Associated Press stories used widely across the country, that I saw, limited the explanation to quotes of a few slogans.

The New York City demonstrators gave literature packets to newsmen, and various participating organizations had leaflets to hand out along the march, but neither the *New York Herald Tribune* nor the *New York Times* quoted or gave the substance of any leaflet.

The Berkeley demonstrators distributed a leaflet, but the *Los Angeles Times* did not think it necessary to quote from it nor to give depth to its stories any other way.

Bill Whitworth (*New York Herald Tribune*, Oct. 17) was one who tried to give a little understanding of the Berkeley demonstrators and their motives. Mr. Whitworth also found reporting of Berkeley demonstrations had been less than accurate, for he wrote, "The impression has been created in the East that most of the activities around the University of California are the work of nasty little Maoists and people who just like to be seen with a guitar," but there are plenty of people "who are concerned and puzzled about their country's role in Vietnam."

As the demonstrators didn't get their explanations in the news, others were free to misrepresent their positions. A column by Rowland Evans and Robert Novak (*New York Herald Tribune*, Oct. 15) on one of the demonstrating organizations, Students for a Democratic Society, led readers to believe they were reading the unanimous agreement of a special SDS workshop in Bloomington, Ind., on a plan to publish a booklet on draft dodging, "How to Cool the Military."

Actually, what Evans and Novak quoted was not that but a proposal in a signed article in the SDS newsletter. The proposal was rejected by the organization.

The communists were undoubtedly also misinformed by newspaper reports that represented a humorous, flippant mimeographed sheet, on purported practical ways of beating the draft, as a serious, organized effort to encourage draft evasion. But only in the *Omaha World-Herald* (Nov. 19) did I see a UPI story that reported it was written by an individual who said the official reaction to his satire showed "a terrible lack of a sense of humor."

All the stories about draft dodging that followed the demonstrations apparently came from these two misrepresentations. The stories must have misinformed the leaders of communist countries—unless they have a better source of information than the American news media.

The draft-dodging stories certainly misled Americans, and denouncing the demonstrators became a popular vote-getting activity for politicians, regardless of their knowledge, or lack of knowledge, of what the demonstrations were about.

The news media, in their good-guys-bad-guys way, pictured the demonstrators as innately wicked. Most did not go deeper to find the motivations for the demonstrations.

Actually, newsmen themselves helped bring on the demonstrations. They haven't presented the pro and con discussion on the war that is an important part of the democratic process, particularly since the bombing of North Vietnam began. The demonstrations were an attempt to communicate what should have been communicated and analyzed in the news.

For instance, some newsmen treat the war as a defense of South Vietnam against aggression from North Vietnam. But Ted Sell reports that U.S. officials estimate that only 20 percent of the Vietcong are North Vietnamese (*Los Angeles Times*, Oct. 22).

The figures he got show 40,000 to 48,000 North Vietnamese in the Vietcong, but R. W. Apple, Jr., says American officers in Saigon say they have increased to only 9000 (*New York Times*, Oct. 28). The Saigon AP says (*Chicago Daily News*, Nov. 5) there are 7500 North Vietnamese fighting 600,000 South Vietnamese troops and 160,000 Americans.

In any event, newsmen have not presented a back and forth discussion of the implications of any of those figures. They have not done their jobs on that or other contradictions.

We expect unconventional protests when more conventional ways of affecting the course of government are closed to people. It is the denial to people of the democratic process, not a sudden madness, that results in demonstrations, draft card burnings, self-immolation and Molotov cocktails.

TALK OF MENNONITE SYNDROME GRADUATE STUDENTS WILL PROBE

Wesley Center, 1209 Fourth St. SE, Minneapolis, will be the site of the annual Mennonite Graduate Fellowship meeting. Man and the sciences will be the main topic in the discussions for Dec. 30 to Jan. 1.

Cybernetics, history, medical ethics, and man's nature will be examined by scholars and students of anthropology, genetics, physics, sociology, philosophy, medicine, and theology.

The Mennonite syndrome will be discussed by Delbert Wiens and William Klassen. They will examine its sociological and psychological aspects.

A major address on ethics and science will be given by Burnham Terrell. He is chairman of the philosophy department at the University of Minnesota.

Persons interested in attending may contact John Esau, 2801-22 St. East, Minneapolis 55406. Cost for attending the conference will be $12.50.

Couple Joins Negro Community

Irvin and Lillian Enns and eighteen-month-old Karan, of Inman, Kansas, will live and work in a Negro community. The call came to them after completing two years of voluntary service at Gulfport, Mississippi. For Irvin it had been a term of 1-W service, fulfilling his required government service.

A decision had to be made: Should they return to a comfortable life on a Kansas farm near relatives or should they remain in Mississippi?

After Irvin's first visit to Gulfport, he had thought of the possibility of returning to Mississippi on an individual basis after the completion of his required service. The Ennses considered staying on with the staff at Camp Landon. Then they realized that a move into the North Gulfport community would give them more opportunities for Christian witness and service. This decision was not easy to make.

Lillian said, "Irvin made me struggle through this decision alone before he told me his feelings. One morning I prayed that God would show me that day if living in Mississippi is His will for us. That afternoon I found peace in being really willing to stay."

The Ennses are assuming responsibility for their support. Presently Irvin is employed as a longshoreman unloading banana boats as they come to Gulfport. This job has long, hard hours but with good pay and free days until another boat comes into port.

"I just want to be one of the guys," Irvin says, "I didn't know I needed acceptance so badly."

At many points his convictions express themselves differently from the average man — his pacifist position, his attitude toward minority groups, his choice of neighborhood, even his working habits. What will his course of action be when these are disputed? This is the exciting challenge Irvin faces on the job.

Irvin and Lillian chose to live in a mobile home on a rented lot in North Gulfport. Irvin made a good contact when he needed help with the trailer house sewer. Mr. Fairley, a Negro, worked with him one afternoon; then Irvin helped Mr. Fairley with a building project. The Ennses enjoyed the noon meal with the Fairleys.

Irvin is not worried about the short work week. He plans to help at Camp Landon and to do visitation in North Gulfport. Both Irvin and Lillian teach a Bible class. Irvin supervises the community center one evening a week and assists with maintenance work.

Lillian has become acquainted with several mothers who have small children and hopes to form warm relationships by visiting and sharing with them. She plans to join the crocheting class begun by a Camp Landon volunteer.

Says Rosella Regier of Camp Landon, "I predict that they will constantly be living just at the edge of a thrill."

DANISH CHURCH SPARES PORK 80 TONS TO ASIA AND AFRICA

The Mennonite Central Committee recently received 160,000 pounds of Danish pork for distribution to undernourished refugees and famine victims in Vietnam, Korea, Hong Kong, and Rhodesia.

The pork became available after Danish church leaders requested it from their government. This was after they learned the government was making plans to destroy several tons of this surplus pork; mostly because of insufficient frozen storage facilities.

The Danish government gave Church World Service over 1000 tons of the meat. This agency in turn made seventy-five tons available to MCC free of charge. Of this amount, twenty-five tons were sent to each of three relief projects in Asia: Vietnam, Korea, and Hong Kong.

Besides this, MCC asked for more pork directly from Danish Inter-Church Aid. The 10,000 pounds it got from this source were shipped to Rhodesia, as the first part of a twenty-five ton meat commitment which MCC made to this country. Rhodesia has been experiencing a food shortage as a result of recent drought conditions.

This year MCC needs a minimum of 240 tons of canned meat in order to fill requests from twelve countries. Some immediate calls for meat have come from the Congo, Indonesia, and Vietnam.

In the Congo there are 118,000 refugees in the Kwilu Province who need help. These refugees fled from neighboring rebel-controlled areas.

In Indonesia the annual famine period in Java usually lasts from December until early April. This time is fast approaching.

In South Vietnam meat is urgently needed to feed hospital patients and refugees. Meat often serves as medicine since many are undernourished.

The annual meat canning projects in various Mennonite communities will, therefore, be meeting an urgent need for food again this winter. The portable meat canner began its tour at Hillsboro, Kansas, November 8. It will be operating in Nebraska, Minnesota, Missouri, Oklahoma, Illinois, Indiana, Ohio, and Pennsylvania. Meat processing will also be done at stationary canning facilities in a number of communities. The Washington County, Maryland, and Franklin County, Pennsylvania Conference, for example, began canning in early November. They hope to process 40,000 pounds of beef as their contribution.

AID GOES ON IN NEW ORLEANS HURRICANE BETSY FOLLOW-UP

Since early October Mennonite Disaster Service has been sending men to the New Orleans area on a one to two-week basis to help in repairing houses damaged by Hurricane Betsy. An estimated 20,000 houses were destroyed or damaged by the huge tidal wave that inundated the Gulf region.

The Mennonite Disaster Service volunteers, who number from twenty to thirty men at any one time, work mostly around Chalmette, in the St. Bernard parish area which is a suburb of New Orleans. Most of the volunteers work with the Red Cross, which determines the houses to be repaired. The Red Cross and the owners of the houses provide the building materials. Workers come from Oklahoma, Kansas, Indiana, Ohio, Virginia, and Pennsylvania.

Delmar Stahly, executive coordinator of Mennonite Disaster Service, says present plans are to continue sending volunteers until mid-December.

The construction project is a cooperative one between the MDS Region II organization and the coordinating office at Akron, Pa. Levi Bontrager, Topeka, Ind., is the full-time field administrator. He is assisted by John Wenger, pastor of the Allemands Mennonite Church in the area.

WORDS AND DEEDS

The Church's Educational Ministry: A Curriculum Plan is an 848-page book produced by sixteen denominations through the National Council of Churches. It is a basic reference tool for curriculum planning. The book intends to eliminate duplication of effort in study, research, and thinking. It covers basic groundwork which denominational boards have heretofore done separately. Attempting to be theologically comprehensive, the book insists that all specific curriculum content should simultaneously deal with man's relationship to God, to other men, and to the material universe. Every truth that the church has to teach may be communicated to all age groups, although purposes and methods will vary. Thus, the curriculum design is related to "total life-span planning."

A service building was erected on the campus of Mennonite Biblical Seminary, Elkhart, Ind., during November. Voluntary service was given by Mr. and Mrs. Sam Ediger, Mr. and Mrs. Olin Schmidt, Mr. and Mrs. Jerald Stucky, all of Buhler, Kan.; and by Mr. and Mrs. George Rempel, Mountain Lake, Minn. Men from Berne, Ind., also assisted.

Dr. Sam Zelman, Winter Veteran's Administration Hospital, Topeka, Kan., says about smoking: "A lung cancer takes you off the waiting list for emphysema, and to that degree you may be counted fortunate. There is more pain in cancer, and perhaps more cough, but many fewer years of breathlessness. The breathlessness is hardest to bear. One can be a stoic in pain. But the feeling of suffocation is unbearable. Yet even this our patients learn to bear, if only panic can be controlled. Up here, on the medical wards, we see every day the immensity of human courage. It seems that man can endure the severest afflictions, yet will to live. With a nature so heroic, how is it possible he could have difficulty in giving up a stupid habit?"

The United Church of Christ through its executive council has deplored "the organized attempt being made to subvert the religious principle of conscientious objection for the purpose of draft-dodging." They rejected exhibitions protesting U.S. policy in Vietnam such as burning of draft cards. "Nevertheless," the council added, "we uphold the right of U.S. citizens to speak out and we would oppose any generalized attempt to suppress orderly demonstrations for or against the U.S.'s policy and practices in Vietnam."

The Basilica of the Annunciation is being built in Nazareth and will be one of the ten largest churches in the world. Construction work is being performed by an Israeli firm. From the start, both the Jewish Sabbath and the Christian Sunday have been observed as weekly days of rest.

David C. Bower, Boyertown, Pa., has completed three years of Pax service in Pakistan. He says, "Persons who have served Christ in any capacity will agree that they have always received more from their experiences than they have contributed. The person engaged in Christian service is the recipient of spiritual growth and a newness of vision of the world and God's people—a vision which we need to contribute to our own American churches if they are to respond effectively to the needs of God's children around the world during the coming years."

The Urban Center for Christian Mission, Chicago, Ill., has received a $600,000 grant from the Ford Foundation to provide training for church leaders in urban ministries. A unique feature of the training sessions which vary from one to ten months is the "rock bottom plunge" in which a trainee goes without resources into the inner-city for four days to sink or swim with the jobless, the hungry, the homeless, and the alienated. The center is supported by twenty denominations including the General Conference Mennonite Church.

CHURCH RECORD

CALENDAR

Conferences

July 23-30, 1967—Mennonite World Conference, Amsterdam.

DEATHS

H. Raymond Ahlum, Flatland Church, Quakertown, Pa., was born Mar. 18, 1894, and died Aug. 13.

Rudolph J. Bachman, Calvary Church, Washington, Ill., was born Nov. 12, 1897, and died Nov. 9.

Joseph H. Boese, Friedensberg Church, Avon, S.D., was born Sept. 27, 1876, and died Nov. 13. He was a teacher for many years.

Fred E. Buller, First Church, Glendive, Mont., was born June 24, 1889, and died Oct. 30.

Susie Johnson (Mrs. Benjamin), Grace Church, Dallas, Ore., was born June 24, 1876, and died Nov. 15.

Otis Unruh, Bergthal Church, Pawnee Rock, Kan., was born Sept. 28, 1896, and died Nov. 13.

MINISTERS

Lawrence Hart was ordained in the First Church, Clinton, Okla., on Nov. 7. He has been serving the Indian Mennonite Church, Clinton.

R. L. Hartzler, Bloomington, Ill., is the interim pastor of the North Danvers Church, Danvers, Ill. The Herbert Millers terminated their work at the church on Oct. 1.

Earl Sears, pastor of the nearby Waldo (Old) Mennonite Church, will supply the pulpit of the Flanagan (Ill.) Church two Sundays a month.

AUDIO-VISUALS

A Day in Pax is the name of a new ten-minute sound filmstrip produced by the Mennonite Central Committee. A Paxman on the island of Timor, Indonesia, tells what he does and how he feels about his assignment. The narration is tape recorded. Copies of the filmstrip may be borrowed free of charge from most conference offices or from the MCC offices at Akron, Pa.; Kitchener, Ont.; Winnipeg, Man.; or Yarrow, B. C.

Stewardship of Abilities is the title

Archie Graber (Workers).

of a 16mm, black and white, 14-minute sound motion picture now available from General Conference film libraries. A leader's guide is included. It features a panel—two men and two women—who decide to see a film about Jim Bradford who has just graduated as a civil engineer, but at a graduation party given in his honor he tells first his girl friend and then his father that he has decided to enter the ministry rather than to be an engineer. The panel group then discusses various facets of the issue. This film is highly recommended for high school age and adults as a basis for discussion on how a Christian makes decisions, a young person chooses a vocation or parents guide their young people. Order from Audio Visual Library, Box 347, Newton, Kansas 67114; or Faith and Life Film Library, Box 430, Rosthern, Sask. The rental is $6.00.

NEW ADDRESSES

Edward Enns, 502 4 Ave. N, Saskatoon
James Gundy, 120 S. First St., Princeton, Ill. 61356 [260]
Robert Kirkpatrick, Route 9, Box 96, Tucson, Ariz. 85705 [52]
Wilson Kratz, 1219 West Oak St., Norristown, Pa. 19401 [52]
Corney Voth, Chisholm Mills, Alberta

WORKERS

Isaac Froese was recently chosen chairman of the Arizona mission staff. Also chosen were Daniel Schirmer, vice-chairman; Albert Janzen, treasurer; and Margaret Thiessen, secretary.

Archie Graber, veteran missionary and relief worker in the Congo, is reporting in churches in Idaho, Oregon, Washington, Montana, North Dakota, and B. C. from November 29 to December 14.

John Paul Wenger, pastor of the Argentine Mennonite Church, is now the 1-W sponsor in Kansas City. The former sponsor was Stanley Bohn.

LETTERS

FACTS ABOUT CHURCH SUPPERS

DEAR EDITOR: I would like to make a few comments on Lester E. Janzen's article "Making Money Can Kill the Church," Nov. 9.

Mr. Janzen calls money-making projects "schemes and gimmicks covered with a religious veneer," and compares them with selling indulgences with the promise that eternal punishment would be reduced by the payment of money. He advocates that we should give of ourselves.

Has he ever examined these money-making projects? Let's take a cake sale. The ingredients for the cake have to be bought; it takes time and effort to bake a cake, so what is wrong if someone who does not have time to bake, but would like to have a home-baked cake, will buy one?

An ice cream social seems to me a rather nice way to get acquainted. Everybody can go, from the youngest to the oldest. Everybody seems to enjoy himself and if people are willing to give money for a good cause, is that money tainted just because the evening has been enjoyable?

Since I have never been to a chili supper I will let Mr. Janzen's statement stand. It could be that there is something objectionable about a chili supper.

I would like to explain a white elephant sale to those who have never been to one. It is a sale where you bring articles you no longer have use for. Clothing you or your children have outgrown, toys your children have outgrown, household articles. These articles are usually in a good condition but are sold for very little money. So why not just give these items to the poor? Has Mr. Janzen ever been to a white elephant sale and watched the joy of the poor when they can choose among the things and pay for them, no matter how little, instead of receiving them as charity from a person "who gave of self"?

Jesus spoke of talents that are given to us. Being able to cook a good meal is probably one of the lesser talents, because church suppers are knocked so often.

I have worked at church suppers and here are a few facts I would like Mr. Janzen to know.

Most of the food is donated by the church women and only the thought of being able to give the proceeds to a worthy cause make the backache and the sore feet bearable. You can be sure that women who work at church suppers give of themselves, and not just of themselves, but of their means also. Has it ever occurred to Mr. Janzen that this work in the kitchen may represent some widow's mite?

If it is right for a Christian to have a stand at a fair or farm sale and give ten percent of the profits to the church, why would it be wrong to have a stand and give the whole profit to the work of the Lord? Here is one of Mr. Janzen's quotes: "Our young people raised enough money to pay for all their retreat expenses this year." They washed cars. For shame! What are our young people coming to? To think that they have enough initiative and integrity to want to earn the money instead of just asking for it. Poor kids, instead of being proud of them, they are accused of killing the church.

I remember my mother and the mission sales. While she and other ladies sat for hours and worked on articles for those sales, they also talked about and prayed for missions and missionaries. When those articles were finished they were packed with loving care and taken to the mission sale. There my mother would pay $5.00 for a pair of pillowcases, another lady would pay $5.00 for an article my mother had made. How could those women be so foolish? Why didn't they just give the $5.00 each and be done with it?

You see, they did not just want to give money and since they could not go to the mission field this was their way of giving of themselves.

If my mother knew that she is accused of killing the church, she would turn around in her grave.

Mr. Janzen gives many quotations from the Bible, but the Bible is not very explicit in telling us how the money was earned that was given.

Mr. Janzen quotes Luke 7:36-50; the sinful woman who anointed His feet. We can only guess how she had earned the money and we are not so sure that the ladies from the Corinthian Church did not sell some of their beautiful laces and embroideries in order to earn the money to be sent to Jerusalem.

It could be that those mentioned ways of "making" money are outmoded and we should look around to find bigger and better projects because the need grows steadily. But please let us look in love and charity at the attempt others make to earn money for the church. First Corinthians 12 tells us that there are diversities of gifts. So why not let each use the gift he or she has received. After all, one's giving proves the sincerity of his love, and the amount of the gift is based on ability.

Some people can't preach, teach, or be missionaries, but they can bake a luscious chocolate cake. May they also receive a blessing. *Mrs. Susie Knudsen, Lincoln Hall, Bluffton College, Bluffton, Ohio 45817.*

STEAK OR HOT DOG

To the Editor: The article by Lester E. Janzen in *The Mennonite* of November 9, "Making Money Can Kill the Church" surely hits the nail right on the head. If people would only try to accept the challenge the Lord gives us in Malachi 3:10 "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Yes, without thinking, people will sign their name to a mortgage loan which will tie them down for twenty-five years, or to a bank loan for a car or some large household item, but when it comes to the point of giving to the work of the Lord (which includes an eternal investment) they just want a steak dinner for themselves, then are kind enough to give to the Lord the equivalent value of a hot dog.

It is true that we cannot buy our own way into heaven, but by our example we surely can help someone else on his way. *Fred Dordregter, 2126 E. Cheltenham Ave., Philadelphia, Pa. 19124.*

UNION IS POSSIBLE

Dear Editor: I was impressed by the article (Nov. 16) by James A. Goering on Mennonite differences, in that I agree we cannot ignore the fact that there are great differences. I am not sure if Mr. Goering is saying that union is impossible; but if he is, with this I do not agree.

I see hope in the fact that there have been successful marriages of a General Conference Mennonite and an Old Mennonite. I might say that when love is present, differences can be worked out. Maybe one day this kind of love will exist between the Mennonite bodies. However, also as in marriage, neither group can expect the other to do all the changing.

Another good example is that some of our churches, especially newer city and suburban churches, are composed of people from various Mennonite backgrounds.

Could we hear testimonies from some of these people as to how they have handled the differences?

On a different subject—in contrast to the woman suggesting that *The Mennonite* be a monthly magazine, I find myself tackling the weekly laundry with a letdown feeling if *The Mennonite* was not delivered with the Monday morning mail as usual. *Mrs. Harry Spaeth, 1500 W. 72 Place, Chicago, Ill. 60636.*

A STRANGER

To the Editor: I'm a stranger in my own home; a stranger, even though I've lived here all my life, and nearing the "of age" age. I wonder, why am I a stranger in my own home? My parents are my parents. I mean my own father and my own mother live together and have all my life, yet I feel they do not care about me. We have no jolly good times together.

Oh, yes, I sleep and eat at my home; I wash and iron and clean; I use the phone; I watch TV and listen to records. Why should I feel a stranger in my own home?

God, I desire the closeness of child-parent relationship that I knew when I cuddled in daddy's lap and he read Dennis the Menace to me. The times Mother held me close and said she was sorry she had to be away so much, either working, or when at home "away" because of her busy mind, thinking and planning all the many, many things that permeate and crowd in a busy mother's mind.

Dear God, I would give a lot to be able to "let my hair" down with my folks, to share my feelings about life, about boys, about you, God, and about the things in this world that I wonder about. What can I do, God?

Please, please, dear God, give me back the closeness that I knew and felt as a little child, give me back a trusting confiding heart, so that I can do all in my power, with your help, to build a closeness I need and want before it might be too late! *California.*

RELEVANT MINISTRY

Dear Mr. Shelly: I have read with interest Marie Regier's description of taking the church to the people and I'd commend her and the Woodlawn Church in this ministry. (Nov. 16.)

I am a Mennonite by both family background and affiliation but I have found Unity School of Christianity literature a wonderful inspiration and help in my own search for Truth. I hope the Woodlawn Church continues to make *Daily Word* and other Unity literature available to all those who come to the Quiet Place. Each person will then be free to choose that which will be most helpful to himself.

I believe God is everywhere present and within all His Creation. I believe the experience of the presence of the God within is the goal of religious experience. I presume labels of "pantheistic" and "mystical" will be used. Come join the great host of witnesses, for the Christ, the Way-shower, was the great mystic who proclaimed that the Father God is within: "Neither will they say, 'Behold it is here, or behold it is there' for behold, the Kingdom of God is within you" (Luke 17:21).

I believe further that those who encounter the Christ through His Mennonite witnesses at the Quiet Place are on the pathway to God which is best for them at this particular time in their evolution. I agree with Marcus Bach and other religious prophets who say that "all roads that lead to God are good."

Our opportunity in a program such as that which Miss Regier describes is not so much to present our own particular road to God, as to help each individual choose his own road, embark on the journey, and discover that same Christ within himself. This then frees both ourselves and others to encounter this Christ daily, experience His presence constantly, and evolve toward His perfection. *Ralph S. Lehman, 266 Westgate Street, Wadsworth, Ohio 44281.*

Daniel Gerber has been detained for three and a half years

VIETCONG CAPTIVE

Edwin and Helen Alderfer

IT'S A LONG way from Kidron, Ohio, to Goshen, Indiana, by bicycle. And it's a long way from Kidron, Ohio, to South Vietnam by any means of transportation. Just so, it's a long time from May 30, 1962, until today, without hearing anything from home. Daniel Gerber knows all this by experience.

May 30, 1962, was the day Dan was taken captive by the Vietcong guerrillas in South Vietnam. As an MCC Paxman he had been serving at the Banmethuot leprosarium as a maintenance man and operator of the diesel electric plant. But that day he and two Christian and Missionary Alliance workers, Dr. Eleanor A. Vietti and Archie Mitchell, disappeared into the forest with their captors. Since then no personal word has been received from any of them.

Reports from Vietnamese people who have seen him since his capture say that Dan is safe and well. But it has not been possible to get any word to Dan—no letters, no packages, nothing. The only thing that any of us can do for Dan is to pray.

The Kidron Church where Dan is a member does pray. They were shocked into prayer at the news of his capture. Once they sponsored a twenty-four hour prayer vigil. Now Bill Detweiler, Dan's pastor, says, "After three years it is pretty easy for a lot of people to go through an entire day without giving Dan a thought."

But Dan's parents, Nathan and Elvina Gerber, pray. They pray that "Daniel will remain faithful, that he will have the strength to carry out what God wants him to do, that he will take upon himself the whole armor of God, and that God's will may be done."

Dan grew up third in a family of five boys and one girl on a farm near Kidron. This farm has been in the Gerber family since Dan's great-great-grandfather moved to it from Switzerland. One and one-half miles from Kidron, its buildings are set at the end of a long lane, isolated enough to be a good growing-up place for a boy who liked to read.

And Dan liked to read. His mother says, "You could always find him with a book, even when the others were out playing ball. We would have to coax him to go out and play with the others."

Spiritual Preparation

Dan accepted Christ when he was eleven years old at revival meetings held north of Kidron by George Brunk. His parents recall that he carried a Testament in his shirt pocket and read it in his spare time, and that he read the Bible through when he was quite young. Once he was on a Youth for Christ quiz-team and won in the district contest at Canton, entitling him to go to Akron, Ohio.

Because he was the third boy before there was a girl in the family, Dan helped a lot in the house. He liked to bake and washed dishes and ironed, too. His parents say that farming didn't appeal to Dan when he was young, although he did take a year of agriculture in high school. Later he developed an interest in farm machinery and became efficient at repairing it. Dan also worked for a farmer for a year before he went to college.

Dan must now remember many things clearly about his life at home. Perhaps brightest is the unruffled faith of his parents, a faith that taught him of values in life more worthwhile than financial benefits.

Of this faith Pastor Detweiler says, "Dan's parents have been an inspiration to the rest of our congregation on how to accept with patience and fortitude this stressful situation. Their faith has been a shining example to our church."

Dan attended Goshen College. When he went to enroll there, he rode the 250 miles on his bicycle. He slept in a barn the first night but the second night a farmer insisted he sleep in the house instead.

A neighbor who was taking his son to Goshen transported baggage for him. Dan left two days earlier; when the neighbor arrived in Goshen, he thought he would like to see Dan come in on his bike.

"Would you do it again?" he asked Dan on arrival.

"No!"

At Goshen, Dan roomed with Loren Good from Fisher, Illinois. Thinking back to that year with Dan, Loren remembers him as "a person with a lot of pep who usually studied hard. He seemed to be always interested in people, ready to do a favor if he could."

Dan had a great deal of interest in languages while in school. He studied Russian, German, and a little Spanish. When he went to Vietnam he asked his father if he could have one of the German Testaments that had belonged to his grandfather. After he was captured, a nurse found the Testament and is now keeping it for him.

Dan wrote home several months after he was in Vietnam that he didn't feel he was learning the language very well. But those working with Dan at the leprosarium disagree. They say that Dan learned the language quickly and that he learned it well.

Ones Who Thinks

Of Dan's experience in Vietnam, Loren says: "In my opinion Daniel is a person who is probably a little better prepared for this experience than some fellows his age. He isn't one to simply accept an idea or practice without his own thinking about the problems involved. He didn't adopt a bunch of well-worn traditional beliefs and ideas just because he is a Mennonite, as some of us are tempted to do. He was always ready to discuss things with other people, to see how they thought about something, or to help them to see the problem a bit more clearly.

"Another thing in which Daniel is strong is his knowledge of the Bible," Loren goes on to say. "He knows its teachings, as well as many facts about the Scriptures. He knows quite a large number of Bible verses from memory.

"I still remember, and think I will for a long time, the first thing that came to my mind on hearing of Daniel being captured. It was Romans 12, a chapter which he was supposed to learn from memory for one of his Bible courses: 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice. . . .' I can still hear Daniel quoting this aloud (sometimes to my resentment because I was trying to

Thoughts in the Night

Ward L. Kaiser

Now I've laid me down to sleep/ But I can't/ Disturbing thoughts keep rising/ Out of the limbo of my mind/ And will not let me rest.

EARTHQUAKE IN IRAN: THOUSANDS LEFT WITHOUT A HOME. That's what the headline said. But where is Iran? And why would people want to live there? Surely they must have known of the danger of earthquakes. What kind of people must they be, anyway? Maybe the news report gave some answers. Only I didn't have time to read it. Only saw the headline and that terrible picture of a little child crying because he couldn't find his mother. I guess the whole thing is pretty messy all right, but I sure wish they wouldn't print pictures like that. Oh, well, maybe I'm just too sensitive. Why should I worry about some kid over there when I've got real problems?

Yeah, they sure print some awful pictures in the papers. Some good ones, too. Real good. Like that action shot on the sports page tonight. Hope I'm lucky enough to be in a good shot like that sometime—have my picture in the paper. Anyway, I'm glad Jerry made it this time. He's probably the best player we've got on the team. . . .

Wonder whether Teach was really serious this afternoon when he bawled some of us out for not trying hard enough. Like when he said if we really wanted an education the way some less privileged kids in this country do, we'd never forget our homework assignments. I can see his point in a way—some of the fellows are always goofing off. But, well, I'm not like that. I probably wouldna forgotten my homework stuff at all if Jimbo hadn't promised me a ride in his new car right after school. Sure, that's what got me all eager to go when the bell rang. Can I help it if some kids don't have friends with red convertibles who'll give 'em a ride sometimes? Like maybe if you're not lucky enough, homework is the only thing you've got to do.

Hey, my next appointment with the guidance counselor comes up in a few days. Really hope I have a good session with him this time—especially study something else) until I could almost quote several verses of it myself.

"Since Daniel's capture, I have asked myself some questions: How would I react if I were in Daniel's situation? How well would I stand true to my Christian beliefs if I were ever personally endangered because of it?

"Daniel is a fine Christian, but he would be the first to say that he is human. He needs our prayers, I am sure. When Daniel comes back, he may have a lot to say about some of our present ideas and thoughts and weaknesses. And if I know Daniel, he will not be afraid to tell us what he thinks."

Pastor Detweiler believes that Dan is much concerned about the spiritual life. Dan was thinking of becoming a missionary sometime and felt that his assignment in Vietnam would be good background for this work.

Detweiler says, "Dan is the sort of person who feels, 'If I want to do it, I am going to do it; if I feel I should do it, I am going to do it.' Dan is not arrogant about this, but nothing will stop him if he feels this is the right way for him."

When one of Dan's high school classmates heard of his capture, he said, "If anybody can make it, it's Daniel."

It does seem that with Dan's response to God, with the sense of call he had for this work, and with his resourcefulness, he is prepared by God's leading to handle the kind of circumstance in which he now finds himself.

Detweiler says, "Frequently I think as Mennonites we have been much more willing to respond to a need like Dan's if we can do something. We are quicker to act than to pray. Maybe Dan's experience can teach us that nothing is of greater value than prayer."

And it is without question that Dan needs our prayers.

when I tell him about my college plans. Thousands of dollars more—that's what Dad tells me I stand to make: thousands and thousands of dollars more, just by graduating from a big-name college instead of some two-bit place like he's always talking to me about. It's the big schools with lots of class that really impress people.

Homework. Car. Graduate. Big money. Wouldn't it be something if Dad bought me a car for graduation! . . . I'll be taking driver education anyway, and I could have my license by then. Better think about it some more, when I'm not so sleepy, so I'll be able to work up a real foolproof deal for getting Dad to say yes.

What if I don't last long enough to graduate, though? It's for sure I'd never make out on that English test tomorrow without some kind of help. They'll never catch me if I handle things right. What's more, it isn't as if I did things like this all the time. Even so, I'll breathe lots easier tomorrow night when it's all over. Things get too tense the night before you head into an exam, what with the extra studying and the worry that maybe you'll get caught cheating.

Wait a minute—tomorrow I've gotta get moving on that crazy report: "America's War Against Poverty." One-fifth of the nation, people keep saying. Well, I don't get it. If that many people don't like being poor, why don't they try harder? Show some ambition, that's the answer.

Anyway, the war against poverty is the government's business, not mine. Except for doing that report it's not going to bother me. Not so long's the government doesn't raise Dad's taxes, anyway, so's they can fight the war. Man, wouldn't that be a low blow, though. Just like the government to do something stupid like that, too. I guess I better start hitting Dad for that car soon. Better get to him before the government does. At least to get a promise out of him. Like the preacher says, what I'm talking about is commitment—now.

Now I lay me down to sleep/
I pray the Lord my soul to keep.

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*Supplemental reading for Sunday school lesson of Dec. 12.

COVER

"For you shall go out in joy,/ and be led forth in peace;/ the mountains and the hills before you/ shall break forth into singing,/ and all the trees of the field shall clap their hands" (Isa. 55:12).

CONTRIBUTORS

Cornelius J. Dyck is professor of historical theology at Mennonite Biblical Seminary, Elkhart, Ind. He was a guest observer at the Vatican Council for three weeks in October and November.

Dwight L. Moody died sixty-six years ago, on Dec. 22, 1899, but he continues to influence Christian thought. His statement on Bible study was printed in Dec. 1961, by the Bible Society Record, publication of the American Bible Society.

Edwin and Helen Alderfer live on Dexter Road, Star Route, Scottdale, Pa. Edwin is pastor of the Kingview Church and Helen is home life editor for Christian Living in which their article appeared in May.

Ward L. Kaiser, 251 Diane Place, Paramus, N. Y. 07652, is youth director for Friendship Press.

CREDITS

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THE MENNONITE

722 Main, Box 347, Newton, Kan. 67114

Editor: Maynard Shelly. Editorial assistant: Laraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main, Sugarcreek, Ohio 44681; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117; Willard Claassen, Box 347, Newton, Kan. 67114

I'D LIKE TO put two tired witty sayings on the forbidden list. I've heard them too often. If you want to pass them around, please move off a distance so I can't hear you.

They both have to do with committees. The first one says that the most efficient committee is made up of three people one of whom gets sick and the other forgets to show up.

And the second deals with the product of what could happen if all three would work on the job. It says that a camel looks as if it were put together by a committee.

We repeat these things, of course, because we are frustrated with group work. We find it hard to work with other people. "I'd rather do it myself," was spoken long ago.

We are individualists at heart, and rugged too. I note this strain in the Apostle Paul, in a restrained sort of a way. He says, "I can take care of myself, Jack."

More exactly, he says, "I have learned in whatever state I am, to be content. I know how to be abased and how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want" (Phil. 4:11, 12).

No need to issue a survival kit to Paul. He already had one. Self-reliant? Yes, he was.

Of course, he trusted in a higher power: "I can do all things *in him* who strengthens me" (4:13). It was his faith in Christ that carried him through. But even this relationship seems to be a personal and direct one.

So, individualists of the world, arise! Let's make Paul our patron saint.

That's a good idea. But before you rush off, let's read just one more short verse.

"Yet it was kind of you to share my trouble" he says to the Philippian Christians (4:14). And that made me wonder whether Paul was really one hundred percent in his individualism.

See the lonely man in his prison cell. He is thinking about all the dangers and trials he has endured by himself. He is thankful that with God's help he has survived. And as he faces a possible trial and possible death, he knows that he will get through this test too.

But then he receives a gift. And in unspoken words the gift says, "Your Christian brothers are standing with you and praying for you."

Paul doesn't admit he needs the gift or even wants it. "Yet it was kind of you to share my trouble." He was glad that he wasn't alone.

For no matter how loud we whistle, we can't live alone and we can't work alone. And, in spite of all our preaching, we really don't know how to make a brotherhood work.

But we need a brotherhood. We need some group to which we can turn and say, "It was kind of you to share my trouble," because they did. LETTER FROM PRISON—XII. (This is the end of this series of meditations on the Epistle to the Philippians which began April 27.)

Second class postage paid at North Newton, Kansas 67117.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Shepherd of the Tribes

When the Congo Church needed a leader they chose Ngongo David

James Bertsche

In the half-light of the African dawn, a grim man sits on a low bamboo stool near the doorway of his grass-roofed, mud-walled hut. A bird's feather is stuck in his hair over his right ear. Lines have been traced across both temples and the forehead meeting above the bridge of the nose. And across the knees he balances a loaded musket. The marking, the feather, and the gun, all serve fair warning that this Bapende tribesman is prepared to defend himself, his family, and his homestead even at the cost of shedding blood.

The setting is the small village of Kime less than three miles to the northeast of Nyanga in the Congo. The time is about 1924. The man with the muzzle loaded across his knees has one son named Ngongo. He has recently been served notice by his wife's brother (the boy's maternal uncle and consequently in the matriarchal society of the Bapende the one who has ultimate control over his sister's children) that he is coming to take the boy.

The uncle had been involved in some difficulty with a fellow-villager and the village elders have decided that to settle the matter, he must give a *muthu*, a person. In casting about among the people over whom he has jurisdiction, he has settled upon his sister's son. He has sent word ahead that he is coming to take him and give him in payment for his debt.

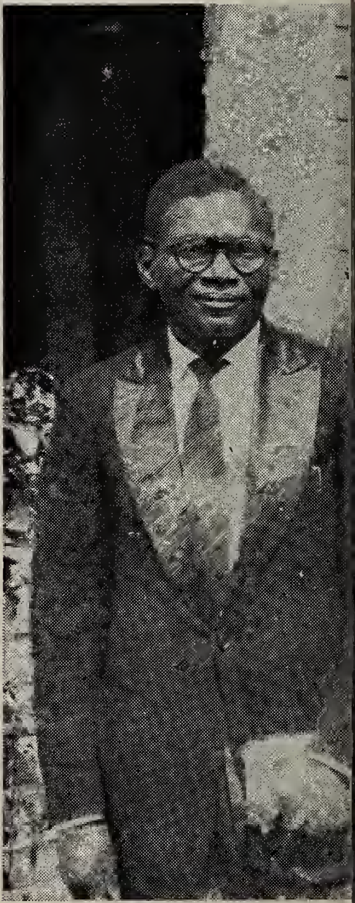
But Ngongo's father is not an ordinary villager. For one thing he is the *pungu* of the village chief, his right-hand man. Furthermore, Ngongo is his only son, and he refuses to give him up, even though it means defying deeply-rooted tradition and the firmly established lines of tribal authority. He has ordered his son to stay in the village at all times within sight and sound of his father. But the Congo grapevine has been at work. Word has long since come to the ears of the uncle that his sister's husband is wrathfully opposed to giving up his only son to pay his uncle's debt.

A few days pass and the promised visit does not materialize. The uncle finds other means to meet the demands of the village elders. Only then is it that the bird's feather is removed, the red line across the forehead erased and the musket hung in its place under the grass roof. And Ngongo begins to resume his daily trips down across the little stream and up the yonder slope to the little clearing where a Congolese teacher gathers children under a tree making funny little marks on a piece of board.

One day Makusudi Paul, the teacher, says: "Today we are going to do something new. We are going to talk to *Nzambi* (God). Everyone must bow his head, close his eyes, and be quiet while I speak to him." Suspicious peeks quickly give way to wide-eyed apprehension. Suddenly the whole group begins to melt away and when later Makusudi opens his eyes he discovers to his amazement that he stands alone under the tree. His young audience having been thoroughly frightened had completely disappeared. They had no desire to be such firsthand witnesses of a conversation with the spirits.

By 1925, Ngongo had already been noted among the students and had been singled out by the missionaries for odd jobs. When in 1926, Ngongo's father died, he moved permanently to the mission station where he was assigned to work in the home of Missionary Valentine when not in school.

In accompanying Valentine on village itineraries Ngongo had his first taste of evangelistic work. He saw at firsthand the impact of the gospel



on his own people. It was one day after hearing Valentine tell the story of Saul's Damascus road experience, that he responded to an invitation to accept Christ as his own Lord and Saviour.

June 1927, marked the first Christian marriage to be celebrated at Nyanga. The couple: Mitoro Ruth and Ngongo David. It was in October of the same year that Ngongo and his new bride were baptized by Henry Moser who had come from Mukedi for the occasion.

Upon completion of a three-year Bible course in 1932 he was placed in an area east of Nyanga along the Kasai River. In addition to having his own school, he was also responsible for the oversight of eleven other villages, each of which had its own catechist.

At this point Ngongo David entered upon a pattern of life from which he has deviated little through the years.

Nyanga work was growing in the 1940s, and particularly to the west and south was there great challenge. Effort was being made to fully occupy and evangelize the area toward the Loange River to the west and to push south among the Bachoke people, an area which had traditionally been dominated by Catholics. An energetic leader was needed. The call came to Ngongo David in 1944. He was to serve as the spiritual shepherd of this large area for a total of eleven years.

His qualifications undisputed and his zeal obvious to all, the Nyanga Church asked that Ngongo David become one of their pastors. At the occasion of the annual conference at Mutena in 1946, this request was granted and David was ordained to the Christian ministry in the Mennonite Church in the Congo.

In 1955 the southern Bachoke area welcomed its first pastor, a graduate of the Tshikapa Bible School. Ngongo David was thus relieved for other duties. He was reassigned to an area adjacent to the station and reaching to the northwest into the area of the Bakongo people. Pastor David through the years has consistently shown an interest in, and concern for, the people of other tribes around him.

And it was about this time that his leadership qualities and love for the church were coming to the notice of a wider circle of Congolese, beyond those of his own Nyanga community. This recognition was given substance when at the Charlesville Conference of March 1960, he was elected vice-president of the newly named Eglise Mennonite au Congo. (Pastor Kazadi was elected president and Pastor Falanga Elie from Mukedi, secretary.)

Succeeding events quickly brought heavy responsibilities upon Pastor David's shoulders. With the revolt of July 1960 came the sudden and unanticipated missionary evacuation. As Nyanga pastor, the full responsibility for the church and station became his. As one of the three officers of the church, part of the broader responsibility of the whole Congo church also became his. To compound problems, fighting broke out—first among Baluba and Lulua, then between Lulua and Bapende. Both cut squarely across the traditionally Mennonite area and the young church.

Pressures were many and varied. With missionaries gone, a rabble element soon wanted to loot the mission and its equipment. With the outbreak of fighting, angry demands were made for the mission truck. Time and again Pastor David stood between an angry crowd and church property and equipment—sometimes with a gun pointed at his chest—and held his ground. Returning missionaries found the station intact and the funds and supplies which had been entrusted to his personal care all accounted for.

His was a familiar figure on the roads and footpaths of the Nyanga countryside—raincoat tied in a bundle on the handlebars, satchel or small suitcase lashed to the baggage rack behind the seat, trouser legs tied with a bit of string, services here, communion there, baptism somewhere else—with a word of greeting and Christian witness for everyone along the way.

Then came July 1964, and time for annual conference. Once again it was at Mutena, the station where David was ordained to the ministry in 1946. The newly proposed church constitution provided for a vote for president during the session. Pastor Kazadi had assumed leadership of the Baluba refugees of the Bakwanga area but travel problems made it difficult for him to attend committee meetings during the year. Who could replace him?

After balloting, it was Pastor David who was the newly chosen president of the church.

And what are his feelings, his sentiments, his attitudes as he looks at his responsibilities as the head of his young church in a young country torn by dissension, rebellion and uncertainty?

"My words," says Pastor David, "are those of Paul in Romans 8:28: 'And we know that all things work together for good to them that love God, to them who are called according to his purpose.' "

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The Writings of the Roman Fathers

FROM THAT CORNER of the kingdom given to the Anabaptist Mennonites, the statement on the nature of the church is disappointing. Only those who hope and love can, of course, be disappointed, but the document spells out rather clearly the self-image of the Roman Catholic Church and her intentions for the decades after this council. This projection leaves me unenthusiastic.

Nature of the Church

Most Christians would agree with much in the document. And it is reassuring to hear it from Rome in a new way. Baptism in the name of the Trinity is considered the essential criterion creating Christian brotherhood, even though those baptized outside of Roman Catholicism do not possess the full measure of grace.

A reference is made to suffering as identical with the true nature of the church: "Just as Christ carried out the work of redemption in poverty and persecution, so the church is called to follow the same road that it might communicate the fruits of salvation to men."

Chapter five is a good statement on holiness. The church, as the bride of Christ, is holy. Therefore its members are called to holiness. While this holiness can be seen in the fruit of the Spirit, it is not first human works but a gift of the grace of God. This holiness, which must be received in faith and perfected in life (Col. 3:12, Gal. 5:22, Rom. 6:22), grows in the lives of those who love, and who allow themselves to be led by the Spirit. "He is not saved, however, who, though part of the body of the church, does not persevere in charity. He remains indeed in the bosom of the church, but as it were, only in a 'bodily' manner and not 'in his heart.' "

A number of the sections might be described as two-pronged, or even ambiguous, containing both positive and negative overtones. The need for constant purification and renewal of the church is admitted, for example in the following: "While Christ, holy, blameless, undefiled (Heb. 7:26), knew no sin (2 Cor. 5:21), but came to expiate only the sins of the people (Cf: Heb. 2:17), the Church, embracing sinners in her bosom, at the same time holy and always in need of being purified, continually follows the way of penance and renewal."

This quotation does not mean, however, that the fathers considered the Roman Catholic Church sinful. The Roman definition of the church climaxes in the Vicar of Christ who is the head of the church on earth and infallible in things that really matter. Repentance is for the individual, including the pope as an individual sinner.

This historic inerrancy of the church was reaffirmed by Paul VI in his 1963 address to the second session. Speaking also of the need for renewal, he added, "But the expression of this desire must not be interpreted as an admission of guilt on the part of the Catholic Church."

Many of the passages are not likely to increase understanding with Protestants. Though the separated Christians (that's us) for example, "do not profess the faith in its entirety . . . they lovingly believe in God the Father Almighty and in Christ, the Son of God and Saviour," and "Mother Church never ceases to pray, hope, and work" that unity as one flock under one shepherd may come about.

Chapters two and four, which for some reason discuss the same subject, the laity, in different places, are weak and paternal. The Protestant recovery of a theology of the laity has made a strong impact here. Essentially the laity are defined negatively as not clerics. Those bishops who argued that the laity must be allowed to do more than "obey, pray, and pay" did not win a big victory against the conservatives who expressed considerable fear of losing control of the laity with a "priesthood of all believers" doctrine.

Chapters three and six of the document on the church deal firmly, almost *ex cathedra* with the hierarchy and the religious—those in special orders. This section does, however, reflect the victory of the bishops in achieving collegiality—the right of the bishops to rule the church together with the pope, and this will decentralize authority, giving greater regional self-direction.

But negatively, this same section almost extends papal infallibility, thereby, to the bishops also. "They nevertheless proclaim Christ's doctrine infallibility" and when they confer together "the infallibility promised to the church resides also in the body of bishops."

I suppose all of us could name one or two of our church leaders, past or present, who seemed to consider themselves infallible at times, but this definition of the doctrine of infallibility rules out sin beforehand in a way that makes us uncomfortable. To be infallible, means to be without sin, not simply by faith in Christ but actually here and now.

Several opportunities presented themselves to discuss this tension between clergy and laity at some length in a smaller circle. While Protestants hold what might be described as a vertical doctrine of the gifts of the Spirit, Roman Catholicism holds what I might call a horizontal view. For us the Spirit chooses His own manner of operation, and gives gifts to each as He chooses (1 Cor. 12), but in remaining true to himself, our friends said, the Spirit normally works through established channels. Christ's

sending out of His disciples signified the entering of the Spirit into history, i.e., into the church.

The German bishop who was with us put it, "*Das Wort wird Fleisch, der Geist wird Amt.*" [The Word becomes flesh, the Spirit becomes office/institution.] Thus the *ministerium* (servanthood) of the church becomes the *magisterium* (hierarchy), and the gap between the clergy and laity grows large.

The biggest problems in the document are raised in chapters seven and eight. While knowing very well that Roman Catholicism defines itself historically rather than eschatologically, and must be so understood, the beautiful heading of chapter seven, "Eschatological Nature of the Pilgrim Church," quickened my anticipation. The chapter, however, deals primarily with the worship of saints, purgatory, prayer for the dead (2 Macc. 12:46), and Mary. After extensively dealing with these issues and instructing the faithful to invoke the help of the saints "in obtaining benefits from God through His Son, Jesus Christ" caution is urged against any abuse of the "authentic cult of the saints."

Chapter eight is given to a further discussion of the virgin Mary. Even this treatment is a victory for the progressives at the council since the conservatives desperately wanted a separate document dealing only with her. As it is she is discussed as a part of the doctrine of the church and in brief form.

Mariology relies more on tradition than Scripture, particularly also the Protogospel of James, which played an important part in the beginnings of Mariology in the second century. No new development is set forth, but chapter 8 gives encouragement to the rapidly growing veneration of the virgin, especially in the missionary areas of South America, Africa, and Asia.

Though other chapters call Christ the only Mediator, this one calls Mary mediatrix, adding, "This, however, is to be so understood that it neither takes away from, nor adds anything to the dignity and efficaciousness of Christ the one mediator. . . . The knot of Eve's disobedience was untied by Mary's obedience." Apparently the last words of the great and humble Pope John himself, in 1963, were "My Mother, my hope."

One cannot help but feel troubled about these statements on the saints, especially Mary, but perhaps we need to have dialogue with Roman Catholics, particularly on these issues, and then to witness to a more biblical perspective. Perhaps it may also be helpful to cultivate personal relationships to discover the depth of faith and love in many Roman Catholics, and to look at problem doctrines from the perspective of personal relationships rather than from the brittle standpoint of doctrinal orthodoxy.

Divine Revelation

It took four years to work out an acceptable statement on this issue, and it is even yet a compromise document. Primary source of trouble was the place of tradition and Scripture in the doctrinal and daily life of the church and their relationship to each other.

The Council of Trent, 1545-63, had set forth both Scripture and tradition as sources of God's revelation, but did not spell out their relationship. This led to the development of both as two distinct sources of revelation. Since only the pope could define exactly what Scripture meant, and since he relied on past interpretations, this meant ultimately that tradition included Scripture and became the final source for knowing God's will for the church. The present document seems to reverse this, placing tradition under Scripture, but whether it actually does this depends on how hopefully or pessimistically it is read.

It is significant that the earlier title "Sources of Revelation" was changed to "Divine Revelation," under the pressure of those bishops who argued that only one *source*—God—speaks to us through the Scriptures, and through the experiences of the church, i.e., tradition. To the conservatives it is tradition which preserves the deposit of the faith, apostolic succession guaranteeing its uncorrupted transmission. To constantly look at this deposit through new biblical studies, as the progressives would imply, seemed to them not only a waste of time, but highly dangerous.

But the Holy Spirit works in unexpected ways and places. At the pected ways and places. At the bishops' press panel one day, a brilliant Indiana gave such a thrilling statement of faith that we all spontaneously broke into applause when he sat down.

We can take much courage from statements like the following (taken from the adopted schema): "There is such super abundant strength in the Word of God that it stands out as the unshakable support of the church, the stiffener to the faith of the Church's children, the food of the soul and the source of spiritual life. . . . Hence it is necessary for all clerics . . . to apply themselves to the Scriptures by constant holy reading and searching study. This is so that none of them may become an empty professional preacher of the Word of God who does not hearken to it in his own soul. . . . In like manner this august assembly most instantly urges all the faithful . . . to learn all that is to be known of the surpassing knowledge of Jesus Christ by frequent reading of the Holy Scriptures. Not to know the Scriptures is not to know Christ."

The schema seems to be saying that revelation is not a sealed box of tradition, but God speaking in the Scriptures, through them here and now. It clearly implies that tradition can contain no doctrine that is not clearly supported from Scripture. When one of the priests on the press panel explained his understanding of *sola scriptura* (the "Scripture only" doctrine of Luther), he said it seemed much more desirable to follow the conviction of some of the smaller Protestant groups that "Scripture is understood best when read and studied in the circle of the faithful." That, it seemed to me, was getting close to Anabaptism.

"What," the bishops' press panel was asked, "does Roman Catholicism do now with errors in the Bible?" Differing accounts of the same biblical-historical events were, of course, admitted. First, it was stated, the best possible translations must be prepared and the schema encourages their scholars to work together with Protestants to this end.

Second, the schema asks the modern reader to "look for the sense which the holy writer in his particular milieu, given the special conditions of his time as determined by the literary forms of that very time, wished to express and did in fact express." That is, a salvation-history understanding must guide the reader to see that the Scriptures are first and foremost a record for the salvation of men and do present all necessary truth about Christ. They "faithfully teach Christ." The methods but not the principles of German form criticism seem to be accepted, and the salvation-history emphasis moves beyond the relativising of nineteenth century historicism. It is for this reason, probably, that the term *historicity* has replaced *historical* in reference to the reliability of the Gospels.

In some parts of the world Roman Catholics have been reading the Bible for many years, but in others they have not, even if they could read. They are now encouraged to do so. Coupled with the tremendous encouragement given to biblical scholarship in the schema, it may be that this will prove to be the most decisive achievement of the council in the years to come.

Other Christians, Liberty

The decree on ecumenism which was adopted a year ago is an encouraging document. It puts many Protestants to shame in confessing to sharing in the guilt of separation and in its plea for mutual trust. Its first guide for ecumenical discussion is worthy of note for all Christians when it urges Roman Catholics to make "every effort to avoid expressions, judgments, and actions which do not represent the condition of our separated brethren with truth and fairness, and so make mutual relations with them more difficult." While this seems obvious for us all, it is not easy. It is far easier to build straw images of others to strengthen our own position, or to pick out the weakest elements or representatives in other groups as representative of that entire group.

The document gives central place to the Holy Spirit in bringing about Christian unity. "It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the entire church, who brings about that wonderful communion of the faithful and joins them together so intimately in Christ that He is the principle of the church's unity.

"Further this council declares that it realizes that this holy objective—the reconciliation of all Christians in the unity of the one and only church of Christ—transcends human powers and gifts. It therefore places its hope entirely in the prayer of Christ for the church, in the love of the Father for us, and in the power of the Holy Spirit."

The draft indicates clearly that this new concern for unity is unexpected and at points quite disturbing to the Roman Catholic Church, but that it sees this as the work of God and hence wants to encourage it: "Everywhere large numbers have felt the impulse of this grace, and among our separated brethren also there increases from day to day a movement, fostered by the grace of the Holy Spirit, for the restoration of unity among all Christians . . . almost everyone, though in different ways, longs for the one visible Church of God, a church truly universal and sent forth to the whole world that the world may be converted to the gospel and so be saved, to the glory of God."

Holiness is strongly stressed as the prerequisite for renewal in the church. "Every renewal of the church essentially consists in an increase of fidelity to her own calling."

And again, "The faithful should remember that they are better promoting union among Christians, indeed living it better, the more they strive to live holier lives according to the gospel. For the closer their union with the Father, the Word, and the Spirit, the more deeply and easily will they be able to grow in mutual brotherly love."

This is what the document describes as "spiritual ecumenism."

As indicated above, the confession of guilt for separation was both unexpected and encouraging. This does not mean that the Roman Church is confessing false doctrine, but errors in conduct, moral errors. "If, in various times and circumstances, there have been deficiencies in moral conduct or in church discipline, or even in the way that church teaching has been formulated—to be carefully distinguished from the deposit of faith itself—these should be set right at the opportune moment and in the proper way."

The force of this sentiment was strengthened by Pope Paul in his opening address to the second session, in which he said in the presence of the Protestant observers: "If we are in any way to blame for that separation, we humbly beg God's forgiveness. And we ask pardon, too, of our brethren who feel themselves to have been injured by us. For our part, we willingly forgive the injuries which the Catholic Church has suffered, and forget the grief during the long series of dissensions and separations. May the heavenly Father deign to hear our prayers and grant us true brotherly peace."

It was this statement which prompted Maynard Shelly to ask, soon after it was made in 1963, whether the Mennonites might be ready to respond with an expression of forgiveness. The statement is partly a prayer, which parts call for no human response. But the statement is also addressed to us. Our Anabaptist fathers suffered much, and thousands died under Roman Catholic as well as Protestant persecution.

Are we ready to forgive and search our own hearts for errors we, that is, our fathers might also have made? Would such an expression have any meaning so many years after the events? Can we as Christians ignore those who ask us for forgiveness? Who should make a statement for Mennonites—conferences, individuals?

In the light of growing inter-Mennonite conversations I found value in the honest plea which the statement makes for frank recognition of differences. "Nothing is so foreign to the spirit of ecumenism as a false irenicism."

Dialogue which attempts to water down such issues, or hide them cannot bear good fruit. Thus the decree frankly acknowledges the problem Protestants have with Mariology. An interesting passage in this connection is: "A love and reverence—almost a cult—of Holy Scripture leads our brethren to a constant and diligent study of the sacred text." Joint study of the Scriptures is urged, and where desirable, joint prayer and worship services with Protestants and others. The schema urges "all faithful to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism."

Statement on the Jews

The statement on the Jews, about which the press has written so much, is included in the "Declaration on the Relation of the Church to Non-Christian Religions." The beginning references to Hinduism, Buddhism, and especially to the Moslems are unusually open, saying that "the Catholic Church rejects nothing that is true and holy in these religions," but also adding that she "ever must proclaim Christ, 'the way, the truth, and the life' " (John 14:6).

The section on the Jews is not as strong as many bishops wanted it to be. It underwent much rewriting and editing. Since it soon became a political issue, some despaired of it being accepted at all. As it was adopted the statement does not lay the blame for the death of Christ on the Jews alone but on all men since He died of His own free will for us. The word deicide (killing God) was eliminated.

The statement also rejects the notion that Jews are predestined to suffering because they rejected Christ, a notion that has likely been the root of much anti-Semitism within the church. The solidarity of the old Israel with the new is basic to the document. It may be that this statement is too open for Protestants since it, by definition, rules out conventional missionary activity among the Jews. Roman Catholic work with the Jews will continue, and increase, they feel, but in the form of dialogue rather than proselyting. This attitude might be said to characterize all decrees of the council that relate to non-Roman Catholics; don't break down the door to get into the house, knock gently.

Religious Liberty

The document on religious liberty had a stormy history. It was championed especially by the American bishops. Those from the missionary areas of South America, Africa, and Asia found it a threat. A particular problem stemmed from the basis of religious liberty—is it based on human dignity with political and juridical freedoms, or is it based on moral law derived from theology and the Bible? The conservatives have insisted that religious liberty cannot be proved from Scripture, and the majority have never attempted to proof-text it, but they do believe religious liberty reflects the spirit of the entire New Testament.

In the minds of some opponents religious liberty means atheism, i.e., the option for any Roman Catholic to disobey the church and write his own rules of life and faith. This, however, is by no means the intention of the statement. Man is not free to decide all moral issues by and for himself, nor is error as good as truth. The intention is simply to assert the right of every person to exercise faith according to his conscience and without coercion.

The schema does not advocate the separation of church and state, but rather seeks to define the sphere of each. "Civil authority must be declared out of bounds if it interferes with man's relationships with God . . . no one [may] be prevented by public authority . . . from acting according to his own conscience." Liberty does not mean that a particular church cannot receive special recognition (i.e., be the state church), provided that the religious rights of all citizens are preserved at the same time.

Against this encouraging content stands a reference that seems to negate it. "The concept of religious liberty leaves intact the Catholic teaching on the one true religion and the one true Church of Christ."

One priest said to me "We had to say it somewhere, and this seemed a good place to slip it in." Let him who would cast stones first count the number of times Menno uses "true church" in his writings!

It remains now to be seen what effect this statement will have upon the freedom of Protestants in Spain, South America, and other traditionally Roman Catholic areas, not to speak of the eastern European nations. Will the bishops remember that they signed this document when they return to their countries and see that its instructions filter down to the local parish? In a way this document says too little too late. Modern secularisms and political realities have shifted much of the responsibility for religious liberty from the church. Perhaps that is why the fathers were able to write the document as strongly as they did.

Church Leaders Feel World Agony

WHAT HAPPENS WHEN a small church looks at a large and troubled world?

One thing that happens is that the church feels the agony with which the world is filled. In the process, the church may develop pains of its own.

The world, indeed, has many agonies. The Christian church preaches the love of God. It wants to act in that same love. But the need is so great it is hard to know where and how to begin.

This was one of the struggles of the General Conference Mennonite Church as one hundred of its leaders met in Newton, Kansas, during the first week of December. Much time was spent on the question of *what*? What can the church do about hunger? What can it do about peace? What can it do about population pressures? What can it do to reach the non-Christian peoples—the middle class, the sick, the working class? What can it do about the unfortunate—especially the offender who is in prison? And what can the church do to continue the work it has begun in many parts of the world?

But beyond the question of *what* is the question of *who* and *how*. It wasn't asked as often, but it was still an important question.

One form of the question came from the Board of Christian Service. "The black, the poor, the prisoners are, by and large, located in the ghettos of the cities of our nations and in the poverty-stricken rural areas like Appalachia," they said. "How do we respond to this situation as a conference, especially when we recognize the worldwide implications of our white, affluent, rural-urban minority position?"

The inference of the question, said one member of the board was more on "who we are" than on how we witness. Before the church can witness further, it must examine its own way of life. It may mean moving out of prosperous communities to where the need is great.

And the needs are both physical and spiritual. Said Orlando A. Waltner in reporting to the conference's executive committee, "Caught up in the festivities of Christmas, few people in the Western world will remember that two-thirds of the world's 3.3 billion people are suffering from hunger and its consequent devastations."

He cited a statement from the State University of New York which said, "If present trends continue, it seems likely that famine will reach serious proportions in India, Pakistan, and China in the early 1970s, followed by Iran, Turkey, and Egypt; and by 1980, famine in other countries of Africa and Asia. Such famine can be of such massive proportion that millions and even billions of persons will be affected. This can be the most colossal catastrophe in history."

How does the church respond? Some say, "The technological sciences applied to agriculture will keep such disaster from happening."

The National Council of Churches has asked the United States to work with other governments in the elimination of world hunger. It has asked that domestic farm policy be shifted. Instead of restriction and surplus disposal, it should move to expanding farm production.

This may mean that Christians should both encourage government food programs and also give some of their own energy to food production. Waltner, who is conference executive secretary, asked, "Shall we review General Conference institutions in the light of their potential role in the acceleration of food production?"

But putting food into people's mouths does not put an end to the problem. It will increase population pressures in the same way that healing people's diseases also does. "Public health programs in economically less-developed countries," said Waltner, "have helped to create population pressures."

He asked, "What is now the church's position with reference to population pressures and help in family planning?"

And war comes with its own share of problems. Waltner noted that peace is needed in many areas—in "the personal life, family, congregation, community, state, nation, and the world.

"To all these," he added, "the Prince of Peace has a message." He saw a need for "the claims and demands of peace to be presented simultaneously to all units."

What can a small church do? "Can or should the conference sanction a Mennonite historian, political scientist, or student of international law to relate to governmental or international agencies such as the United Nations?" asked Waltner.

In other proposals he asked about church responsibility in South Africa. He also inquired, "Do we suggest to the Board of Christian Service that they explore the advisability of relating to organizations such as the Commission of International Relations of the National Council of Churches or a comparable agency of the National Association of Evangelicals?"

In confronting the problems of peace, the Board of Christian Service took note, not of the what or how, but of who. In Vietnam, particularly, they saw "the problem that an affluent, white, conservative society faces in dealing with a poor, non-white, revolutionary world."

The church has no ready or easy answers to these problems. A meeting of conference leaders next summer will look at them more closely.

If the church seems slow in coming up with answers to new problems, it may well be because it has its hands full with tasks it started decades ago. The continuing overseas ministry of the General Conference needs over a million dollars per year just to keep its regular programs going. Fully raising these funds is the source of annual anxiety.

It was under this shadow that the Board of Missions considered the expansion of its program. New projects in Colombia, Taiwan, and India were weighed.

Bogota is the home of a new Mennonite congregation. The group is seen by its leader, Howard Habegger, Berne, Ind., as having access to the rising middle class of Colombia. To increase its effectiveness, the church needs help in erecting a building. The board agreed to make a beginning here.

On the east coast of Taiwan, tuberculosis is a serious health problem. Surgery for lung lesions is needed. Only three hospitals in the country are able to provide this therapy. But treatment is costly and hospitals are far away on the other side of the mountain. One answer would be to expand the facilities of Mennonite Christian Hospital in Hwalien which already serves this region. The board also hopes to make a beginning here.

In India the rural village of Korba is rapidly being transformed into an important industrial center. Mennonites already operate a Hindi medium school here, but new facilities are needed. A similar English school would provide additional opportunity to extend a Christian witness to the families of workers moving to Korba. In the light of many other demands, the board decided to wait for further counsel on the English school. It hopes to move ahead with the Hindi school.

Difficult decisions such as these were the painful substance of the annual council of boards meeting. All conference boards felt it—missions, Christian service, education and publication, and business administration. Perhaps the latter group sensed it most of all for they needed to pass on the money requests for the church's continuing program.

When the realists studying the finances met the idealists who were solving world problems, a clash could not be evaded. For even present programs need more money. Each year brings more support from the congregations of the General Conference, but not that much more. The resources of a small church are limited.

Giving during the past eight years has increased about 6 percent annually. Visions to expand have pushed needs up as high as 10 percent. In order to catch up, the Board of Business Administration limited the increase in financial askings for 1966 to a 2 percent increase. This means a budget goal of $1,680,000.

Under pressure to hold the line, two problems related to financing created some tensions. One was the salary schedule for conference administrators and the second was the financing of church periodicals.

An increased salary schedule was adopted after a number of closed-door sessions. About the process of adoption, Carl Lehman, Bluffton, Ohio, chairman of the Board of Business Administration, said, "Probably the most enervating experience that we had during this session was the emotional drain that comes from trying to resolve a problem that has more than one answer." He admitted that representatives of the conference boards had "very deep feelings on more than one side of it and sincere feelings that had to be respected." The schedule was adopted, though not unanimously.

The present pattern of supporting Mennonite church papers—*The Mennonite* and *Der Bote*—is known as the Every Home Plan. The plan was adopted at the 1950 Freeman, S.D., conference when the conference boards suggested that they underwrite the cost of the two periodicals so that one of them could be sent to every church home.

The congregations offered to make a suggested contribution of one dollar per home, thus reducing the burden. But as printing and publishing costs have risen and demands for funds have increased, the burden has felt heavier. In 1959 the suggested contribution was raised to $1.50 and in 1962 to $2.50. With the last increase came the interpretation of the plan that future publication costs would be shared equally between the congregations and the conference.

After consultation with the other boards, the Board of Education and Publication, publisher of the papers, decided to increase the asking gift to Every Home Plan congregations to $3.00 in 1967. The individual subscription rate will be raised to $4.00.

A possible solution to the rising cost of publishing church papers may have to be found in cooperative efforts with other groups. The Board of Education and Publication has already voted to explore the possibility in the area of book publishing.

Other possibilities of inter-Mennonite cooperation were announced by Orlando A. Waltner. He reported that the Old Mennonites had appointed a Committee on Interchurch Relations which will meet with its General Conference counterpart early next year. Members of the committee are: John Howard Yoder, Elkhart, Ind.; John Lapp, Lansdale, Pa.; Myron Augsburger, Harrisonburg, Va.; and A. J. Metzler, Socttdale, Pa. They will discuss areas of inter-Mennonite cooperation with the General Conference committee whose members are: James Reusser, William T. Snyder, Willard Claassen, Henry P. Epp, Robert Kreider, and Orlando A. Waltner.

Walter Gering, Normal, Ill., president; and Henry Poettcker, Winnipeg, vice-president, presided over the joint meetings which were held in the First Church, Newton, from Dec. 1 to 3.

BUDGET—Boards of the General Conference Mennonite Church

	1965	*1966*
Missions	$1,114,350	$1,137,650
Christian Service	263,000	269,500
Education and Publication	101,550	108,500
Mennonite Biblical Seminary	161,100	164,350
	$1,640,000	$1,680,000

Notes: 1. Increase from 1965 budget was limited to approximately 2 percent. 2. If during the year the receipt of more income, emergency concerns, or special requests of a board should warrant a review of its budget, the Finance Committee will consider recommending alterations to the Executive Committee for action.

TESTIMONY OF A VIETNAM NURSE

Marva Hasselblad, recently returned from Vietnam, said that her purpose in going to Vietnam three and a half years ago was to help meet the need there. During this time the political situation in that country became increasingly important in American foreign policy. However, she was there to help, not to take sides. She wanted her presence to show the people that Americans are not only instruments of war, horror, and destruction but also of human warmth.

Miss Hasselblad, as a nurse, was involved mainly with the health problems of a segment of the population near Nhatrang. She feels that medical help can communicate the same message of love as preaching. Christ healed many, and human suffering is no less today. Many live in conditions of sickness believing them to be natural. In trying to bring them a less painful way of life, many receive a new hope. If people would only show concern for the humanness of others, the world would be a different place.

Quite frankly, Miss Hasselblad said that she did not know the political preferences of the Vietnamese. She believes that Americans have imagined an acute political awareness on the part of the people there, whereas they are mainly concerned with their families. She feels they lack a sense of responsibility for those outside the immediate family circle and in fact, they cannot understand why Americans leave their homes to work in a foreign country. She recognizes a Christian role in guiding people to respond to human need.

Many have marveled at her ability to survive in a war stricken country, but Miss Hasselblad said survival is immaterial. Every minute she spent in Vietnam was meaningful to her and her main concern is whether she has reciprocated the blessing.

Miss Hasselblad, the daughter of Dr. and Mrs. Oliver W. Hasselblad, New York, belongs to the Riverside Baptist Church. Her father is the president of American Leprosy Missions. She left for Algeria for a second term of service with MCC in November.

MORE THAN 1500 INQUIRERS stand before Billy Graham (standing on round platform) in the Astrodome during the first Sunday's service of the Greater Houston Crusade in November. Nearly 44,000 people filled five tiers of seats in the famed domed sports arena. The picture was taken about 200 feet up in the steel rafters of the "eighth wonder of the world." (The upper round object is a light fixture suspended above the platform.) During the ten days of the crusade, 400,000 people came to hear the famous evangelist, and 13,103 of them came forward as inquirers.

COLLEGES STUDY COOPERATION KANSAS TRIO SEEKS NEW IDEAS

Mennonite schools in Kansas should all have the same calendar. The three colleges in the case are Bethel, Hesston, and Tabor.

This is the opinion of Manning Pattillo, director of the Danforth Commission on Church Colleges and Universities, and Donald Mackenzie, development consultant for Park College, Missouri. They visited the schools in November. They found Bethel using the three-quarter system, while Hesston and Tabor colleges operate on semesters.

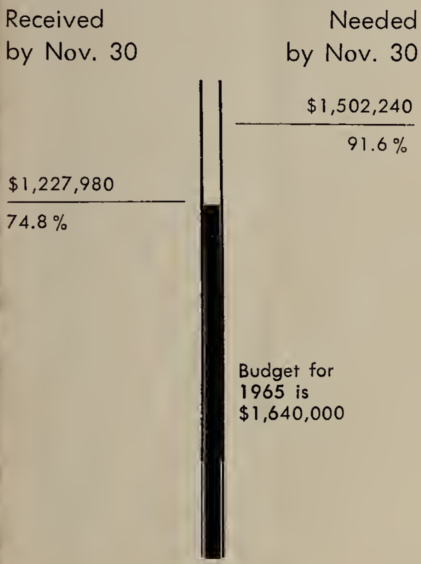
The school had asked for help in increasing areas of inter-college cooperation. The consultants met with representatives of the administration, faculty, and board of directors.

They found everyone agreeing that the cooperation which presently exists among the three schools had been beneficial. All want more cooperation.

"Many Mennonites in this area, including those from the three branches of the church, have long felt that there is something not quite right to have three Mennonite schools so close to each other," says Bethel president, Vernon Neufeld. "We are grateful for the tremendous progress made toward closer cooperation in the last five years, and now we are looking forward to the recommendations of Pattillo and Mackenzie as a means for even greater association among the three colleges."

Present cooperation includes the sharing of faculty members for courses. In this program a faculty member goes to the neighboring college to teach a class in his speciality. In other cases students drive to another campus to take a course that is not offered in the college in which they are enrolled. For a number of years the faculties of the three schools have gotten together annually for a social evening, thus providing the participants an opportunity to learn to know one another and to share ideas and problems. This year for the first time cooperation has been extended to include the music-lecture series which each school offers.

NOVEMBER GIFTS UP $40,000 DECEMBER HOLDS THE ANSWER



We are happy to be able to report that income in support of the program of the General Conference during November was very gratifying. Receipts totaled roughly $40,000 more in November this year than during the same month last year. Budgetwise, the mission board has received 75.4 percent of its budget to date as compared to 80.5 percent in 1964. The other boards have all done somewhat better budgetwise during the current year. December is always the month which finally decides whether the budget is going to be met or not.

For 1966 the total General Conference budget has just been set at $1,680,000. This represents an increase of about 2.4 percent. The average annual increase in receipts is about 6 percent. *Wm. L. Friesen, conference treasurer.*

Morocco Youth Aided by International Team

Mouli Ahmed, aged sixteen, killed his friend while they were playing with a knife. It was an accident, but the family of the dead boy vowed that they would take Mouli's life. And so he was sent by the police to one of the Reeducation Centers run by the Moroccan Ministry for Youth and Sports. The agency helps young people in trouble and trains them to become good citizens.

At the center Mouli is learning to be a carpenter and cabinetmaker. He is being taught by members of the Eirene team, part of the International Christian Service for Peace sponsored by the Church of the Brethren, the Mennonites, and the International Fellowship of Reconciliation. This body provides service opportunities for Christian conscientious objectors.

In Morocco the team, drawn from the United States, Germany, France, Holland, Belgium, and Switzerland, is scattered across the country and is working mainly, but by no means entirely, in association with the Ministry of Youth and Sports. It is at work from Larache in the far north, in what used to be Spanish Morocco, to Agadir in the deep south, where five women members, nurses and teachers, are working among the Berber people in a shanty town.

At Larache Eirene has set up in the Reeducation Center a woodworking shop which provides the boys with a thorough training as furniture makers. Its equipment has been given by the German Protestant churches through their Bread for the World campaign. Although some of the trainees arrive illiterate, before they leave they have been taught reading and writing, arithmetic, geometry, pattern drawing, and workshop maintenance.

On graduation after three years' training every boy is given a complete set of carpenter's tools.

Three Eirene members work at Larache. They are led by Franz Brillerty, Eutigen, Germany, and he is helped by another compatriot, Erich Ulmer. A Swiss from Neuchatel, Maurice de Coulon, is in charge of administration.

The point to remember about the work is that it is all fitted into the general program of the Reeducation Center, which is directed by Ahmed Kerbibi, a Moroccan who was trained in France.

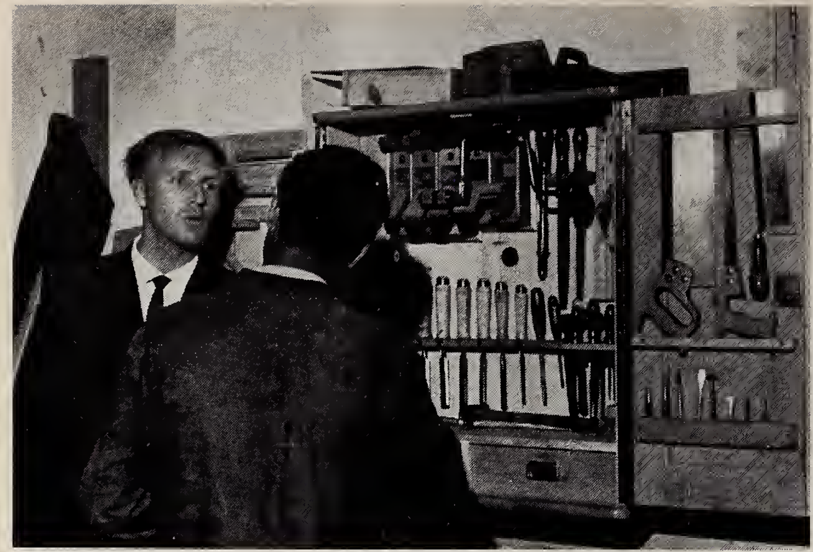
This is also true of the metalworking courses conducted by Peter Lehman from Dortmund and another young German, Reinald Joschonek, in the Reeducation Center at Berrechid, near Casablanca; and of the farm program carried on at the center near Fkih-ben-Salah by Jochen Jenckel, from Germany, and Jean Sprumont, from Belgium, where they are teaching modern agriculture methods.

At Casablanca, Linda Rehfeldt, Chicago, of the Church of the Brethren, does social work among children in conjunction with the Protestant congregation. Linda is a volunteer with Eirene and is sponsored by the Brethren Service Commission. And at Khemisset, near Meknes, two Mennonites, Larry Short, Wauseon, Ohio, and Wayne King, Waynesboro, Virginia, are building a dining hall for a children's summer camp carried on independently by the Gospel Union Mission.

The devotion of the five Eirene women at Agadir is quite remarkable. They include one grandmother, Frauke Pistor from Germany, as are Magdalena Bahlburg and Else Newfeld. Rimada Doze is a teacher from Holland and Evelyne Goulet is French. Together they are befriending 1500 Berber families who are living in tents, mud huts, and shacks cobbled together out of scrap.

They make hundreds of visits to these families every month, where they give out powdered milk, baby food, and vitamins to improve the diet of the most seriously undernourished babies. In the shacks, using the Arab charcoal stoves, they show how to prepare the food for the children.

About sixty girls and women are taught to knit, and first aid treatment is given to some thirty children every day. More than 150 babies are weighed and washed every month, and four cooking demonstrations a



Franz Brillerty, director of the training school at Larache, Morocco, shows a student the set of carpentry tools that he will receive upon graduation.

week are given in an ancient hut.

Eirene was launched in 1957 as the outcome of a challenge made to the historic peace churches by W. A. Visser 't Hooft, general secretary of the World Council of Churches, who called on them, at a meeting in Geneva in February of that year, to undertake a service of reconciliation among the people of North Africa. He suggested that this service should be carried out on the level of the common people in a spirit of Christian love and without political and militaristic motives.

In 1960 the Eirene team became the ecumenical agnecy through which the World Council of Churches channeled aid sent by its members for the relief of victims of the earthquake at Agadir. Afterwards Eirene helped villagers in the mountains to repair 300 underground cisterns that had been broken by the disaster. Other projects that the team has carried out in Morocco have included the building of youth centers, working in orphanages, promoting hygiene and sanitation, and introducing poultry farming.

Currently the Eirene team members in Morocco number seventeen, of whom seven arrived this year. They are directed by a German, Paul Gentner, who says: "Our life, our work, and our relations to our neighbor must be a genuine witness to Jesus Christ. It is surely not our vocational skills which send us to countries in need and neither should it be just an alternative to military service, but rather a heart of gratitude for the incarnation of Christ and His cross."

The above article was written by Geoffrey Murray, world Council of Churches staff writer.

WORDS AND DEEDS

What is a health hazard? Dr. Sam Zelman, Winter V.A. Hospital, Topeka, Kan., says: "The euphemism 'health hazard' has become firmly entrenched in the public pronouncements relating to the dangers of smoking. It is a semantic cowardice. A hazard indicates no more than a risk. You may play Russian roulette and escape unharmed, if you are lucky. But smoking is more than a hazard; it is an inevitable poison. It is more than a matter of odds against you, though it is that too. It has been calculated for instance, that all cigarette smokers would develop lung cancer eventually, except that most of them die too soon of something else. Meanwhile every cigarette has scorching effect on throat and bronchial lining, and its nicotine effect on heart and blood vessels, daily bringing closer the eventual lung cancer or heart attack. All authorities agree there is no safe limit to smoking. The more smoking, in quantity and in time, the greater is the damage. You may choose your own dose of this cumulative poison, and pay the proportionate price."

CHURCH RECORD

CALENDAR

Conferences

July 23-30, 1967—Mennonite World Conference, Amsterdam.

BAPTISMS

First Church, Bluffton, Ohio, on Nov. 21: Mrs. James Dillman, Gloria Jean Habegger, and Roger Yoakam.

First Church, Lima, Ohio, on Nov. 14: Mr. and Mrs. William Kirkpatrick, Sr., Mrs. Robert Roethlisberger.

DEATHS

John T. Kaufman, Salem Church, Freeman, S.D., was born June 21, 1897, and died Nov. 16.

Mrs. Gustav Kessler, Lehigh (Kan.) Church, was born Dec. 6, 1869, in Germany, and died Nov. 15.

Eli Myers, Jr., Deep Run Church, Bedminster, Pa., 50, died in a traffic accident on Oct. 31.

Justina Thieszen, Bethesda Church, Henderson, Neb., was born in South Russia on Mar. 16, 1874, and died Nov. 3.

MARRIAGES

John H. Graber, First Church, Pretty Prairie, Kan., and *Mary Kaufman,* Methodist Church, Kingman, Kan., on Oct. 28.

Larry Martens, Hoffnungsau Church, Inman, Kan., and *Joan Schrag,* Eden Church, Moundridge, Kan., on Nov. 25.

Alan Penner, First Church, Beatrice, Neb., and *Linda Thimm,* Boulder, Colo., on Aug. 28.

Gordon Stelting and *Charlene Waltner,* both of Salem Church, Freeman, S,D., on Nov. 26.

NEW ADDRESSES

E. C. Dalke, Port Israel, Tex. 78578
Mrs. Bernice LaRose, 708 Linden Lane, Tempe, Ariz. 85281 [241]
Aaron James Warkentin, Box 163, El Monte, Calif. 91734 [48]

LETTERS

HOPE FOR VIETNAM PEACE

The following is the text of a letter sent to the President of the United States:

Dear President Johnson: I plan to participate in the march for peace in Vietnam on November 27, even though I am not convinced that it is an effective or altogether constructive way of action.

Participation in the march is an expression of my wish to be more alive to the issues and problems which command our attention. I want to be more in touch with the pulse of our time, to be more informed, to share in the responsibilities that confront us, to represent hope that a way may be found to negotiate a peaceful settlement in Vietnam and wherever destructive interaction consumes men—spilling their blood and rendering them lifeless, crippled, and scarred; conditions which breed and propagate retaliation, bitterness, and enmity.

After the Palm Sunday tornado, you visited our community. Your presence lent courage and hope to those of us whose homes were demolished. To many of us, the task of rebuilding our community seemed impossible.

Participation in the march is my way of sharing a concern for the larger community—of lending encouragement and support to those who face extremely complex, almost overwhelming issues, and to express a hope that men may discover inherent in disagreement and conflict potentially creative and constructive possibilities.

Perhaps my hope is but an illusion, unrealistic, naive. Perhaps human life is not as important as an idea, a principle. Perhaps it is necessary that battles be fought and lives lost in order to preserve integrity, certain ideals, and other lives. These thoughts I have entertained as well.

It does appear, however, that we have not brought all of our creativity and ingenuity to bear in exploring and exploiting all possible alternatives to war. Until we do so, I suppose I will continue to entertain my hope as though it were not an illusion.

Once a course of action is put into motion, as in the Vietnam War, it begins to develop its own momentum, making an alternative course of action practically impossible. Your task is a momentous and often lonely one for any position you take elicits praise, indifference, or condemnation. May courage, strength, and hope sustain you.

I appreciate the privilege of sharing a concern and of expressing a hope. Many would say this privilege exists because others have fought and died. *Leonard Smucker, Route 4, Box 504-C, Elkhart, Ind.*

READ THE PROPHETS

Dear Editor: We have enjoyed the letters especially, and all the good articles in the paper. In these troubled times I have been moved to write this article feeling that people do not take enough time to read the prophecies, so I am in hopes you will publish my article soon.

Joel, chapter 1: "The word of the Lord that came to Joel; Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

"Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

"Awake, ye drunkards and weep, and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth."

But before you plunge in to read, a word of caution may be needed! For after the first excitement of reading understandingly, you may be disappointed! "Is this all that Joel says?" you may feel like saying. "I thought his message would be something great, like Philippians or Romans! What's the significance of an old locust plague?"

Well, if this is your reaction, read Joel again—and then again and yet again until you are deeply moved by all the thrilling lessons waiting for you there. Ask the Holy Spirit's help, and He will surely give it. These prophetic books can yet become as favorite as the Psalms, or fruitful as the gospels, as joyous as Philippians. These words from God can change your life a hundred times and in a hundred different ways. He gave them to you to read and grow by. Therefore read, and grow!

The relevance of these messages to our modern situation becomes even greater when we realize that, with some exceptions, these messages were not addressed primarily to godless nations, but to the people of God: the Jewish race. And to us! For in 2 Timothy 3:16, we learn that all prophecy relates specifically to Christians: that all Scriptures (including all of the prophecies in this volume!) are profitable to us, teaching us the truths of God and His ways and His love, and pointing out the sins in our lives.

If this is really so—that these astounding blessings can be ours by applying to our lives the truths taught in the ancient prophecies (and the Holy Spirit says this is true)—then a further startling fact is plain: that if we ignore the reading of these prophecies, our lives are subject to all sorts of ills.

The vitamins provided by the Lord are being thrust aside! If your life is less than filled with joyous fruitfulness, may the reason simply be that you are not reading and acting upon these messages? For these messages are fully as important to your spiritual growth as any other portion of the Bible, including the New Testament epistles! Each section of the Scriptures has its special value, and can be ignored or overlooked only at great spiritual peril.

This being so, it is no happy thought to realize how few Christians in these days seem to have read the prophets more than once or twice in all their lives. And today's teen-agers in the church, apparently not at all.

The question is, can the accuracy be retained when the wordiness is omitted? That is what a paraphrase attempts to do. It tries to clear away from the fertile fields of Scripture the rocks and brush and rubble of literal translation, to reveal the rich soil underneath.

For the richness of that soil, when placed within a soul, can produce luxuriant gardens filled with good works and faith and love. It can give birth to an understanding of the depths of God's mercy and of His awesome power and laws—laws that cannot be trifled with. Here is power and purification, just for the taking. *Andrew Pjesky, Halstead, Kansas, R.F.D. 1, Box 5 67056.*

One-way Street

Eileen Hasse

CHRIS WAS HOME from the factory. It had been a hard day. He was just tired, he supposed. Yet, he knew things were not as they used to be at home.

"And Tabby can't come in! How'd you like to be outside all the time, Daddy?" Barbie seemed to sense a little gulf between Chris and Alice. She seemed delighted to widen that gulf when she could. The wedge she frequently used was her cat, Tabby.

It wasn't as Chris had wanted it to be. He and Alice and Barbie, the blondest seven-year-old you ever saw—they should be a closely knit threesome.

Chris never could understand why Alice refused to like Tabby, even a little, for Barbie's sake. But then many families were catless. That was no reason for a family to fold.

"It's quite nice out today, Barbie," Chris pacified his little girl. It was really a horrid day for a cat to be out. "Tell you what, Barbie, I'll get my old jacket and we'll walk through the park." Perhaps that would convince Barbie that the day wasn't so bad.

Chris had always thought a good walk dissolved many troubles. He reached for his old leather jacket. It wasn't there.

"Alice? Alice, where is my old jacket?"

"Oh, that old leather one? I gave that to the clothing drive."

The thing that got Chris was that she didn't even get up from her chair. It was as if that old jacket were nothing. She was so busy traveling her own little one-way street that she didn't even care.

"That was my good jacket." Chris shouted, "That's the most comfortable jacket I've got." He thought he saw a look of delight in Barbie's blue eyes.

"Had! It was ten years old!"

"Ten years or two! It was just broken in!" Chris snapped. "Besides it was my jacket!"

"What's happening to us?" he wanted to say but his pride interfered. To hide the hurt of the growing gulf between him and Alice he roared, "When I want my jacket discarded, I'll discard it, see?"

She saw all right, for she didn't even look up.

Chris put on another old jacket and took Barbie by the hand. They had a delightful stroll along the river that ran through the park. It would have been delightful, that is, if Chris could have stopped thinking about the change that had come over Alice.

It was a quiet stroll. Chris knew it wasn't leaving the cat out, giving the old jacket away, or even the disinterested attitude Alice had adopted. When he talked about the fellows he worked with and what happened to his friends she just stared and changed the subject.

When Alice talked, she talked of nothing.

"Mrs. Willis came to the church bazaar. She is a fascinating woman."

"Oh?" Chris would manage. What could a fellow say but simply, "Oh?" He didn't know Mrs. Willis from Mrs. Wiggins.

Then Barbie would likely pop up with something about Susanne.

Chris didn't know Susanne. Neither did Alice from all appearances. Chris could tell when Alice was merely pretending to listen to Barbie.

It was quiet on the way home. All of these things ran in and out of Chris' mind.

"Something wrong, Daddy?" Barbie wanted to know.

"No. No, nothing wrong." Chris wanted to believe it. A father couldn't bawl to his little daughter. He couldn't share his troubles with his innocent little girl.

Days went on with the gulf growing between Chris and Alice and Barbie. Chris felt the frown lines on his brow deepen and he found his ears eager for Barbie's complaints. It seemed that the family had divided into two teams, Alice and her little world on one side and Chris and Barbie on the other. Always the cat came in between.

One afternoon, Barbie wanted to know more about cats.

"What's the difference between a Siamese cat and a Persian cat?" Barbie wanted to know.

The job at the plastic factory had worn Chris thin. Yet he didn't dare to lose the companionship of Barbie. That was all he had.

"Look for the nature magazines in the attic," Chris said. "You'll find an article about cats in one of them."

Barbie disappeared. In a few moments she was back.

"No magazines are in the attic."

"Magazines? Look again." Chris returned to his magazine.

YOUTH

"Honest, Daddy. No magazines."

Alice looked up from her knitting. "The Peytons have no magazines. I figured with four boys in the family they would enjoy the old nature magazines."

"Look, Alice, stop meddling with my things. When I want to give away, I'll do it!" Chris was sore. He stared at his paper reddening all the while. Then a malicious idea struck him.

Saying no more, Chris went upstairs to the spot where Alice left her old shoes. They were the ones he had seen her put in her shopping bag so she could change when the walking became too painful. They were the shoes she slipped on after a hard day at a church social. He put the shoes in a bag and grinned maliciously.

It was the evening of the annual chili supper when Chris knew things were going to give.

"Where are my slippers?" Alice asked.

"Those old dull black slippers? The ones that always needed polish?" Chris made it sound innocent enough.

"Yes, the ones with the thick, sensible heels."

"I just thought they looked pretty well-worn and I sort of—."

"Sort of?"

"There's a place I found that buys secondhand clothing—."

"Chris! You wouldn't!"

"But I did!" Then he went on reading the sports page not seeing a thing before him. That should even the score. Then to tantalize Alice further he asked, "How did your chili supper go?"

"My chili supper! My this and your that! Chris, what's happening to us?" Alice rushed from the room.

Chris hadn't seen her cry for a long time. He felt a little guilty. Turning to Barbie with a cheap smile he said, "Those old shoes must have been pretty special."

"Kind of like my cat," Barbie smiled. It was a sickly sort of smile that didn't improve the situation one bit.

Chris shifted uneasily in his chair.

"It isn't the cat or the slippers or the old jacket or even the magazines! There's something else wrong with us," Chris said.

The telephone rang. It was Archie calling about the bowling league.

"Count me out," Chris said. "There is a couple's club."

"Couple's club," Archie laughed. "Are you joking?"

"I was never more serious in my life," Chris said. He hung up. Alice was at his elbow.

"I'm sorry about the jacket and things!" she said.

"Don't be sorry. I'm not sorry about taking your slippers. I wanted you to get sore," he laughed. "Now we're traveling the same street again." He chucked Barbie's quivering chin. "This Susanne? What sort of a girl is she?"

"She's a nice girl, Daddy. You ought to know her."

"I'm going to. Bring her home with you. Make it Monday night."

"But Monday nights you always have—."

"Monday night I'll have time for my little girl."

"And from here on it's our chili supper! Understand?"

Chris laughed and rubbed his hands together. "What makes you think I'm not interested in your affairs anymore?"

"Why, Chris?" Alice was laughing and crying at the same time.

"We're doing more things together!" Chris declared.

"Oh, Christopher!" Alice laughed. She hadn't called him that in years. It had always been a family joke—that name. Now they both enjoyed it together. Alice hadn't changed. The same twinkle played in her eyes. One eyebrow was still slightly higher. Chris had just thought she had changed!

"Some families have so little," Chris was saying. "We have so much." To think he hadn't realized it until a moment ago.

"Isn't it strange that an old jacket, some old magazines, and a family cat can bring people closer together?" Alice said. She was actually petting Tabby.

"You don't hate her, Mommy?" Barbie blinked.

"I don't! I'm afraid I was punishing your cat and all of you for my lack of humor."

"It was my fault," Chris confessed. "It's so easy for each one in the family to get going on a little one-way street of his own. Then it becomes difficult to grow close to the things that really count."

"The strangest thing is how people get disturbed about the silliest things."

"Like Tabby! As if it really hurts Tabby to be outside." Barbie was laughing now.

"We've found our sense of humor," Chris said. "Can we find something to eat?"

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COVER

"Coming From Evening Church" by Samuel Palmer (805-81): "Just as Christ carried out the work of redemption in poverty and persecution, so the church is called to follow the same road that it might communicate the fruits of salvation to me" (Vatican Council on the church).

CONTRIBUTORS

James Bertsche, B.P. 1, via Leopoldville, Congo, is a missionary for the Congo Inland Mission.

C. J. Dyck concludes in this issue his report on the Vatican Council. The full texts of the documents about which he writes may be purchased from Paulist Press, 21 Harristown Rd., Glen Rock, N.J.

Eileen M. Hasse lives on Route 2, Loganville, Wisconsin.

CREDITS

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THE MENNONITE

722 Main, Box 347, Newton, Kan. 67114

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main, Sugarcreek, Ohio 44681; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117; Willard Claassen, Box 347, Newton, Kan. 67114

THIS IS A footnote to the series of meditations on the Epistle to the Philippians called "Letter From Prison." I had just finished writing my last effort at devotional exposition when I received a copy of an old prayer which someone had sent me. I wish I would have seen it earlier. It reminded me so much of Paul the Apostle as he wrote the letter to the Philippian Church from a Roman prison.

The prayer was written by Sir Thomas More, lord chancellor of England. He had once been the good friend of King Henry VIII, but in 1535 he was in prison awaiting execution for the cause of Christ. He had a strong faith in God and was most concerned for correct doctrine. We might not have agreed with him in every point. He tried to refute Tyndale and Luther where he thought they were in error. As chancellor he presided over trials of matters relating to the church. He was most severe with heretics.

But the day came when he was on trial for his own faith. Henry separated from the Church of Rome and asked all English Christians to swear allegiance to him as head of the church. More refused and was tried for treason. Since they had formerly been friends, the king commuted More's sentence from hanging to beheading, then thought to be a nobler form of death. Afterward his head was parboiled and exhibited on a pike at London Bridge.

But while he was in the Tower of London awaiting his fate, he wrote a prayer as his farewell to the world in the margins of a book he was reading. (This book, a Book of Hours and psalter, has just been acquired by the Yale University Library.) Following is that prayer which he wrote in English.

Give me thy grace, good Lord
to set the world at nought;

To set my mind fast upon Thee,
and not to hang upon the blast of men's mouths;

To be content to be solitary;
Not to long for worldly company;

Little and little utterly to cast off the world,
and rid my mind of all the business thereof;

Not to long to hear of any worldly things,
but that the hearing of worldly phantasies may be
to me displeasant;

Gladly to be thinking of God;
Piteously to call for His help;

To lean unto the comfort of God;
Busily to labor to love Him;

To know mine own vility [vileness] and wretchedness;
To humble and meeken myself under the mighty hand
of God;

To bewail my sins passed;
For the purging of them patiently to suffer adversity;

To walk the narrow way that leadeth to life;
To bear the cross with Christ;

To have the last thing in remembrance;
To have ever afore mine eye my death that is ever
at hand;
To make death no stranger to me;

To foresee and consider the everlasting fire of hell;
To pray for pardon before the judge come;

To have continually in mind the passion that Christ
suffered for me;
For His benefits uncessantly to give Him thanks;

To buy the time again that I before have lost;
To abstain from vain confabulations;

To eschew light foolish mirth and gladness;
Recreations not necessary to cut off;

Of worldly substance, friends, liberty, life, and all,
To set the loss at right nought for the winning of
Christ;

To think my most enemies my best friends;
For the brethren of Joseph could never have done him
so much good with their love and favor as they
did him with their malice and hatred.

These minds are more to be desired of every man than
all the treasure of all the princes and kings,
Christian and heathen, were it gathered and laid
together all upon one heap.

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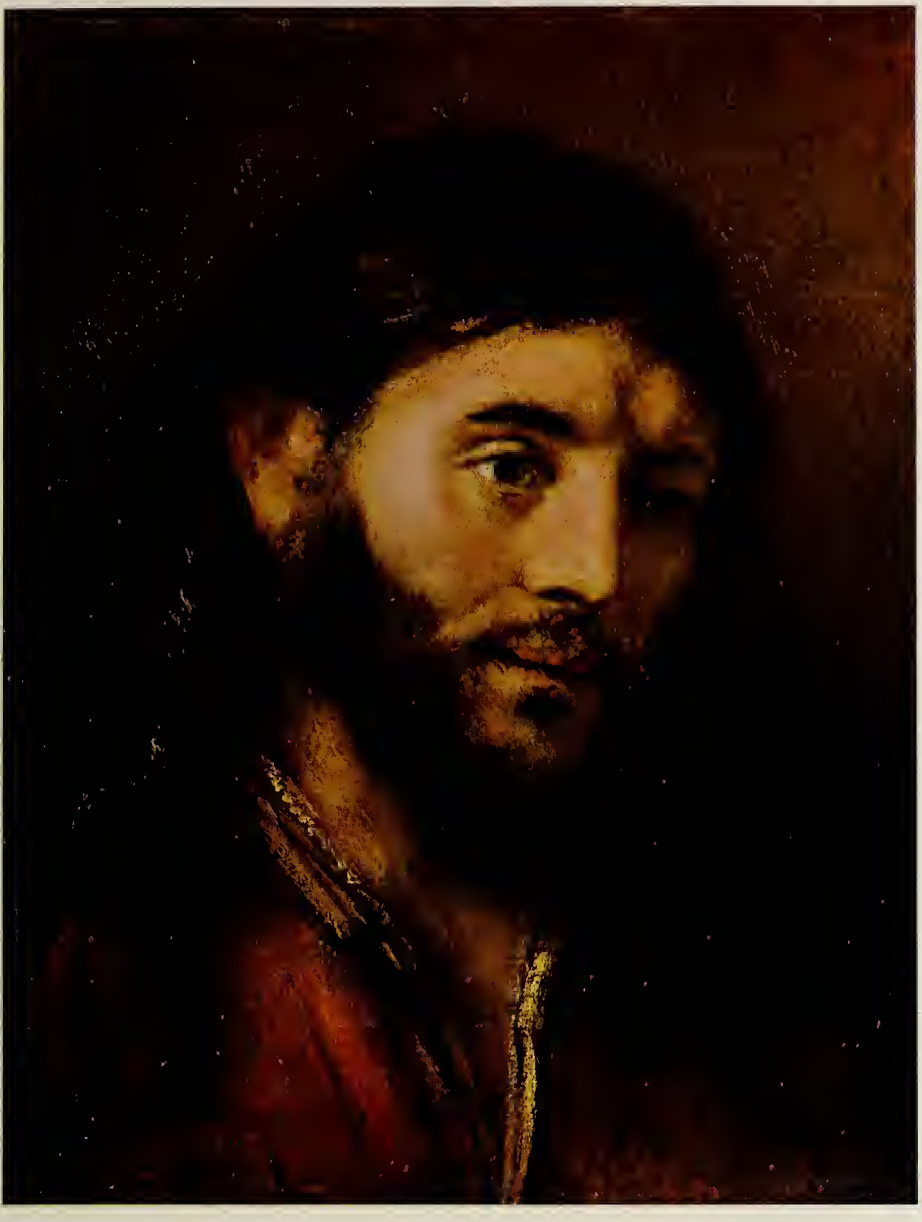


Metropolitan Museum of Art Rembrandt

THE MENNONITE 80:47 December 21, 1965

The Merry Mood

A Christmas Meditation by Ralph W. Sockman

In a carol by Phillips Brooks are these lines: "The earth has grown old with its burden of care/ But at Christmas it always is young."

Christmas was the brightest red of the red-letter days of my boyhood. I daresay it carries most of us back to thrills which have seemingly lost some of their throb.

And some are prone to say that Christmas is primarily for children. We adults look at the exciting joy of the little ones. We join in their carols. We decorate our homes. We exchange gifts and cards. We give our parties and make merry. Yet despite all the trimmings we look back longingly to the expectancy of our childhood Christmases. We wish we could recover it.

Nevertheless, we cannot apply to Christmas the words of the Apostle Paul: "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways." We cannot give up the merry mood of Christmas. The throb of excitement may not be so marked, but the pulse can still be felt.

The Wonder of a Miracle

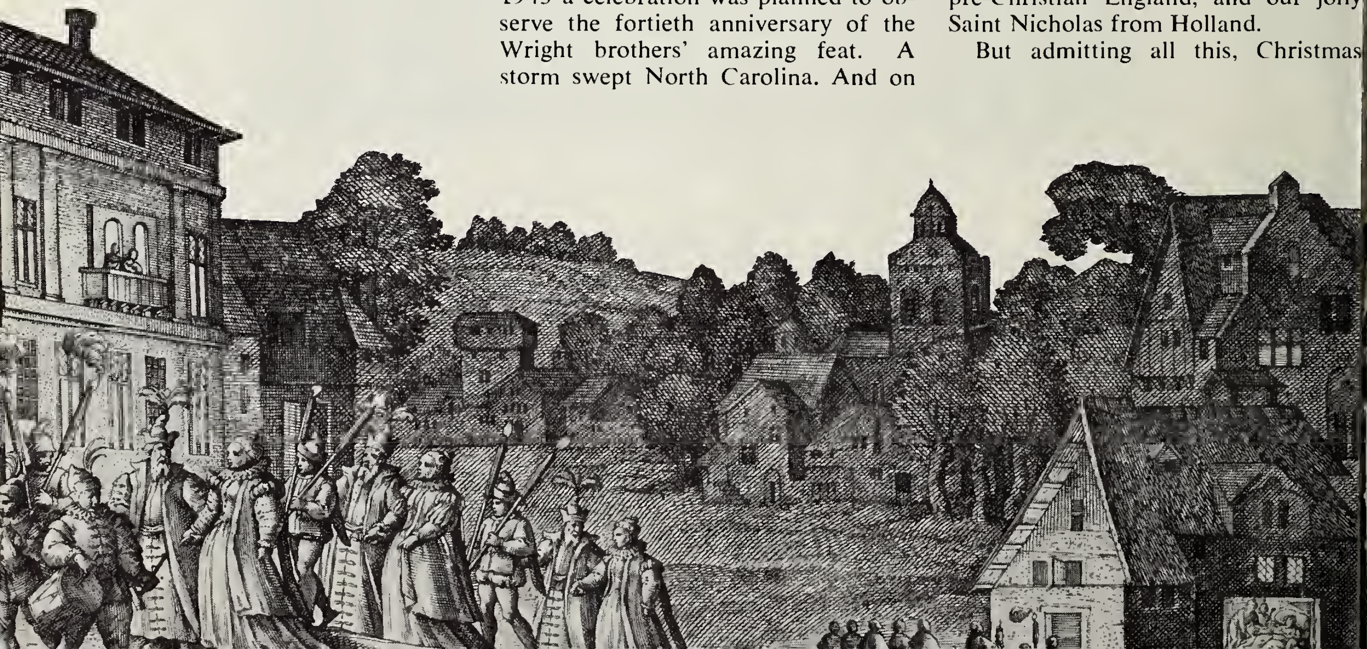
For one thing, Christmas renews our youth by stirring our *wonder*. The capacity for wonder has been called our most pregnant human faculty. Out of it are born our art, our science, our religion.

Some wonders grow with our own mental growth. Others we outgrow. On December 17, 1903, Orville and Wilbur Wright made the first flight in a power-driven airplane. So unbelievable did their achievement seem at the time that many newspapers were unwilling to risk their reputations by publishing the report. In 1943 a celebration was planned to observe the fortieth anniversary of the Wright brothers' amazing feat. A storm swept North Carolina. And on an inside page of a New York newspaper appeared a little item to this effect: "Kitty Hawk celebration cancelled by blizzard."

But can you think of Christmas being cancelled by a blizzard? The eyes of little children widen with wonder as they hear the story that never grows old—of shepherds watching their flocks by night, of Joseph and Mary, of the inn and the stable, of the Magi and their gifts. And this childhood wonder need not be lost if we look more deeply into the stories of the Nativity. These are not lovely nursery tales. They are the revelations of truths deeper than surface facts.

The wonder of Christmas grows on me the more I ponder it. To be sure, we have borrowed many features of our festival from pagan sources—the yule log from the *jol* of Iceland, the fir tree from pre-Christian Germany, the mistletoe from pre-Christian England, and our jolly Saint Nicholas from Holland.

But admitting all this, Christmas



doesn't seem to me a synthetic festival concocted from pagan elements to preserve a Christian ceremony. No; rather the thing which impresses me is that the event of a Nazarene carpenter's birth should have the power to draw to itself the hopes and joys and ceremonies of all the various pagan lands. It is as if around the distraught old world were lying a lot of dreams and hopes, begotten by man's longing for more light and life. And then when Jesus came, He was a divine magnet let down to earth and drawing to himself the unrealized hopes of the races and ages.

Into that stable went a carpenter from Nazareth and his wife heavy with child. But that stable door was hung on the hinge of history. Out of it came a child who was to be called the Master Teacher, the Great Physician, the Son of God.

Out of that manger came a religious movement which has enlisted over 600,000,000 followers, belted the globe with its messengers, begotten multitudes of martyrs willing to give all for their faith, built uncounted churches and cathedrals, brought the light of learning to illiterate savages, erected hundreds of thousands of schools and colleges, inspired the finest art and architecture, added billions of years to millions of people through better health, kept the light of love and hope alight in hearts and homes that were breaking, turned the sunsets of the dying into the dawns of assurance. Such is the enduring wonder of Bethlehem. It makes our hearts grow younger.

The Glory of God

The Christmas story strikes loud and long the note of *glory to God*. In the account of the shepherds the record begins: "And an angel of the Lord appeared to them, and the glory of the Lord shone around them."

And after the heavenly message announcing the birth of a Saviour in the city of David, came the angelic chorus, "Glory to God in the highest, and on earth peace among men with whom He is pleased!"

Then after the shepherds have visited the Bethlehem manger, Luke reports that "the shepherds returned, glorifying and praising God for all they had heard and seen."

What do glory and glorify mean? That is the question which Alice in Wonderland put to Humpty Dumpty. She said, "I don't know what you mean by glory."

Humpty Dumpty smiled contemptuously and said: "Of course you don't till I tell you." He went on: "When I use a word, it means just what I choose it to mean—neither more nor less."

And so often glory means nothing much at all. It is often regarded as an emotional word empty of content.

But our faith is not very vital unless it moves us with feelings which break through language and escape. And glory means to me a concept of greatness and goodness and gratitude for which verbal definitions are not adequate.

When King David had collected riches for his longed-for temple and then turned them over to his son, Solomon, he looked up before the great assembly and cried, "Thine, O Lord, is the greatness and the power and the glory."

And when we close our Lord's Prayer, we do so on a crescendo of praise: "For thine is the kingdom and the power and the glory."

If we have allowed the word glory to become an empty, effervescing, frothy word, we have fallen far short of our true Christian faith. The first question in the Shorter Catechism is: "What is the chief end of man?" The answer is: "Man's chief end is to glorify God and enjoy Him forever."

To glorify God means, to quote Leslie Weatherhead, "to get self out of the picture and only to desire that God should be recognized as the source of all achievement and the good of all desire; to long to know God better, not for what we can get out of Him . . . but only that His nature should be more fully known to men, and all that men are and can be should be caught up into His life."

We are so obsessed with our own struggles and worries that we have enthroned man instead of God and tend to say: "God's chief end is to glorify man and support him forever."

In our attempts to make religion popular and appealing, we are confusing the main product with by-products. In industry by-products are often valuable. So, also, in religion; better behavior, peace of mind, the reform of evils—these are all valuable by-products of our faith; but the chief end of man is to glorify God.

The Joy of Good News

A third note in the Christmas event helps our hearts feel young. This is the note of *joy*. The opening message to the shepherds was: "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people."

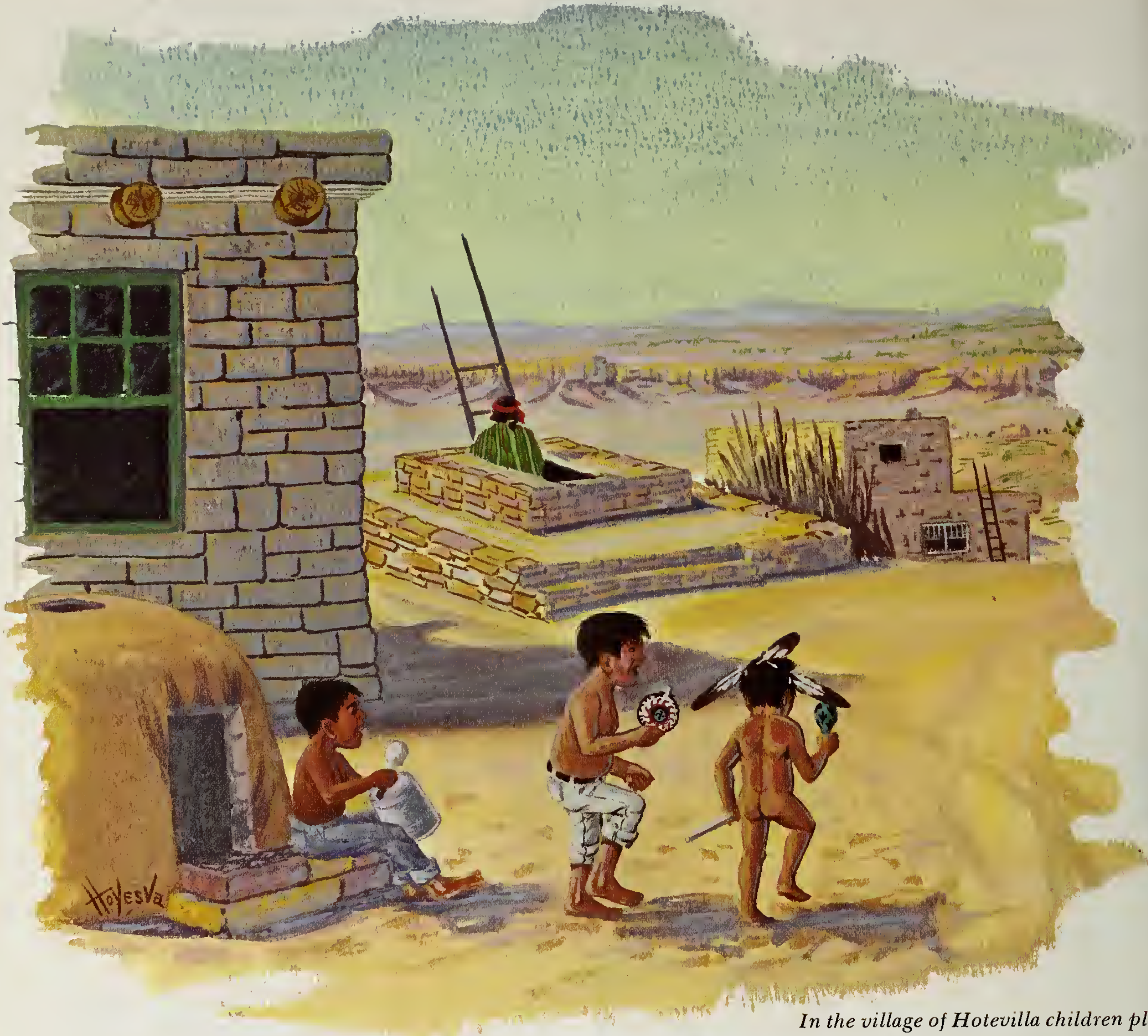
The secret of the joy at Bethlehem did not lie on the surface. The setting was certainly joyless — the humble couple turned away from an inn, the weariness of the travelers, the lowly stable, and lurking in the background a bloody and jealous Herod watching for a chance to kill a possible rival. Joseph and Mary set out for Bethlehem summoned by a tax decree. If anything is designed to take the joy out of life, it is a tax notice!

Yet despite all these hard features, the total impression of Bethlehem is one of gladness. The adoration of the shepherds, the gifts of the Magi, the protecting love of Joseph, and the brooding tenderness of Mary, all combine to give a glow which makes us forget the hard conditions and feel the goodness of God.

Songs greeted the birth of our Saviour. And in our celebrations of His birthday we burst into song. Christianity is a religion of song. Hinduism with all its beautiful meditations has no Gloria. Buddhism and Confucianism with many wise counsels have no Hallelujah Chorus. But Jesus Christ, from His birth to His resurrection, revealed God's love, and when we feel it our lips break forth in song.

The joy of this holy season is the glow which comes from getting out of "the thick of thin things" and back into the simple and genuine things. It is the joy that comes from the wonder and eagerness of childhood when we get rid of our stodgy grown-upness and our scheming sophistication. It is the joy which comes from emptying our hearts of envy and greed and filling them with sympathy and love.

A little over two hundred years ago a German composer was pursuing his musical career in England. He had some successes but many disappointments. At one point his health and his fortunes had reached such low ebb that his money was gone and his creditors threatened him with imprisonment. His right side had become paralyzed. His name was George Frederick Handel. Just as he seemed about to give up the struggle, a manuscript was left at his dingy London lodgings with the request that he develop it into a musical composition. The theme ignited Handel's spirit and he produced the oratorio, "Messiah." Handel himself was reborn in the message of the Christ.



In the village of Hotevilla children play beside a bread oven. In the background a tribal leader emerges from a kiva, *the underground room used by the Hopi for ceremonial occasions.*

New Hope for the Hopi

W. R. Roberts

Outside the gymnasium steep sandstone mesas rose into a cloudless sky. Shirtless Hopi children wrestled in the dust of the playground. Within the gym, its curtains drawn against the sun, a hundred men sat through the stifling afternoon, sharing a drama that had been centuries in the making.

Ancient Hopi tradition holds that untold wealth lies under the tribal lands in northeastern Arizona. On September 29, 1964, in the Bureau of Indian Affairs town of Keams Canyon, the Hopi for the first time opened these tribal lands for petroleum exploration.

Modern technology put tradition to the test. But it was not the first confrontation between this most isolated of American Indian tribes and the white man's culture. The events in the Keams Canyon gymnasium were but another milestone on a long path which the Hopi tread with uncertainty and with hope.

The bare facts of the meeting were not, on the face of it, the stuff of which drama is made. It had been called to open sealed bids made by oil companies for the chance to drill on tracts of reservation land.

For three hours Abbott Sekaquoptewa, slight, thirty-five-year-old chairman of the Hopi Tribal Council, read aloud the names of the companies and the amount of money each had bid for each of the tracts. His audience was split evenly between impassive Hopi and sweating oilmen, both groups busily engaged in copying down names and figures.

When it was done, the figures were tallied. Assuming that the high bids made on fifty-six tracts would be accepted by the tribal council, the 4500 Hopi on the reservation had suddenly become richer by a total of $984,256.31. (Their average annual per capita income is now less than $1000.)

The bidding over, the gymnasium rocked with the shouts and laughter of both oilmen and Indians. The tension and uncertainty that had hung over the meeting dissolved. Only a handful of Hopi, set apart by the cloth bands circling their heads, showed no emotion; they rose and passed unheeding through the crowd.

The pride of the Hopi is strong, whether expressed by the aloofness of such strong traditionalists, with their distrust of the modern world, or by the words of youthful leaders like Abbott Sekaquoptewa, who had told the meeting: "This lease sale is a very significant thing. It is the first major step toward economic development and the eventual independence of our tribe."

The emphasis was on independence.

The Hopi were once the most independent of Indian peoples. They came to this region of flatlands and mesas more than 1000 years ago, at a time when the earth must have been green. But gradually the timber was cut, and the water supply diminished, until the area encompassing the reservation took on its present character; arid, bare of vegetation save for an occasional tumbleweed or scrub juniper, stark and forbidding.

In their language, the word Hopi means peaceful ones. But the tribe could not find peace. Neighboring tribes harassed them. At last the Hopi established their villages on the tops of three mesas, the better to fight off their attackers. It meant that they must carry water up hundreds of feet from the flatland springs, but they had no choice.

Then, in 1540, the first *bahana* (white man) appeared. The Spanish explorer Coronado sent a contingent headed by a lieutenant named Tovar, who fired on the Hopi who went out to meet him in peace. A generation later the Spaniards returned in force, spreading their influence and domination over the tribe. The *bahana* taught the Hopi to raise apricots and peaches and sheep and in return sought labor and tribute and allegiance to a new religion.

In 1680 the Indian tribes in what is now Arizona and New Mexico rose against the Spaniards, killing all the outsiders, soldiers and priests alike. But the Spaniards inevitably repeated their conquest, gradually subduing all the tribes save one: the Hopi never again submitted.

During these years a total distrust of the *bahana* grew in the tribe. The Hopi turned inward, jealously guarding their rites and ceremonies from the outside world. Attacked by Indians and Spaniards, beset by drought, they forged a rocklike faith in their ancestral religion and their traditional way of life.

The centuries passed, the Mexicans and then the Americans held sway in the land; but the Hopi stood fast. On December 16, 1882, President Chester A. Arthur established the borders of the reservation, and five years later the Bureau of Indian Affairs headquarters was set up at Keams Canyon.

Now the Hopi found they were subject to a new kind of influence. Children of the tribe attended government schools, and young people began to take jobs off the reservation. Slowly some of the standards of the white man's world began to penetrate the wall the Hopi had built about themselves.

During World War II the process was accelerated. The young men who served in the armed forces learned to live in an atmosphere very different from the controlled, quiet way of the Hopi; and many of the older people, without the young men to help in the fields, found it necessary to seek a livelihood outside.

"Everything changes," said Abbott Sekaquoptewa, "and as always happens, where there is change there must be loss. Perhaps gains, too, but always loss."

He was seated in an automobile passing slowly through Hotevilla, one of the twelve villages on the reservation, and home of most of the hardcore traditionalists. He had been born in Hotevilla, a child of the Eagle clan, but now his views were not always so welcome there. The elders of Hotevilla sometimes differ with the tribal council.

Most of the dwellings are constructed of stone and adobe, with flat roofs supported by large wooden beams. Children and dogs kicked up the dust of the twisting dirt road that winds among the small buildings. It was sunset, and the stunted trees in the peach orchard were silhouetted against a red sky.

"You see those peaches," Abbott said. "My grandfather would be unhappy to see them. In his time the fruit was large and juicy because it was part of his very being. He worked and gave himself to Mother Earth, and she rewarded him. Before he died, he said to us: 'You will not care for the peach trees, and they will wither.' He was right; it is a sad thing to see old ways pass."

The Hopi culture gives meaning and value to every facet of life. Each Hopi is born a member of a clan, and each of these clans has a special ceremonial role in the tribe's religious life, giving special personal importance to each member of the clan. He is brought up by perhaps dozens of relatives and fellow clan members who surround him with an atmosphere of warmth and love—while at the same time constantly educating him in the Hopi way of life.

The essential fact of this education is the nearly total immersion of the individual in the group. To be *Kahopi* (not Hopi) is the worst of conditions; to be accepted by one's clan and by the tribe is the only true happiness and security. For there is a Hopi solution to all problems.

Solution and tradition alike have their roots in the tribal religion, which governs the relationship between the real and the spirit worlds. In dances and ceremonies the Hopi and their priests entertain to placate the spirit gods who live under the earth and on distant mountaintops.

Perhaps the most famous Indian ceremonial still performed in America is the Hopi snake dance, in which members of the tribe dance with dozens of live poisonous reptiles. The

continued on page 800

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NEWS

Vietnam Protesters Mobilize Themselves

A number of students from Mennonite schools and members of Mennonite congregations took part in the Nov. 28 March on Washington for Peace in Vietnam. The following report was written by Lawrence Templin, Bluffton College professor of English.

We went down to Washington in a holiday spirit. We hoped to have some small part in the effort to awaken the conscience of America to the cruelty of the "dirty little war" in Vietnam, and we were curious about these peace marches we had heard so much about.

Three generations of Templins rode the five buses from the Dayton, Ohio, area. We were fortunate enough to be with several old friends: Art Landes, who had graduated from Bethel College a few years before I arrived there, Matt Thompson of AFSC, and a few of my printer friends with whom I had worked in Yellow Springs. We were professors, students, printers, housewives, accountants: some in special singing buses, others talking of old times, or discussing nonviolence, city planning, ESP, and foreign policy, off and on through the night.

PEACE
TO
STEPS...
Stop
the
Bombings

Demonstrators (with mass media) . . .

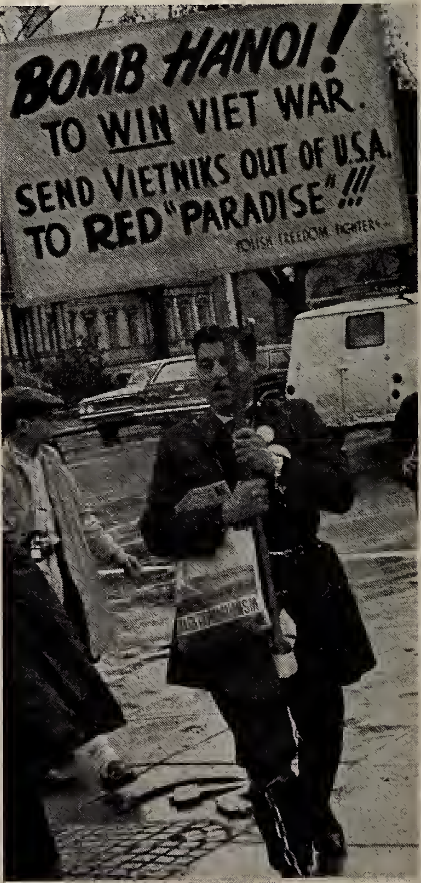
As we approached Washington one young mother with two children tried to start a protest song, but it soon faded out as the riders began to feel the awe of the situation. We were passing the impressive buildings of the National Health Institute, where many Mennonite students have spent part of a summer in volunteer service, and later the beautiful Washington Cathedral. In front of the Iranian Embassy a group of about thirty students were carrying a sign reading "Human Rights for Iranian Graduates." They at least are speaking directly to their countrymen in that building, I thought, and will no doubt be heard, perhaps even all invited in.

It was a beautiful, sunny day. From 25,000 to 50,000 people had come to Washington from all parts of the country, many in holiday spirit. Old friends embraced apparently after years of separation. A few left the march to talk over a cup of coffee or lunch in a restaurant, others tried to get in a little sight-seeing. At the beginning of the march at eleven o'clock one could see the policemen everywhere, grimly eyeing the crowd, the younger ones clutching their night sticks tightly. By the end of the day they were relaxed, even jovial.

Later in the day marchers scurried about picking up trash and signs to make sure we did not leave a bad impression. There was virtually no violence. The marchers were neatly dressed, predominantly middle-aged, generally in a gay mood, but sedate and orderly.

We marched in front of the White House and on one side—in a series of "orbits" as one lady called them—moving slowly in lines of five or six abreast and cut off from the other long circles by the alleys or roadways that lead into the White House area. It was almost impossible to get a coherent picture of the whole, walled in as we were by people; but I was impressed by the fact that the march was undeniably working, and that a considerable amount of engineering and coordinating was involved in the effort.

The official signs reminded us of the statement made by the General Conference at Estes Park last summer: Steps to Peace: Cease Fire, Negotiate; Steps to Peace: Stop the Bombing; Steps to Peace: Respect the 1954 Geneva Accord; Pope Paul: If You Wish to be Brothers, Let the Arms Fall from Your Hands.


BOMB HANOI!
TO WIN VIET WAR.
SEND VIETNIKS OUT OF U.S.A.
TO RED "PARADISE"!!!
POLISH FREEDOM FIGHTERS

. . . and counter-demonstrators.

On the other side of the street could be seen the signs of a few counter-demonstrators: Dodgers Only Win Ball Games; Burn Teach-in Professors; Free Kerosene and Matches; Red Traitors and Appeasers Go Home.

Some of the students on our side tried to enliven the march with rhythmic yells like, "LBJ, have you heard? What's the word? Peace!" Or, "Hey, hey, whaddya know! War in Vietnam must go!"

One professor said to another, "Well, the revolutionary generation is better than the Pepsi generation, anyway."

The beatnik type, so often featured in the newspapers, were hard to find. A number of press photographers themselves looked like beatniks, and I wondered whether this might account for their knack in picking out the beards in a crowd to photograph.

Most of the students did, indeed look and sound like A-students and responsible individuals. One Oberlin student on the way back to Ohio expressed to us his feeling that there had been a real bridging of the generation gap in this demonstration.

At noon the march moved slowly toward the Washington monument for a rally featuring folksingers and distinguished speakers: Dr. Benjamin Spock, Norman Thomas, Mrs. Martin Luther King, Congressman George Brown, Jr., and Dr. Edwin Dahlberg. The tone of the rally, as of the march, was patriotic. American flags were everywhere. The speakers emphasized again and again that America has lost the respect of other nations—it needs to save its soul, not its face. Both sides are in the wrong in the Vietnamese conflict. The Vietnamese *people* are the tragic losers. The great need is for negotiation and coexistence. Therefore the conscience of America must be mobilized to seek for a speedy solution.

Said Norman Thomas: "We are conscripting our boys to fight for a nonexistent freedom in another country in a cruel, cruel, war."

Telegrams and letters were sent to President Johnson, U Thant, Pope Paul, and Ho Chi Minh, in the name of the demonstrators, to urge a halt to this cruel war.

The coldness and darkness of the end of day crept into the crowd. People began to move slowly out to their busses, trains, and cars. A determined group sat shivering on the long benches around the Washington Monument waiting their turn for the elevator ride to the top of the huge shaft. Our busses circled slowly past the Lincoln Monument, and somehow this view of the thoughtful Lincoln behind the pillars of the monument was a fitting climax to a day of identification with a suffering people on the other side of the world. Our children slept in the bus on the long way back to Ohio. In the luggage racks were the small American flags they had carried most of the day.

For me a primary accomplishment of the march was the mobilization of my own conscience. It was a way of telling myself that I *had* to become involved but it was only a beginning. We Mennonites are apt to feel that it is not our business to enter politics or to tell our government what to do; but to do *nothing* may be the most cynical kind of political action. It is a clear assent to what our government is doing in Vietnam and elsewhere. We can feel proud of MCC operations in Vietnam, but *are we personally involved*?

If we feel we do not have enough information on the Vietnam situation and so cannot presume to tell our government what to do there; if we feel we do not have enough information on which to base a sensible protest, or to offer a viable alternative, I can attest to the fact that nothing has made me more willing and determined to look for the necessary information than this experience of taking one small step toward involvement.

Recently I heard an expert on foreign policy—chief of the foreign affairs division of the Library of Congress—say that research has shown 95 percent of all so-called secret information to be, in fact, already public information. Secret briefings are in reality public relations therapy, he said. So who are we kidding when we say we do not have enough information? My point is that the best way to get involved meaningfully in situations like Vietnam is *to get involved.*

The Vietnamese situation is obviously getting worse. President Johnson says we are willing to negotiate unconditionally. Fine. But we are going right ahead with the war anyway, and we are turning toward a new and cynically brutal phase of the war in which it is our intent to outdo the Vietcong and the communists in the use of *their* techniques of terror and subversion. (See the *N.Y. Times Magazine,* Nov. 28, 1965, in which there is a frightening article on this subject, entitled "A Big 'Dirty Little War'.") I am sure, and I hope, that many Mennonites who are concerned about Vietnam will find that, at least as individuals, they can find no better way to get meaningfully involved than by keeping abreast of the popular movement in America against war in Vietnam. This, at least, was my experience. But this is only a beginning.

EXPERIMENT WITH HOLY SPIRIT INDONESIANS TEST ENTHUSIASM

The following report was written by Ed van Straaten, Dutch professor at the Mennonite Theological School in Pati, Java.

One of the subjects discussed at the latest meeting of the Indonesian Mennonite Brotherhood was the clearcut experience of receiving the Holy Spirit and experiencing His guidance. These experiences cause a great enthusiasm —sometimes too great. A number of the church members then carefully and anxiously shake their heads. They are afraid that the brotherhood is sliding in the direction of Pentecostal groups.

These same careful members, on the other hand, are the ones who clearly recognize the fruits the entire brotherhood reaps from these experiences. They recognize that we Mennonites have now become very afraid (we did not used to be that way!) of a person who allows himself to become overpowered by the Holy Spirit. If not the overpowering, then at least the opening of one's heart to Him is supposed to constitute being a Christian. We should also know the meaning of the work of the Holy Spirit for and in us. We should know what the Bible teaches us concerning this work and what it doesn't.

Every time this subject was discussed, the theological school received a better view of its task, and it was better understood why the European and American Mennonites are interested in this school. From now on the world brotherhood will be

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able to observe what one could call, with all due respect, the experiment with the Holy Spirit. If this experiment proves to be really meaningful, all of us could become students of our brothers in Java.

PROTESTS OF INDIA CHRISTIANS KASHMIR ACTION DEFENDED

Christians in India feel misunderstood. The cause of their complaint is the India-Pakistan conflict. They feel that the newspapers of the world have not presented the Indian cause properly. They also feel that other Christian organizations have not dealt fairly.

A commission of the National Christian Council of India has addressed a plea to Christian organizations and leaders abroad to "appreciate the moral choice confronting us."

"We have been deeply pained to note," says the council's commission on international affairs, "that there have been several instances in which church councils abroad and Christian leaders in the West have failed to be fair to the Indian viewpoint and Indian Christian opinion generally."

The commission charged that "most of the statements by the National Christian Council of India, as well as those made by responsible church leaders in (this) country were blacked out in the press and the church councils abroad," and noted that this "has raised sharp questions in this country."

"We feel concerned to point out," it said in its message addressed to Christian organizations abroad, "that we expect of those who are neutral in this situation to be fair to both sides in all matters, especially in publishing the respective views and stands of the two sides."

It enumerated a series of points on which it expressed belief that "there is general concensus among Christians," including the following:

1. "Governed purely by the requirements of effective defense against the threat to the freedom and integrity of the country, India took steps to check Pakistan's military moves."
2. "India's countermoves were intended to defend not only its territory but also its political ideals and its way of life, which is that of a secular democracy."
3. "Kashmir has become the symbol of the country's ethos and outlook to which Pakistan's attack constituted a threat."

The commission stated that Christians in India "do not hold these views as an inevitable choice of a small minority; they do so spontaneously and conscientiously, exercising the freedom that belongs to all citizens in the country."

It emphasized the Christians' conviction that "our own interests as a religious community are best safeguarded in a secular state," pointing out that "because our secular democracy is still in the making, it needs greater support from all quarters."

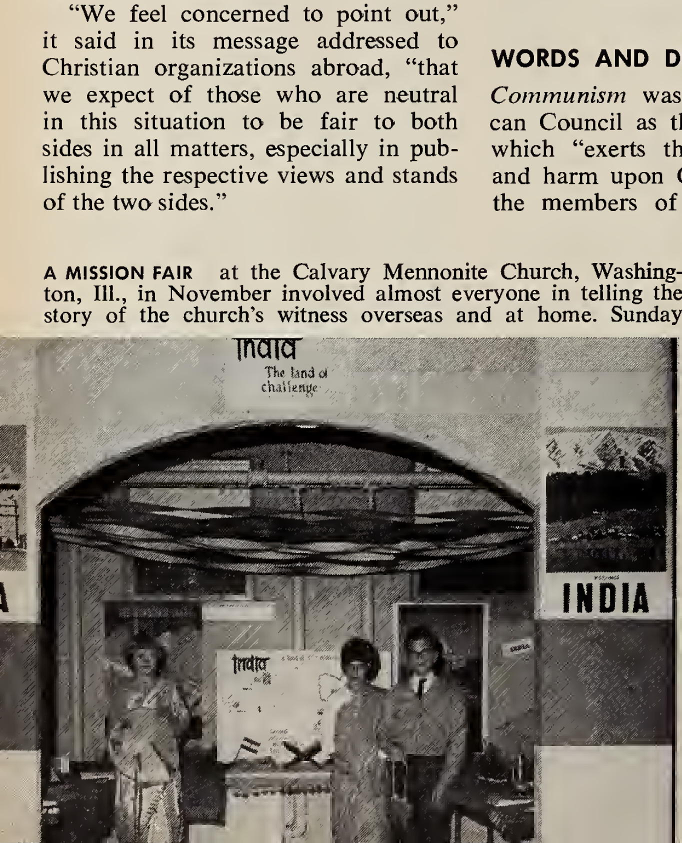
At its meeting in Bangalore, the commission also decided to "bring to the attention of the Roman Catholic Church and the National Christian Council of India the urgency of setting up a joint committee on international affairs . . . for mutual consultation and joint action."

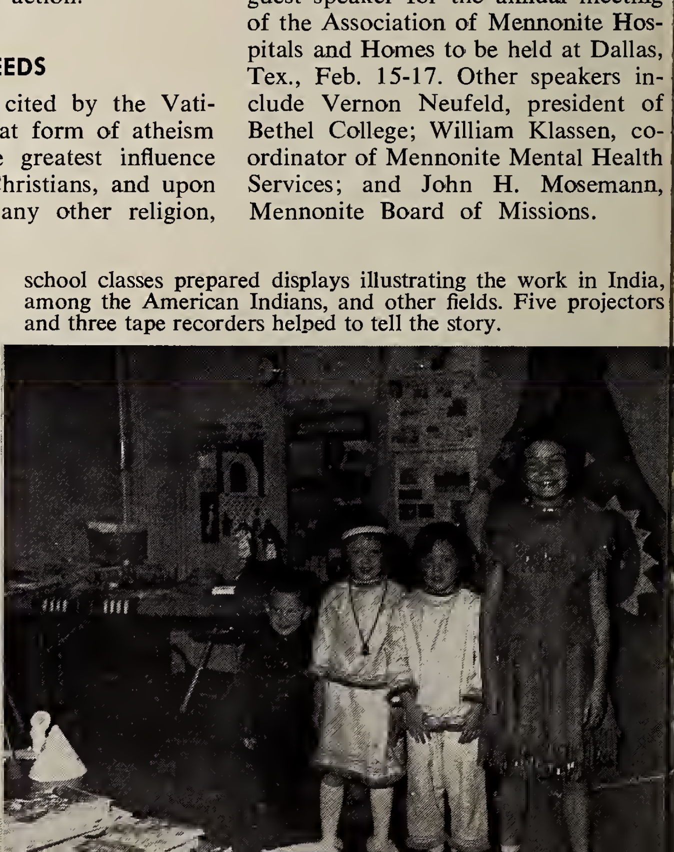
WORDS AND DEEDS

Communism was cited by the Vatican Council as that form of atheism which "exerts the greatest influence and harm upon Christians, and upon the members of any other religion, and which therefore fills pastors of the Church with anxiety, is that which is spread far and wide under the name of Marxist Socialism or Communism, and which unfortunately deceives very many people under the guise of economic and social progress." The Roman Catholic bishops gave some reasons for their concern in a statement on Nov. 15: "Communism, by denying the existence of God and of all religious values, especially supernatural ones, is driven by logical necessity to assail in many ways, as history proves, the fundamental principles themselves of the natural order. For, to mention only the most outstanding of these, it denies the spirituality and immortality of the human soul; it refuses to grant true liberty, especially in religious matters; it violates in many ways the genuine dignity of the person, the family and married life; it recognizes no stable and unchangable norms of moral law and order, although in its own case everything is considered just and morally good if it promotes the dictatorship of its own party; it does not admit the right to private property; it considers strife between the classes as a necessary means to achieve social justice; and it conceives the state in such a totalitarian way that practically no place of honor is left for individual persons and intermediate societies."

Granger Westberg, dean for the Institute of Religion of the Texas Medical Center, Houston, will be guest speaker for the annual meeting of the Association of Mennonite Hospitals and Homes to be held at Dallas, Tex., Feb. 15-17. Other speakers include Vernon Neufeld, president of Bethel College; William Klassen, coordinator of Mennonite Mental Health Services; and John H. Mosemann, Mennonite Board of Missions.

A MISSION FAIR at the Calvary Mennonite Church, Washington, Ill., in November involved almost everyone in telling the story of the church's witness overseas and at home. Sunday school classes prepared displays illustrating the work in India, among the American Indians, and other fields. Five projectors and three tape recorders helped to tell the story.





Mennonite World Meeting Set for 1967

Communion to Express Growing Brotherhood

When the Mennonite World Conference meets in Amsterdam in 1967 it will be climaxed with a communion service. The last meetings of Mennonite groups stopped short of their ritual expression of brotherhood.

In 1962 the congregations of the Ontario community in which the last world conference was held, sponsored open communion services for the delegates in three Mennonite churches in Kitchener. Most delegates rejoiced in the expression of oneness, and few asked the question why it had to be expressed in three parts.

In reporting on the 1967 meeting, Erland Waltner, president of the Mennonite World Conference, said, "Saturday morning we will devote to a World Conference Communion service. I am glad to say that there was unanimous agreement to procede with this."

Waltner saw other expressions in growing brotherhood in Asian and African participation in planning the world meeting for which 5000 attenders are expected. Present at a planning meeting in Amsterdam last month were representatives from Indonesia, India, Africa, and South America.

Herman Tan Hao An represented the two conferences in Indonesia, P. J. Malagar the five conferences in India, and Million Belete the nine Mennonite groups in Africa. Also present was Gerhard Giesbrecht of Paraguay, representing the five conferences of lower and central South America.

Travel costs for these men were supported in part by the Mennonite Central Committee and the Council of Mission Board Secretaries. Said Waltner, "These two organizations sensed something of the significance of having the younger churches represented."

The Dutch Mennonites have been very active and creative in preparations for 1967. Jan Matthijssen, one of the pastors in Amsterdam and a former missionary in Indonesia, is secretary and coordinator of all activities in the Netherlands. He is working together with J. J. J. van Sluijs, chairman of the Dutch Mennonite Conference, and Professor J. A. Oosterbaan.

The meeting place for the 1967 conference will be the beautiful new Congress Hall in Amsterdam known as the RAI with well-equipped rooms enough for all conference needs. The facilities also include a huge snack shop, a dining hall seating 900, space for exhibits, ample parking places, and a pier where the weary can catch a boat ride through the city. Many hotels are nearby, but the Dutch Mennonites also hope to have places with private families for all who ask for them.

The convention hall has been built with international conferences in mind.

The main assembly hall has simultaneous translation facilities similar to those used at the United Nations.

The conference will be conducted in four languages—English, German, French, and Dutch. Printed copies of the major addresses will be available as the talks are given. Smaller meetings will have translation services available also.

In response to numerous requests that the meeting schedule be lighter than at Kitchener, one day of the July 23 to 30 week will be completely free for rest, tours, and other private interests. The young people have special plans for that day. Two hours will be given for lunch and two for supper.

Theme of the program will be the Witness of the Holy Spirit. A short study guide is being prepared on this theme for use by all Mennonite congregations around the world who wish to prepare themselves in the months preceding the conference.

Fewer papers than at Kitchener will be presented, but more sectional meetings will enable special interests to be explored, sections for relief and for social workers having been added. Plans have also been made for prayer meetings, Bible studies and discussion groups. The evenings will be given to sharing what God is doing through the brethren around the world and to messages focusing the life of the church on the big issues of our day.

It is expected that up to 1000 people will attend the conference from the United States and Canada. Menno Travel Service will provide travel arrangements and assist authorized Mennonite groups in chartering planes. The travel agency expects to arrange tours of Europe, Russia, and the Holy Land for those interested.

All who attend the conference will be delegates say the planners, however, not all will be voting delegates. Each Mennonite group will be able to designate one voting delegate for each 1000 members. Thus the General Conference Mennonite Church will have sixty votes. (The membership of bodies associated with the Mennonite World Conference is 293,000.)

The voting group, reports Waltner, will be called together "for the purpose of voting on the conference message and for the purpose of discussing certain directions for the future which the World Conference is considering."

In reporting to the General Conference Council of Boards earlier this month, Waltner was asked about the theological tone of the conference.

"When you put the major focus on theological development—which is certainly valuable," said Vincent Harding, Atlanta, Ga., "it almost means that this is really more important to us right now."

Harding felt that the matters of vital concern were being shifted to the small sectional meetings. "And these strange odd kind of people who are interested in peace, for instance," he said, "you put them all together in this room and they can figure out peace from the Spirit if they want to."

Waltner noted that some of the evening addresses for the conference will deal with life concerns. He reported that the concepts of reconciliation and the suffering church will be dealt with.

On the suffering church, Waltner said, "Here it is that the younger churches will have something to say to the affluent ones."

Before the conference is held in 1967 the planning body of the Mennonite World Conference will meet in Paraguay in 1966. At that time special visits will be made by some of the twenty-member body to Mennonite congregations in Paraguay, Uruguay, Argentina, and Brazil.

WORDS AND DEEDS

Reform Jews (more liberal than the Orthodox and Conservative) have approved a resolution to win converts to Judaism. Proselytizing has not been a practice of the Jews since 315 when Roman Emperor Constantine prohibited it under penalty of death.

Archbishop Juhanon Mar Thoma suggests that in the interest of Christian unity churches be renamed communions. A leader of the Mar Thoma Syrian Church in India, he said, "Let us in the future call our churches as Mar Thoma Communion, Anglican Communion, Orthodox Communion, Roman Catholic Communion."

Central Congo has still not recovered from the rebellion which began almost two years ago. James Bertsche reports, "Planning and activity in the Kwilu have reached something of a plateau. The triangle Gungu-Kandala-Mukedi is largely in military hands. But immediately north of Mukedi, the woods still shelter rebels and the military doesn't venture much farther than this along the Loange River. Schools are open everywhere that has been freed of rebel harassment." Seven villages on the Nyanga side of the Loange River went along with the rebellion. When the tide turned in favor of the government they fled to shelter with the rebels. During this time, their villages were destroyed, including their fields. In the intervening months, they became a people without a country. Now fearing the rebels as well, they are mostly in the brush on the rebel side of the river, living in rags and on the edge of starvation. The Congo Protestant Relief Agency, through which MCC works, has sent seven truckloads of goods to these people.

The Lutheran Witness reports that there were fourteen editions of the Bible in High German and four in Low German before Luther's translation. But Luther's Bible was the first translation into German from the original and Greek texts and the first in the speech of the man in the street.

The Free University of Congo needs twenty teachers conversant in French to teach in sixteen different fields for the school term beginning next fall according to word from the Congo Inland Mission, Elkhart, Ind.

CHURCH RECORD

CALENDAR

Conferences

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Western

Dec. 19—First Church, Pretty Prairie, Kan., Christmas cantata.

DEATHS

Robert Ediger, Good Shepherd Church, Sioux Falls, S.D., was born June 6, 1895, in Dalton, S.D., and died Dec. 1.

Eva Graevs, Alexanderwohl Church, Goessel, Kan., was born Feb. 23, 1882, in Henderson, Neb., and died Nov. 11.

Samuel J. Stucky, First Church, Pretty Prairie, Kan., was born Feb. 27, 1888, and died Dec. 5.

Abram Warkentin, Morris, Man., a minister, died on Nov. 19 at the age of 61.

Samuel J. Yoder, son of the James L. Yoders, Faith Church, Newton, Kan., was born Dec. 2, died Dec. 3.

MARRIAGES

Herman W. Franz, Alexanderwohl Church, Goessel, Kan., and *Janet Duerksen,* Mennonite Brethren Church, Hillsboro, Kan., on Dec. 4.

Larry Martens, Hoffnungsau Church, Inman, Kan., and *Joann Schrag,* Eden Church, Moundridge, Kan., Nov. 25.

Arlo Schmidt, Hoffnungsau Church, Inman, Kan., and *Teresa Penner,* Cordell, Okla., on Oct. 24.

Larry Schmidt, Good Shepherd Church, Sioux Falls, S. D., and *Jeanne Becker,* Crestwood Community Church, Sioux Falls, S. D., on Nov. 21.

NEW ADDRESSES

Elma Epp, Shamattawa via Ilford, Man. [137]

Darrell W. Zielke, 1208 Cynthia St., Madison Heights, Mich. 48071 [6]

WORKERS

Bethel College has two new directors, Stanley Bohn, Newton, Kan., was chosen by vote of the college corporation on Nov. 26. Members of the board also appointed Dr. Willard Kaufman, Moundridge, Kan.

Bluffton College board of trustees made the following promotions at its recent meeting. William Keeney was promoted from associate professor to full professor of Bible; Bernhard Peters, from assistant to associate professor in foreign languages; Maurice Kaufman, from assistant to associate professor of biology; and LaVerne Schirch, from assistant to associate professor of chemistry.

The *G. A. Duerksens,* Alexanderwohl Church, Goessel, Kan., are spending a year in voluntary service with the Heifer Project in the Prentiss, Miss., area. They will be living on the campus of the Prentiss Normal and Industrial Institute.

Jay Franz, Ritzville, Wash., has

DO YOU RECEIVE THE MENNONITE EVERY WEEK?

If you don't and would like to, we can suggest you do one of two things:

1. If you are a member of a General Conference Mennonite Church, ask your pastor or church secretary to add your name to the Every Home Plan list for *The Mennonite.* (Churches receiving *Der Bote* under the Every Home Plan may also receive *The Mennonite.*)

2. Or send us one dollar (U.S. or Canadian) with the blank below and we'll send you the next eighteen issues.

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been named editor of the Bethel College student newspaper, *The Collegian,* for the 1966 fall quarter.

Arlo Schmidt, Hoffnungsau Church, Inman, Kan., has entered 1-W service at El Rancho Hospital, Downey, Calif. He is engaged in an earning service and has made a mission and peace pledge.

LETTERS

CONSCIENCE ON VIETNAM

Dear Sisters and Brothers: The members of the church council and ministers of the United Mennonite Church of Amsterdam, deeply moved by the article of Vincent Harding in *The Mennonite* of September 21, concerning the Mennonite attitude toward the war in Vietnam, desire to express their fraternal agreement with the concern of the editors of *The Mennonite* to disturb the consciences, in their witnessing for peace, based on the best Mennonite traditions and in their contributing, also by personal sacrifice, to the quickest possible termination of the conflict in Vietnam which still threatens the world with another catastrophe. With brotherly greetings on behalf of the church council. *L. Ph. le Cosquino de Bussy, secretary, Verenigde Doopsgezinde, Gemeente, Singel 452, Amsterdam.*

IDENTIFICATION IN VIETNAM

Dear Editor: I enjoy reading *The Mennonite* because it contains some very good deep-thinking articles. But what makes me write to you is the alarming contents of the article in the November 23 issue on "Protest March Set for Washington." Not that I have anything against marching and I am certainly opposed to war. But the article says "the fact our native communists have infiltrated the ranks of the demonstrators does not discount or diminish the significance of their protest."

Now right below this article is "Mennonite Role in Vietnam in Danger of Identification" that says we do not want to be identified in our relief work with the U.S. war effort and I think rightly so.

I have read some letters to *The Mennonite* where people take sides. Some for the Vietcong and some for U.S. Now these people that blame U.S. would they fight if U.S. was in the right? Certainly not, because we believe no war is right and never has been—so why take sides.

If the Mennonite people oppose war from a Christian standpoint, and they march with the atheist communists and are identified with them, what kind of a Christian witness is that to the United States government?

Do we have a political opposition to war or a Christian opposition?

If we believe U.S. is doing evil—God forbid we take sides with a greater evil. *Milford Franz, Route 2, Moundridge, Kan.*

QUALITY FOR OVERSEAS

Dear Editor: As a graduate of Bethel College teaching overseas, I was pleased to read in *The Mennonite* that Dean Albert Meyer encourages Bethel graduates to go into overseas work. (Words and Deeds, Nov. 23.)

However, it seems to me that the quality of work overseas needs to be emphasized as much as quantity, and this all-important quality is what is very hard to find and to develop. Though it was not easy for me to leave home, I found it much easier to come overseas than to be what I should be when I am here.

To just come over with all our Americanisms and live American-style and teach American ideas and concepts in the American way of teaching is worse than not going anywhere at all. And yet, many of us get caught up in just this sort of thing.

As Christians, and also as Americans, we do have something to offer others, just as they have something to offer us. Whatever his nationality, the other person has his heritage, the ways of life that are meaningful to him. And this, he offers us if we are open and interested.

To get past our blindness and deafness, to see and to understand what are the resources in the foreign land; to acknowledge that in our own culture which is detrimental or unimportant to transplant overseas, and conversely, holding on at all costs to that which is of true value and importance—this takes some effort, thinking, and self-examination.

The process of finding and fulfilling one's role is always interesting, sometimes humorous, and sometimes painful. It takes courage, too; and there are rich rewards. *Helen R. Tieszen, P.O. Box 5, Taegu, Korea.*

BUILD HIS CHURCH

The following letter was recently sent to members of the General Conference Mennonite Church.

Dear Co-worker in Christ. An old stone church still stands on the Island of Jersey. The centuries have taken their toll; the cliffs on the shoreline have been battered by storms and tidal waves have churned the waters of the English Channel. Year after year the skyline changed. But the ancient church still stands.

This church was different. The builder, inspired by the thought of united effort, called people to bring stones to build the walls. The response was beyond expectation. The entire congregation caught the vision. Stones, large and small and of various shapes, were piled on the building site. The aged, strong adults, eager youth, and even tiny toddlers all contributed, either a boulder, rock, or tiny pebble. The old stone church is now a monument to a people who shared labor and material to build the walls which symbolize vision. The walls remain a challenge to succeeding generations to measure up in their devotion.

Jesus Christ committed himself to the task of building His church. This commitment He lived in the presence of His disciples. He saw this building program continue in the lives of His followers. From all tribes and people Jesus is calling builders, each according to his ability and means.

Christmas is a reminder of God's love to us as workmen in God's mission to the world: to the end that the good news be announced to the poor, release for prisoners and recovery of sight for the blind be proclaimed, broken victims be permitted to go free, and the year of the Lord's favor be declared. We are called to be concerned co-laborers with God. *Walter Gering, president, General Conference Mennonite Church.*

New Hope for the Hopi

Continued from page 793

ceremony is in effect a prayer for rain; and it is hoped that the snakes, which are released when the ceremony is done, will carry the tribe's message down into the spirit world.

The line between man's world and the spirit world is very thin, and it is frequently crossed. In the kachina dances, for example, the masked and decorated dancers are said to represent spirits, manifestations of all living things. The dancers carry the prayers of the people to the Supreme Being. These spirits may also be in a carefully-carved kachina doll.

When a Hopi child misbehaves badly, his parents can arrange for the family to be visited by a tribesman in the guise of an ogre kachina, an incredibly evil-looking figure with a basket over his shoulder. He tells the bad boy: "I am going to take you and eat you." The kachina has been filled in on the details of the boy's misbehavior, and these details are recited by the kachina while the child cowers against his mother's leg.

At last, the mother says that she will keep the child; but the ogre kachina is not so easily put off. He still is determined to take the boy. The mother gives the kachina some meat, then other food; sometimes the child dances for the kachina. Finally, the last sweet cornmeal cake does the trick, and he agrees to leave—but only after the bad boy has sworn dire oaths that he will never again misbehave.

The all-pervasiveness of the Hopi religion is manifested in the tribe's political life as well. The *kikmongwi,* or village chief, is traditionally chosen from the Bear clan and is invested with important ceremonial duties. And the clan leaders in the villages have a strong voice in political decisions. (These leaders are often women, for the tribe is a matriarchy. Children belong to the clan of their mother, and the figure of male authority in the home is not the father but the mother's brother.)

The strength of the traditional Hopi culture is in its very completeness, its all-encompassing character. Today's leaders fear that this character is being lost because of the influence of the white man and his ways.

They point to the fact that children begin attending *bahana* schools at an early age and often go off the reservation to attend high school and college. Much of the customary enveloping tribal education is now limited to children of preschool age. Under such conditions, the younger generation's dedication to Hopi standards must be lessened.

Leaders of the tribe are also concerned by the fact that holidays and ceremonies are not observed as carefully as they once were. The care of the aged and ill, once the accepted duty of the family, is now taken up to a large degree by state and Indian Bureau welfare programs. Some talented young people are leaving the reservation (about 1000 Hopi live outside).

"What we are trying to do," said Abbott Sekaquoptewa, "is to take advantage of the material benefits of the white man and at the same time keep our own way of life. It is a difficult thing, and we are not always agreed among ourselves as to how best to do it."

The material progress of the tribe was pointed up by Herman E. O' Harra, superintendent of the Bureau of Indian Affairs agency in Keams Canyon.

"There have been tremendous advances," he began, "just in the years I have been here. Paved roads, power lines, new schools. You can see the increase in the Hopi's enthusiasm for our programs."

The agency operates agricultural extension projects, teaching the Hopi the uses of modern fertilizers and the techniques of soil moisture conservation. Virtually every family grows spinach, corn, and other vegetables, but primarily for the use of the immediate family—most Hopi depend for their livelihood on their salaries as carpenters, clerical workers, or manual laborers. They drive to work in cars or pickup trucks, and they buy food and clothing at trading posts.

An active 4-H program on the reservation engages 400 boys and girls. Nearly 100 women take part in weekly women's club meetings.

O'Harra feels that the success of such programs demonstrates a new spirit of cooperation among the younger people on the reservation. And he believes that this spirit is also evident in the activities of the Hopi Tribal Council.

The council consists of representatives from the various villages who meet to decide matters affecting the tribe as a whole. It enacts ordinances covering such matters as traffic regulations and these ordinances are enforced by a police force staffed primarily by Hopi.

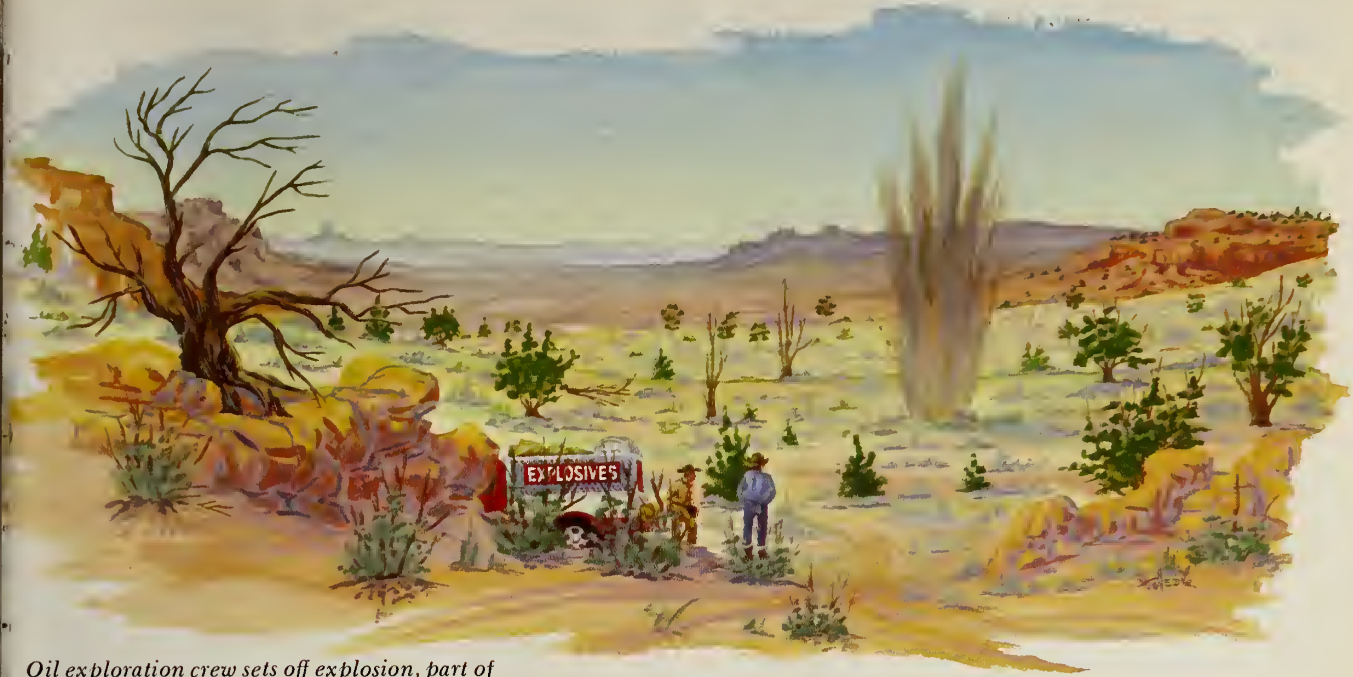
It was the tribal council that made the decision to allow the first mineral exploration on the reservation—for coal. The quantity and quality of the coal proved to be such that development of the resource was not economical. It was also the tribal council that decided to permit petroleum exploration and will decide how oil moneys will be spent for the tribe's benefit.

The Hopi reservation is located in the heart of the Black Mesa Basin, an area that oilmen have discovered to be "loaded with structures." These are twists and folds and breaks in rock layers that indicate the possible presence of oil and natural gas traps below the surface.

Thus far most of the oilmen encountered by the Hopi have been the members of the seismographic crews, some of whom have been working on the reservation since March 1964. They started when there were six inches of snow on the ground, continued on through the mud while cold weather turned to choking heat.

MENNONITES AND THE HOPI

Mennonites and the Hopi. In 1893 H. R. Voth began the Mennonite mission to the Hopi Indians at Oraibi. Work at Hotevilla and Moencopi followed. Voth developed an intimate acquaintance with the Hopi collecting much original material, recording information relative to their life and culture, and reducing their language to writing. Current workers are: Anna Baerg, Albert and Wilma Jantzen, Virginia Claassen, Isaac and Margaret Froese, Harold Nussbaum, Aganetha Penner, Margaret Thiessen, and Daniel and Amy Schirmer.



Oil exploration crew sets off explosion, part of seismographic tests used to plumb the rock strata beneath the stark surface of the Hopi reservation.

The crews work eleven-hour days, living in trailers or driving as much as sixty-five miles each day from the nearest sizable town. Some of the crews hired Hopi to help in the work and found the Indians patient and good-natured assistants.

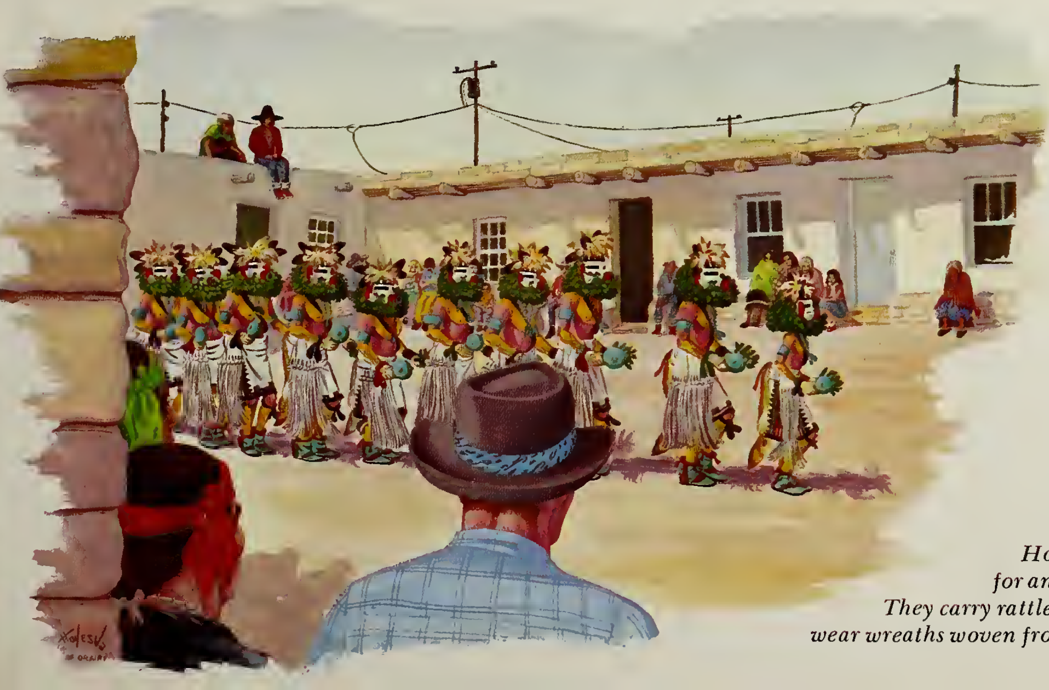
Occasionally the contacts between Hopi and oilmen were more dramatic. One crew left an area for a day when a group of Indians appeared in full regalia and asked that no work be done—the Indians were looking for snakes.

Another crew operating several miles from Hotevilla became involved in controversy when a crew member decided on his own to ask the village chief for permission to conduct tests—even though such permission had been granted by the tribal council. The crew member soon found himself seated below ground level in a *kiva*, the stone structure where Hopi ceremonials are conducted. Here he was informed exactly why his host preferred he not continue the testing.

For the Hopi, the lease sale itself represents a financial gain of major proportions. But just how these funds—and any funds that would be realized if oil is found—will be spent has yet to be decided.

Abbott Sekaquoptewa speaks of the possibility of setting up scholarships to send large numbers of Hopi to college. "We need education more than anything else," he says.

Whatever the decision, all parties look to the future with renewed hope that the ancient tribe's dreams of peace, security, and independence will at long last be realized. The lease sale in the Keams Canyon gymnasium was a beginning.



Hopi kachina dancers pray for an abundant corn harvest. They carry rattles made from gourds and wear wreaths woven from the sprigs of a fir tree.

BLACK WORD AT THE BOARD

Miriam Biskin

Christmas was coming. In our schoolroom we busied ourselves with holiday preparations. Every day I begged bright balls and strings of electric bulbs from my father's store to bring to school.

I knew that all of this was forbidden to a Jewish child—but tinsel and excitement filled my head, and I pushed all guilty thoughts aside. I sang the Christmas carols with mental reservations, skipping over words that I could not sing in good conscience.

As the others chorused, "Our Lord, Emmanuel," I felt a glow of self-conscious pride, for this was my brother's name. In Hebrew, it meant, "The Lord is with us." How startled my friends and my teacher would be to know that I felt a kinship to the little Lord Jesus. He and I were the same kind.

The Christmas tree was brought in, filling the air with the fresh smell of pine, erasing all of the odors of chalk and sneakers and too many children. When its branches were completely decorated, we were all filled with pride and awe at its beauty.

The room needed only a final clean-up to be ready for our party. I was delegated to wash the blackboards. How I must have begged to have this highest honor of teacherdom bestowed on me! Mary Eleanor, the girl who usually had this important task, was my assistant.

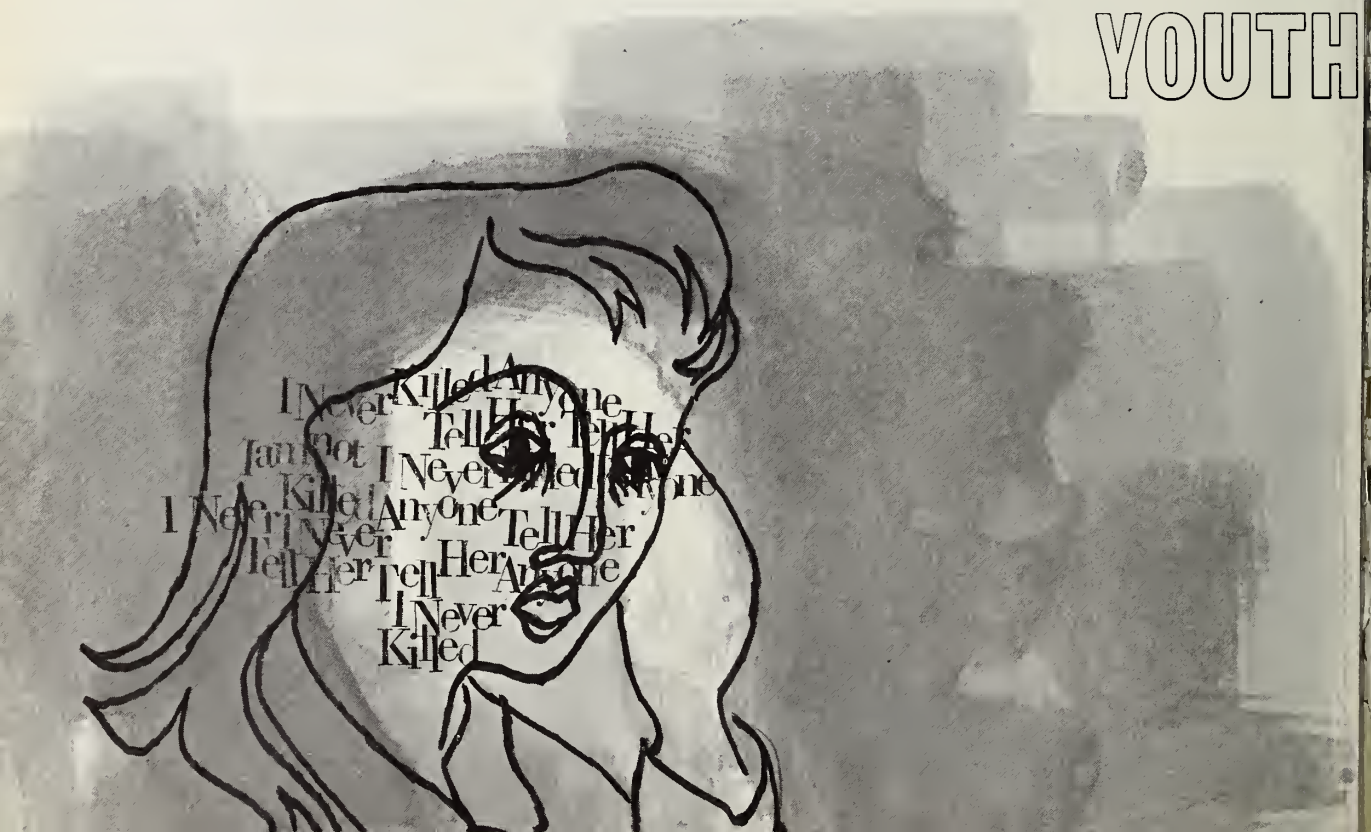
Filled with importance, I went out to the lavatory to fill the basin. I walked back, balancing carefully so that I wouldn't spill one drop of water. Mary Eleanor and I dipped our sponges into the basin, wringing them out with housewifely competence. We traced exact horizontal patterns on the back slate, allowing no streaks to show on the dark perfection. I worked slowly, stretching out each moment, prolonging the joy of each instant as long as possible.

Mary Eleanor glanced at me now and then. I saw her looking at me and I was thrilled to share the spotlight of favor with her. She was everything I longed to be; her brown hair and blue eyes were like the flat children who peopled our reading and health books—children who were real Americans, who really belonged.

My own black hair and dark eyes made me more like the foreigners in our more exciting but less acceptable geography book. My friends in class were like me, too. They were outsiders, kids who had long, funny Slavic names, or Italian kids who were as dark as I.

But now—I dared to hope—I would have a real American friend, one whose parents and grandparents spoke English and nothing else. My daydreaming magically germinated this seed of acquaintance into a best-friends attachment all in the few moments I was rinsing the boards.

Our dream-friendship had become so real that when Mary Eleanor leaned


YOUTH
I Never Killed Anyone
Tell Her Tell Her
I am not I Never Killed Anyone
I Never Killed Anyone Tell Her
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Tell Her Tell Her Anyone
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Killed

toward me, I responded eagerly, ready to share any silliness, even though I knew we would displease the teacher.

Her mouth was close to my ear, and her words came, vehement and distinct, "Christ-killer!"

I was stunned. I blocked my ears so that I could not hear.

In many places in the darknesses of Europe my parents and grandparents and relatives had suffered during pogroms. They had lived in fear and dread of the black unreasoning hatred that spewed forth from their neighbors. How many times I had heard the tales. How I had tried not to let them touch my mind and my heart lest they tarnish the world I lived in—my beautiful, beautiful, snug little world. But now, no matter how hard I tried, I could not keep out the blackness and the hatred.

Then as the full meaning of her words penetrated, I shrieked, "I am not! I am not! I never killed anyone, do you hear? I never killed anyone!"

My voice was shrill and hysterical.

Miss Conway, the teacher, stood over us saying something, shaking her head, trying to quiet me. What she said I don't know.

All I remember was my own anguish and my own sobs and my own voice, as I cried over and over, "I never killed anyone! Tell her! Tell her! Tell her!"

The teacher finally quieted me and restored our group to some semblance of order. Our party became a most subdued gathering.

I sat quietly waiting for the festivities to be over. The teacher beckoned me silently to her desk, and I went not knowing what to expect and no longer caring. My eyes were still red from crying, and my voice shook.

"Yes?"

"Miriam, do you mind if I read the story of the birth of Christ?"

"Why should I mind? I know the story."

"It's not part of your belief," she said quietly, "and I don't want you to be offended."

"I won't be. Thank you for asking me."

She soon began to tell the very ancient story of the Babe in Bethlehem, and the children listened attentively to her soft voice. Outside, the snow began to fall, covering the black skeleton of a fireplace with a white shroud. We could no longer hear the traffic outside, only her quiet voice in the quiet room. The words were familiar, but she went on with ideas I had never heard from Gentile lips.

"The Holy Child and His parents were Hebrew people who had been much abused by their Roman conquerors. Despite years of slavery and war and pagan ideas, this small group of people clung to their belief in one true God.

"God had been revealed to them through Moses, and now He was to be revealed to others through this Holy Child. This Child had to be born among the people who had shown Him devotion. He had to be born a Hebrew.

"This Child did not celebrate Christmas as you do with a tree and tinsel and Santa Claus. He celebrated Hanukkah, the time when the Jews rejoiced at the victory over a pagan enemy. He sang Hebrew melodies, not carols as you do. Perhaps, if He came into this class, He would feel strange, and you would not make Him welcome."

A shocked gasp came from some of the children, and she continued: "He was sent for a purpose—to help all men to love each other. He was abused for what He was and what He taught, and He taught the ancient words of Jewish wisdom for all. Somewhere in the Old Testament you will find the words, 'When you harm a man with a word, it is worse than striking a blow.' And when you harm your fellowman, you must harm Him. None of us can believe otherwise."

With gentleness and purpose she went on, giving me the best Christmas gift of all—my place in my little world.

I did not look at Mary Eleanor. I could not. But tomorrow or the next day, I knew I would, and I knew I would not feel timid or unworthy or alien. I belonged.

My teacher had shown me that human beings, caught up in the lengthy travail of time, burdened by a long history of prejudice, could still find salvation when there was understanding. During my life I knew I would meet many Mary Eleanors, and now I knew I would also meet people like Miss Conway. I would have to learn to forgive Mary Eleanor, and perhaps she would have to learn to accept me. These were the things that someday I would teach my children so that they might have pride in their heritage as Jews, and desire to contribute to the compassionate understanding of good men everywhere.

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COVER

"But Jesus Christ, from his birth to his resurrection, revealed God's love, and when we feel it our lips break forth in song" (Ralph W. Sockman).

CONTRIBUTORS

Ralph W. Sockman is minister emeritus of Christ Church (Methodist), New York. For thirty-four years he was the regular Sunday morning preacher for the National Radio Pulpit, the oldest continuous network radio program.

W. R. Roberts' article appeared first in the 1965 winter issue of Petroleum Today, the publication of the American Petroleum Institute.

Miriam Biskin lives at 258 Remsen St., Cohoes, N. Y.

Peter Ediger, 10102 West 64 Place, Arvada, Colo. 80002, is pastor of the Arvada Church and a member of the Board of Missions.

CREDITS

Cover, Head of Christ by Rembrandt van Rijn, courtesy of the Metropolitan Museum of Art, the Mr. and Mrs. Isaac D. Fletcher Collection, bequest of Isaac D. Fletcher, 1917; 790, "Night" after A. Collaert by Martin de Vos, Metropolitan Museum of Art, Dick Fund, 1944; 792, 801, drawings by Peter Shelton, Jr. (Hayesva), a Hopi artist born in Oraibi; 802, John Hiebert; 804, Robert Regier.

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Editor: Maynard Shelly. Editorial assistant: Laraine Rupp. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Bayer, 115 Main, Sugarcreek, Ohio 44681; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117; Willard Claassen, Box 347, Newton, Kan. 67114

DEC 23 1965

"The true light which enlightens every man was
coming into the world" (John 1:9).

In all the world the Light shines

Your world
my world
inner city world
suburban world
rural world
western world eastern world
northern world southern world

Crazy mixed-up wonderful world
beautiful miraculous miserable world
revolutionary world
shrinking exploding world
hungry world
lonely crying world
loving creative world
vibrant pregnant world
groping struggling world
sin-sick devil-filled world
wonderful wonderful God-loved world

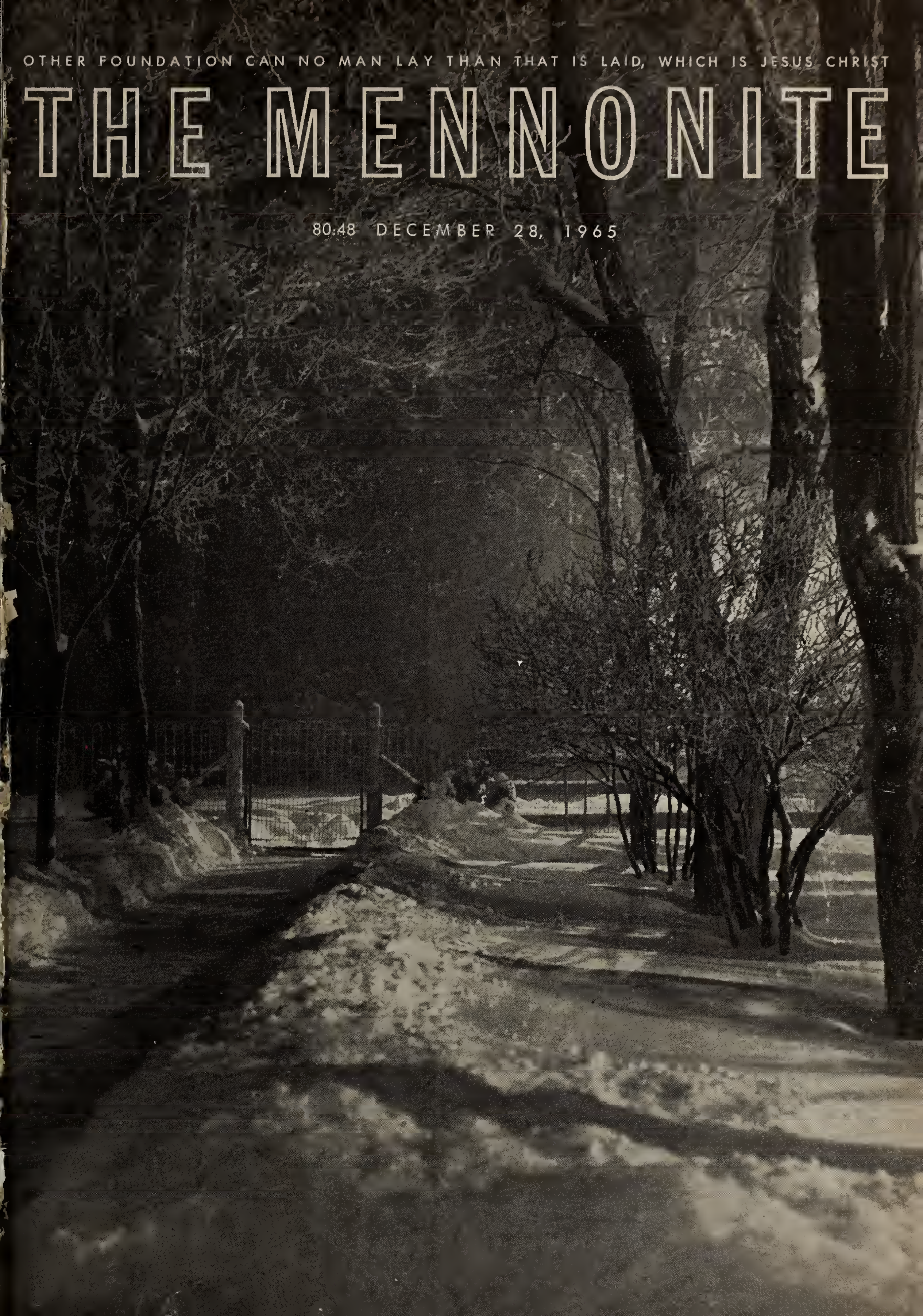
In all the world
the Light shines in the darkness
and the darkness has not overcome it.

Peter Ediger

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

80:48 DECEMBER 28, 1965



Rich Man, Poor Man?

Catharine Brandt

IT WAS THE church bell ringing that told him how poor he was. Standing in the side bedroom in the December Sunday morning dark, Norman listened to the bell's plaintive clanging as he had nearly twenty years ago while growing up in this very house.

After the bell was quiet he went downstairs. Poking around in the cupboards, he found the coffee, a loaf of bread, and a jar of strawberry jam, just as Grandma Judson had left them before her heart stopped beating the day before yesterday.

As he drank the hot coffee, he wished he could talk to her. Perhaps it would help if he went to church today and listened to the white-haired, soft-spoken minister. For years Norman Judson had been too busy to go to church very often. But he would give a lot to have the certainty and peace that had been Grandma's.

Yesterday when the news of her death had come, he turned his work over to his partner and hurried home to pack a bag.

His wife showed her disappointment: "Norman, Christmas is only three days off!"

"Nobody else can go, honey. I'll take the plane back right after the funeral. Get the biggest tree you can find and have it trimmed." He kissed Louisa and the boys. "I'll be back early Christmas Eve. We'll have the best Christmas we've ever had."

Then he caught a jet out of New York, dropped down into this midwestern city, and arranged for the funeral.

"The best of everything," he told the undertaker. "In the church." Grandma Judson loved the church, and he knew she would want it that way.

The sensible thing would have been to go on to the hotel, but Norman chose to stay in the old frame house. Though he had kept in touch with Grandma Judson by letters, phone calls, and checks, it had been a dozen years or more since he had been back. He had been tied down by his job.

The neighborhood and the house were more run-down than he remembered. Grandma had written something about the freeway going through and that it wouldn't pay to fix things.

So he had stayed in the old house, across from the church and the bell that had wakened him this morning, bringing with it the fear that he was poor.

He had first known about poverty the Christmas he was twelve. That was the year after his parents had been killed in a car wreck, his first year with Grandma Judson. There hadn't been much money. Grandma had a roomer and she cleaned for people who lived on the hill. She made over clothes for him, clothes that sometimes looked a little queer. But Grandma was always sure things would come out all right.

In the fall, the broken-down furnace had to be replaced, so they ate mostly rice and potatoes, carrots, and Grandma's bread. As Christmas drew near, Grandma tried to prepare him.

"Norman," she said, "if I had a thousand dollars, I'd buy you whatever I thought was right for you."

Grandma was sensible even in her dreams; no more than what was right. He waited while she said there was no money for presents or a Christmas tree. But they would go to church and thank God for His Gift. That was the important thing. The boy agreed simply, not really troubled.

Then grandma had continued, "I think we can spare a pound of rice for the baskets for the poor people."

Yes, of course. He would feel stingy if he didn't have something to put in the baskets for the poor.

Norman had been sure his grandma was only teasing about no presents and no tree, so he wasn't too surprised when he came home from school a few days later and saw the kitchen table heaped with groceries. A little Christmas tree in the corner.

Laughing with excitement, he rubbed his finger against a plump, featherless chicken. "You were only fooling about no Christmas, weren't you, Gram?" he asked.

Grandma's eyes were wet, but she smiled. "From the church," she explained simply. Her gesture took in the table and the little tree.

The boy drew in his breath. "Yo mean . . . is this one of the basket for the poor?"

Grandma Judson nodded and began to put the groceries away.

"Grandma!" The boy's voice was whisper. "Are we poor? You alway said we were rich!"

A bag of cranberries in her hand his grandma stopped. "We are, Norman. Nobody is ever poor who ha the love of God in his heart."

"But, Grandma, are we poor?" h persisted. "Poor enough for people t bring us food? Don't we really hav any money?"

"We don't have any money," Grandma agreed, "but—"

Tears blinded him, and he fled from the room. If his father had lived they wouldn't be poor. He would never be poor when he was a man! He would do everything he could not to be poor.

And he had, too. He worked his way through college. He started a bank account, and then another. He bought real estate and stocks, and the big house and car for Louisa and the kids. They were all his. He sent Grandma Judson a check every month. And he could afford it. Now the memory of that one boyhood Christmas pierced him, and the overwhelming feeling of poverty stunned him.

When he finished breakfast in Grandma Judson's kitchen, he began sorting her belongings. The plain, bare house and the worn furnishings disturbed him. What had she done with the money he had sent her? She had received the checks he knew.

"I can do much with the money," she wrote, ending each letter. "I pray for you daily."

Suddenly the church bell began to clang for the morning service. Quickly he cleaned up and walked across the street. He wanted to sit in the same pew he had known as a boy and recapture some of Grandma Judson's certainty that everything was all right. But as soon as he walked in, he saw that someone else was in their place.

Disappointed, he slipped into a seat on the side aisle. The church, smaller and darker than he remembered, was shabby and badly in need of paint, and the minister was a stranger, a young man. While the congregation sang, Norman thought about a memorial gift—perhaps $500 to redecorate the church. Satisfied, he leaned back and listened to the minister.

"Most of you know that for the last several weeks our church has been negotiating with the State Highway Commission," he was saying. "The final hearing was last Tuesday. We did our best, but. . . ." He paused for a moment. "The new freeway will go through as planned, and we will have to vacate."

Norman stiffened. But I wanted to have the church painted for Grandma. I wanted to do something that would please her.

The minister continued. "Our trustees feel we are not strong enough to move out to the suburbs. The Vine Street Memorial Church has offered to take us in." The minister lowered his voice. "Unless God has some other plan, when the bulldozers come down the street, this church will cease to exist."

Norman scowled and folded his arms. How much money would it take to move the church to another lot, he wondered. He couldn't imagine the old neighborhood without the church bell that had rung year after year, morning and evening, on Sunday.

Mentally he figured how much cash he could give the church and not miss it. There were the government bonds and the railroad stock and the rental property back east. Perhaps he could spare three or four thousand. The company had chalked up a good year, and a gift would be deductible.

He crossed his legs and prepared to listen, but his mind kept going back to figures. After all, this was Grandma's church, and she had turned the house over to him some years ago. Well, say he made it $15,000. That would be tops and a windfall for the church.

With what they'd get for their present property, they could buy land a few blocks away and move the old building to it—fix it up and paint it, too. He would give the minister a check after the funeral tomorrow.

This settled, he leaned back to listen to the sermon. "Don't ever think that the salvation God gives through His Son was easily given," Norman heard. "Jesus was rich, but He became poor. He emptied himself to give men the gift of eternal life. And without that gift even the richest man remains a pauper."

It was good enough as a sermon, Norman decided, as the message ended. But where does that kind of thinking get you?

The service over, he slipped out quickly, returning to the task of going through his grandmother's things. The house was quiet but his thoughts rushed down on him like the swift, noisy traffic of the city. All afternoon he fought against something he couldn't name. The feeling gripped him that he was being offered a last chance. Was it that he would never be in this house again since it would be torn down to make way for the freeway? Was it that he would never hear the church bell again?

Once as he worked, Grandma Judson's voice echoed down the years. "You choose your own values. Nobody makes you do what you don't want to do."

But he didn't grasp it. Wasn't he being generous enough about the check? Should he make it larger? But what about his own needs? He had to think of Louisa and the boys. When dusk came down, he shrugged off the feeling of uneasiness and went out for something to eat. Later he climbed the stairs to bed, but not to sleep. Again he had the unbearable awareness of poverty.

The sensation that he had left something undone followed him all the next morning. It went with him when shortly before two o'clock he walked across the street and into the church. To his surprise it was crowded with people and the chancel was filled with flowers. Grandma had a lot of friends. A moment later the church bell began to toll and his restlessness became more insistent.

What was it? He had bought Louisa the fur coat she wanted for Christmas and watches for the boys. In two hours he would be on the plane for home. He had ordered the best of everything for Grandma Judson's funeral. The memorial check for $15,000 was signed and was ready to give the minister. What else should he do?

A few of the minister's phrases came through to him. "Though he were dead, yet shall he live. I know that my Redeemer liveth." Grandma Judson always knew. Determined not to let his emotions upset him, he made himself sit back and listen.

The minister continued. "It is most fitting that Mrs. Judson has gone to the Saviour she loved just at Christmas."

Agitation swept over Norman. He bowed his head and began to tremble.

Grandma Judson was gone. She would never write again, "I'm praying for you."

But what help do I need? I have everything. I've worked hard for it all —Louisa and the boys, a good business, financial security.

The words came back to Norman as though the bell pealed them out, or as though Grandma Judson spoke them from across the kitchen table. "Nobody is poor who has the love of God in his heart."

The love of God? Did he have that? The answer to that was easy. There had been no time. It hadn't been easy to start from scratch. Perhaps if he could talk to the minister—but there wouldn't be time before his plane left.

"Many of you do not know," the minister was saying, "that every month Mrs. Judson gave the church most

When at Length I Cry

When at length in terror I cry for help
to end some inner struggle or confusion,
let me find friend who will refuse temptation
to respond with sentimental, gentle lie.
Protect me from the comforter who turns to joke
or strips of meaning all my agony at lost illusion.
To obediently comply to my request for his intrusion
may provide him gratifying role of saviour,
but it will imply control of soul: sheer tyranny.
Rude and cruel as it may seem, let me find one
who offers me no dream of refuge, no diversion,
but by every means that he commands
demands that I attend the inner voice, and act for self.
Though he risk my fury, he who will not let me
die to pain of choice, will also have the courage
and the scope to help me fight for hope.

Barbara Chapin

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of a good-sized check she received for her own use. She often went without something she needed, but she never thought of herself as poor."

That's why the money was important to her, Norman thought.

The minister paused for a moment, and then added softly, "She was not poor, but rich!"

Even before the bell began to toll again, Norman knew he had missed something Grandma had had. Perhaps this was his final chance to find out what it was. If he'd only seen the minister earlier in the day. Now he had no time.

Suddenly he straightened in his seat. What if he missed the plane? But he couldn't! Louisa and the boys were expecting him. The next flight wouldn't get him home till early Christmas morning, and he had promised to be back for Christmas Eve.

But the certainty of his lack was like a weight—and this man could help him. If he could only pray, but it had been so long. On the way out of the church, Norman whispered to the minister, knowing that he would miss the plane.

Back at the church an hour later, he slipped into the pew where he and Grandma Judson used to sit, and the young minister followed him.

Norman handed the man the check. "Use this for a memorial for Grandma Judson," he explained.

The minister folded the check without looking at it and slipped it into his pocket. "Thank you," he said simply.

Norman hesitated, then spoke, "Grandma Judson believed in prayer and God. . . . She gave everything she had to God."

"Yes. She prayed for people for years," the minister said. "I wouldn't be preaching if it were not for her prayers for me."

Norman sat a little straighter. So she had prayed for him, too.

"She paid for my training," the man added.

Norman stiffened and waited for the minister to tell him what was wrong, to help him, but after talking a few minutes about how much Mrs. Judson had done for him, the man sat quietly.

The older man looked at his watch. By now the plane would be leaving. The silence lengthened between them. Norman looked at his feet. He cleared his throat and felt the perspiration on his palms. The vein beside his ear pounded wildly.

Angrily he asked himself why he had stayed. Why had he disappointed his wife and the boys? How could this man, a stranger, help him? But deep inside him something told him that he was not being foolish.

Gently the minister spoke, "Have you received your grandmother's Saviour?" he asked.

Norman flushed. Received? What else did he need? And hadn't all his giving counted for something? Would he have to give up all that he had fought for and built through the years? It wasn't reasonable, but he knew he needed something that he couldn't earn for himself.

He shook his head at the minister's question. "I want God's Christmas Gift . . . what you preached about yesterday . . . no matter what the cost."

And there in the pew where he used to sit with Grandma Judson, he learned what it had cost God to purchase eternal life for him . . . and that it was free for Norman Judson and for all who put their trust in Jesus Christ.

The plane touched down at the airport five minutes ahead of schedule early Christmas morning and Norman Judson caught a taxi home. As he walked up the steps to his own house in the chill dark, he hoped Louisa and the boys would understand. It wouldn't be easy to explain to them, but with God's help he would do it.

Of one thing he was certain: this Christmas he was rich!

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

The Danger of Being a Girl

William H. Fitts

To MANY TEEN-AGE girls nothing is quite so important as being a girl—a real, full-fledged, all-out, feminine girl! Perhaps they begin to realize that the boys truly mean it when they sing the words of the popular song: "There is nothing in the world that is anything like a dame!"

Maybe it's only at age fifteen or seventeen, sixteen or eighteen, that girls begin to realize themselves that "there is nothing like a dame." And it becomes very important to *be* a girl, or a dame, in the fullest sense of the word—sometimes terribly and crucially important.

So, what's wrong with being a girl? Isn't this the way God planned things? Aren't girls *supposed* to achieve the full flower of their femaleness during the middle and late teens? And isn't it just natural for this kind of development to be exciting and preoccupying—to the girls themselves, as well as to boys? So what's so dangerous?

The questions is: Does being a girl ever interfere with becoming a person? Is it possible to become so concerned and preoccupied with becoming an attractive *girl* that one ends up not being much of a person?

Perhaps it would help to make the point if we were more specific. Possibly you know girls who present beautiful exteriors but have empty interiors. They have pretty faces, lovely hair, faultless clothes, and stunning figures; but nothing is on the inside. Their smiles are artificial, their interest in others is sheer pretense, and their conversation is about as stimulating as a wet newspaper. They have invested everything in being female and nothing in being a person. All their eggs are in one basket. They have achieved dazzling success at being girls, but only to end up as the beautiful but dumb — and boring — blonde. Everyone likes to look at them—and the boys like to touch them—but nobody cares about them as people.

As a clinical psychologist seeking to help lost souls, I find that most of these unhappy and frustrated people are still trying to find *themselves*. The same familiar, soul-searching questions ring out over and over: Who am I? What am I worth? What is life all about? How can I find purpose and meaning for my own life?

It is sometimes surprising and always distressing to hear such questions coming from a beautiful young woman.

One of the strongest forces that motivates or influences all our behavior is the need for self-actualization—the drive to realize our own God-given potentialities. If we have athletic or musical or intellectual abilities, then something inside of us is

YOUTH

never quite satisfied until we develop these abilities.

I also believe that everyone has other strong needs: needs to be really close, completely in touch with, or in real communion, if you will, with one's own self, with other people, and with God. Unless such needs can be satisfied, unless these driving forces within the self can be actualized, one never really becomes a *person*.

The beautiful but dumb blonde has often turned out to be her own worst enemy. She has sold herself short. She has ignored her other needs and potentialities for sex appeal. The ironic thing is that these very girls who have invested everything in being physically and sexually attractive often do not and cannot actually enjoy the physical and sexual aspects of marriage. They have so focused upon their own physical selves that all their interests and love are turned inward. Nothing else is left over to share with anyone else. This is the tragic truth about some of Hollywood's brightest and sexiest stars.

But you ask, "How does this apply to me? I may be dumb, but I'm not beautiful!"

You can answer this question yourself. Is a new hairdo sometimes so important that nothing else matters—not tomorrow's schoolwork, today's church service, the sorrow of a friend, or yesterday's neglected chores? Does the desire for a new manicure blind you to your mother's need for a helping hand or your brother's need for attention? Do you pass up a chance to go swimming or play tennis lest your hair get messed up? Is it more important to have a date every night than to have self-respect and a good reputation? Does a new dress really warrant sacrificing the family's monthly house payment? Is joining a good sorority so important that you would sell your soul to achieve it? Is school only a place to get dates?

Unfortunately some girls do become so obsessed with being a girl that they fail cmpletely in being a person. They become highly adept at acting and role playing. They develop beautiful "lines" that attract boys (for a while), but they are forever acting. They are continually playing the role, as they see it, of *female fatale* or teen-age sex kitten, or most popular girl. But these girls are always afraid to let their real selves show through.

Sometimes such people are quite accomplished actors. They do fool others—for a while—and sometimes for a long time. Usually, however, they end up fooling themselves more than anyone else and find themselves asking the tragic question: "Who am I?" They have never learned the important lesson: One cannot be a successful girl, boy, man, or woman unless he is first of all a person.

A real person knows himself and can share this self freely and fully with others. He does not have to act. He can be genuine rather than artificial. He is still seeking to grow and to utilize his own true abilities. He cares about other people, and his interests and energies are focused upon others instead of himself. Only when one can be such a real person can one realize the other important goal of being "a real man" or a "full-fledged female."

Charles M. Schultz © 1964 by Werner Press, Inc.

"The Bible contains 3,466,480 letters and 773,893 words. . . . How's that for a bit of useless theological information?"

Being a girl—to the exclusion of everything else—has another danger. This is the one of ending up with no vocation, or no real independence in later life. Many a young girl says: "Why should I bother going to school, or learning anything, or developing my talents? All I want is to get married; a husband to take care of me."

So many women today never find a husband, or lose their husband and end up having to support themselves and often their children as well. Untrained, inexperienced, and ill-prepared to compete in the world of work, they realize too late how narrow and limited their goals have been. With bitter regrets they struggle to cope with a life they never expected.

Perhaps even more women today experience a different kind of frustration and disappointment. Their formative years as teen-agers — the years of opportunity — were all used up in having fun. They were attractive, popular with boys, had lots of dates, possibly became pregnant illegitimately, dropped out of school, and married. Now the romance is mostly gone, life has become a routine of dishes and diapers, and they have little time or opportunity for anything else.

Furthermore their interests, abilities, and knowledge are so limited that later, when they do have the time, they don't know what to do with themselves. Then, even the dreary dishes and diapers, the crying child, and the carload of cub scouts would be welcome. They are stuck with their teen-age version of what a "girl" is, and when the "girls" get together, their idle chatter is often completely self-centered and boring to everyone—including themselves.

So, oh, young and possibly beautiful teen-age girl, what are we saying? Agreed that boys are interesting and exciting; so is being attractive, and so are pretty clothes, and so is sex. But life can also be a vastly exciting adventure in all its aspects. Don't shortchange yourself. These are your years of true opportunity. Beware of the dangers of being a girl when being a girl means sacrificing the joys and satisfaction of becoming a real person. Be true to the best that is within you and you can cope with and enjoy all the rich varieties of life.

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NEWS

Rome and Istanbul Apologize 900 Years After the Curses

A pivotal date in church history was 1054. It is not known too well by most Protestants who are lucky if they remember 1517, the year that Martin Luther and his little hammer began the Protestant Reformation.

While the Reformation divided Christianity in the West, 1054 divided Christians in the West from their brothers in the East. For it was in that year that a quarrel between the bishop of Rome and the bishop of Constantinople (modern Istanbul) ended with both of them excommunicating each other.

And they and their followers have stayed separated from each other for 900 years with hardly any change. The churches that we know as the Orthodox Churches clustered around Constantinople. The rest followed Rome.

It wasn't until this month that the thaw in the icy relations between the two groups made its first break.

At two simultaneous ceremonies on December 7 a common declaration was made by the Vatican and the Ecumenical Patriarchate (Istanbul) withdrawing the anathema pronounced between the sees of Rome and Constantinople in 1054. (A see, of course, is what a bishop calls his "bishopdom.")

The declaration, which recalled "the painful decisions, acts, and incidents resulting in the sentence of anathema against the Patriarch Michael Cerularius in 1054 by the legates of the Roman see, and in the similar condemnation of these same legates by the Patriarch and Synod of Constantinople," was read to the public session of the Vatican Council in the presence of Pope Paul VI and of a delegation from the Ecumenical Patriarchate led by the Metropolitan Meliton of Heliopolis and Theira.

In Istanbul, the same declaration was read at a solemn eucharist in St. George's Cathedral in the presence of the Patriarch Athenagoras I and the Holy Synod and of a delegation from Rome headed by Cardinal Shehan, Archbishop of Baltimore.

"Now that a calmer and more equitable judgment of these events has been reached," the declaration says, "We can see that their consequences far exceeded the aims and intentions of their authors who in condemning certain persons with their censures did not consider that they were breaking the ecclesiastical communion between the sees of Rome and Constantinople.

"It is for this reason that Pope Paul VI and Patriarch Athenagoras I with his Synod declare by common agreement: 1) that they regret the offensive words, the baseless reproaches, and condemnable actions which on one side and on the other marked and accompanied the sad events of that period; 2) that they equally regret, withdraw, and expunge from the memory of the Church the sentences of anathema which followed, the recollection of which has remained till our own days as an obstacle to drawing together in love; 3) and, finally, that they deplore the regrettable events which followed and which, under the influence of various factors, including a mutual lack of understanding and mutual mistrust led to the rupture."

This act does not end the schism between Rome and the Orthodox Church. But the declaration insists that it is "the expression of a sincere and mutual desire for reconciliation, and an invitation to continue, in a spirit of mutual trust, esteem, and love, the dialogue which, with God's help, will lead them to live once more in that full communion of faith, of brotherly concord, and of sacramental life which existed in the first thousand years of the church's life."

POPE JOINS IN INTERFAITH RITE SEES THE BEGINNING OF LOVE

How many of the errors of history can you correct in one week? Perhaps not very many. But the first week of December was a doubleheader for Pope Paul VI.

Before giving attention to the schism between Christendom, east and west (See above.), he made an important advance toward reconciliation with Christians everywhere. The fractures that divide Christians aren't mended with one act. It takes many small deeds in unending succession. But Paul took one large step.

At an ecumenical service held in the basilica of St. Paul's-outside-the-Walls, followed by a special audience, Pope Paul VI and the Roman bishops took leave of the observers from the Orthodox, Anglican, and Protestant Churches on December 4.

"We have come to know you a little better," said the Pope in his farewell address to the observers, "not only as individual representatives of your different confessions, but as Christian communities who live, pray, and work in the name of Christ, as doctrinal systems and religious concepts and (this we say quite frankly) as Christian treasures of great value." The departure of the observers "leaves us with a sense of loneliness which we did not experience before the Council."

The service held at St. Paul's-outside-the-Walls (where on January 29, 1959, Pope John XXIII had announced his intention to convene a Council) is regarded in Rome not merely as unprecedented, but as an event of tremendous historical significance. The participation of the pope himself in a service which included Roman Catholic, Protestant, and Orthodox prayers and hymns in Latin, French, English, and Greek, would have been quite inconceivable even a few years ago.

"We have begun to love one another again," said the pope in his address. He continued: "Together with Pope John XXIII, to whom we owe this trusting, fraternal conversation, the Catholic Church would like to celebrate permanent and complete unity with you, with some of you. But she realizes that this would be a case of human haste, and that before the goal of complete and genuine fellowship is attained we have still a long way to go and many prayers to make to the Father of Lights."

The service opened with the Gregorian chanting of a Psalm and with a prayer by the pope, asking God to fulfill Christ's wish "that all should be one." Dr. Albert C. Outler, of the Methodist Church of America, then read a passage from 1 Chronicles, Father Pierre Michelon of St. Sulpice read passages in French from the Epistle to the Romans, and Archimandrite Maximos, of the Greek Orthodox Church, read some passages of Scripture in Greek.

The pope's address was followed by litanies for the Church, for peace, and for the pastor of men's souls. Father Jan Maan, of the Old Catholic Church in the Netherlands, said a prayer in French, which was repeated in English by the Roman Catholic prelate, Mgsr, Francis Davis. The service closed with the Lord's Prayer, said by everyone in his own language, a prayer by the Pope in Latin, and the Gregorian chanting of the Magnificat.

On the same day, a letter was read to the Council from the observers, expressing their feeling of gratitude for the way they had been received and for the dialogue that had taken place.

"What happens internally within one church is of interest for all others," the letter said. "We are firmly convinced that the communion which has been achieved up to this moment can still grow and that it surely will grow.

"In the first audience granted to the observers, Pope John XXIII spoke these words: 'Let God be praised day by day.' These words can now be thus paraphrased: 'Let God be praised for all that which, through the mediation of His Spirit, He has given to us today and for that which He intends to give us in the future.' "

TO SEE EUROPE FOR A YEAR APPLY IN THIRTY DAYS

Applications for a year in Europe for Mennonite young people have to be received by the MCC, Akron, Pa., by February 1. The February date was chosen to give applicants more time to make their own personal arrangements and prepare for the year abroad. This deadline also applies to the European trainees coming to the United States and Canada.

The Trainees-to-North America program was begun fifteen years ago when twenty-one young men from Mennonite communities in Europe came to spend a year on American farms. The first group of sixteen trainees from North America went to Germany, Switzerland, and Luxembourg in the fall of 1963. Since 1964 the Netherlands and France have been added to the list of host countries.

The trainee group leaves for Europe in August or September. Each individual's interests, training, and skills are taken into account as much as possible when arranging placements. Work opportunities include those in the various kinds of farming, floriculture, architectural drawing, construction work (housing, roads, waterworks), factory, office, or youth work, and household service in families or institutions.

Each trainee is expected to pay his preparatory expenses and his trip from home to the ship via Akron. The Intermenno Trainee Committee in Europe is responsible for ocean transportation and the necessary inland travel in Europe. The trainee will be provided with room, board, and some insurance, as well as $10.00 a month in local currency as pocket money. Ample time will also be allowed the trainee for vacations and sightseeing in Europe.

It is hoped that the trainees taking part in this program will return home with meaningful experiences and impressions, with new encounters and contacts, and with broadened horizons; and that they will work with conviction and devotedness toward the promotion of a strong Christian brotherhood and better international understanding.

OLD FEUD FLARES IN AFRICA CHRISTIANS UNITE TO GIVE AID

Violence erupted in Burundi again on October 18. It stemmed from a smoldering hostility between the Watutsi and Bahutu tribes, a conflict which goes as far back as 400 years, when the Watutsi ruled the Bahutu in Rwanda-Urundi, in Central East Africa.

Over the years, many Watutsi abused their privileged social positions, until in 1959 in Rwanda, the Bahutu revolted and drove the "Tutsi King" out of the country and established a republic. Later when the Belgians left, the Bahutu killed many Watutsi and burned their homes; many of whom fled from Rwanda to Burundi with only few possessions.

Burundi, which became independent on July 1, 1962, is a constitutional monarchy whose king is highly respected by both tribes. The king let the homeless Watutsi enter Burundi and permitted the United Nations Commissioner for Refugees to establish three camps in his country. Many thousand Watutsi refugees are also scattered throughout Uganda and northeastern Congo.

Five Protestant denominations cooperating formed the Protestant Alliance to assist in the relocation, and to give material aid to these refugees. These members include the Danish Baptists, the Free Methodists, the Church Missionary Society (Anglican), the American World Gospel Mission, and the Kansas Yearly Meeting of Friends. The Alliance has about 130 missionary members.

The relief arm of the Alliance, of which the Mennonite Central Committee is a member, is called Secours Protestant. The other two agencies are World Relief Commission of the National Association of Evangelicals and Church World Service. Mennonites provide the relief workers and share equally in the project's expenses with the other two members. The World Relief Commission is responsible for the shipping of relief goods, both of the United States surplus commodities and of other foods, medicines, and clothing contributed by the three agencies. Secours Protestant has also received help from the World Council of Churches' Division of Interchurch Aid, Refugee and World Service.

The October 18 fighting started when some dissatisfied Bahutus in the police force and in the military revolted and attempted to assassinate the king and his prime minister, who is a Watutsi. The prime minister was severely wounded, but the coup d'etat failed.

The resultant arrests and executions renewed the anger of the Bahutus. Intertribal killing and burning of homes followed.

The local Red Cross made appeals and MCC in cooperation with the members of Secours Protestant provided supplies for distribution to these impoverished refugees.

Menno Hildebrand, Altona, Manitoba, director of Secours Protestant, reported in November that "At present it does not look as though we will have to leave." However, he added, "Things certainly are not turning for the better as yet, and it appears that sentiments are turning antiAmerican. Missionaries have been blamed for stirring up political action against one tribe or another. . . . The missionaries in Bujumbura have had to stop many of their activities in the African quarters. No meetings are allowed with more than five people present."

Stanley Freed, a Paxman from Schwenksville, Pa., is the only other MCC volunteer in Burundi.

Since early 1963, the Mennonite Central Committee has sent seven shipments of relief goods.

CHURCH RECORD

CALENDAR

Conferences

July 23-30, 1967—Mennonite World Conference, Amsterdam.

BAPTISMS

Calvary Church, Liberal, Kan., on Dec. 5: Mrs. Leo Witzke.

DEATHS

John W. Claassen, Willow Creek, Paso Robles, Calif., was born Feb. 2, 1888, in Germany, and died Nov. 16.

Mrs. William P. Derkson, Zoar Church, Langham, Sask., was born June 25, 1899, and died Nov. 27.

John Distio, Lorraine Ave. Church, Wichita, Kan., was born Jan. 10, 1890, and died Sept. 30.

Henry J. Epp, Eigenheim Church, Rosthern, Sask., Canada, was born Oct. 3, 1883, in Gnadental, Baratov, South Russia, and died Dec. 2.

Peter Fliginger, Salem Church, Freeman, S.D., was born Nov. 12, 1881, and died Dec. 1.

Ernestine (Ratzlaff) Gaede, Saron Church, Orienta, Okla., was born Dec. 31, 1878, and died Nov. 28.

Randyln Jonene Nachtigal, First Church, Newton, Kan., was born in Goessel, Kan., Oct. 19, 1951, and died Dec. 9.

GIFTS

Bethel College recently received the following gifts: from the Schowalter Foundation, $5000 for the Fine Arts Center; from Southwestern Bell Telephone Co., $700 for scholarships; from Mrs. Anna Friesen Kaiser, Hillsboro, Kan., 160 acres of land which was sold for $21,600 for the Fine Arts Center in memory of the Jacob J. Friesen family.

MARRIAGES

Gerald Hudson, Trinity Lutheran Church, and *Sheryl Johnson,* Lorraine Ave. Church, Wichita, Kan., Aug. 14.

Larry D. Koehn and *Beverly Franz,* both of First Church, Newton, Kan., on Oct. 24.

John McOmber, Cumberland Congregational Church, Augusta, Kan., and *Betty Penner,* Lorraine Ave. Church, Wichita, Kan., on June 20.

Donald Ratzloff and *Sharon Kay Dyck,* both of First Church, Newton, Kan., on Dec. 11.

Wayne Schroeder, Brudertal Church, Hillsboro, Kan., and *Arlene Schmidt,* Lorraine Ave. Church, Wichita, Kan., on June 19.

Benjamin Dale Wedel, First Church, Newton, Kan., and *Deanna Applegate,* United Church of Christ, on Nov. 5.

Jim Williams, Lorraine Avenue Church, Wichita, Kan., and *Betty Martin,* Wichita, Kan.

John Woelk, Goessel (Kan.) Church, and *Ruth Wiens,* Alexanderwohl Church, Goessel, Kan., on Oct. 12.

MINISTERS

John and Jane Wiebe, Thompson, Man., have accepted the pastorate of the Carrot River, Sask., church. As leaders of the congregation they succeed John and Elma Wiebe who are now at Mennonite Biblical Seminary, Elkhart, Ind.

WORKERS

Allen Baerg, son of Abram Baergs, Delft, Minn., will begin a two-year voluntary service assignment at the Mennonite Youth Farm, Rosthern, Sask., on Jan. 10. He is a member of the Immanuel Church, Delft.

Bluffton College has added three new members to its advisory council: J. Winfield Fretz, president, Conrad Grebel College, Waterloo, Ont.; Erland Waltner, president, Mennonite Biblical Seminary, Elkhart, Ind.; James Ehrman, superintendent of schools, Bluffton, Ohio.

Herman and Ruth Buller, Hydro, Okla., have been accepted as General Conference missionaries to serve under the Congo Inland Mission. They are members of the Bethel Church, Hydro, Okla., where he served as chairman of the board of deacons. In Congo he will work as hospital administrator and as mission accountant. He has been a public school superintendent for five years, business manager of Mennonite Hospital, Bloomington, Ill., from 1951-56, cost accountant with the General Electric Company in Bloomington from 1956-1958, and hospital administrator of Harrison Miller Memorial Hospital, Hinton, Okla., from 1958-1965. He was in Civilian Public Service during World War II and did Mennonite Central Committee relief work in Italy and Germany from 1947-49. He has completed a hospital business administration course at Oklahoma Baptist University, Shawnee. Mrs. Buller was Ruth Lehman, daughter of the late Mr. and Mrs. Joseph L. Lehman, Kenmore, N.D. She was in Mennonite Central Committee overseas service as matron of a children's home in France and in relief distribution work in Germany. She has experience as a dental assistant. She contributed to the work of the church as Sunday school and vacation Bible school teacher and participated in women's activities. They leave in January for Belgium and six months of language study.

Vernon Lohrenz, pastor of the Bethlehem Church, Bloomfield, Mont., has been appointed service counselor for draft-age youth in Montana.

Orel Preheim, Salem Church, Free-

Baerg, Buller, Buller, Voth (Workers).

man, S.D., entered a two-year voluntary service assignment at the Mennonite Youth Farm, Rosthern, Sask., Dec. 6.

Morris Voth, First Church, Halstead, Kan., will begin a two-year voluntary service assignment at the Mennonite Youth Farm, Rosthern, Sask., on Jan. 10. He is the son of the Abe Voths of Halstead.

NEW ADDRESSES

Otto Dirks, 401 Orena, Lima, Ohio 45804 [235]
Bruno Penner, Meadows, Ill. 61757
Mrs. Robert Penner, Box 254, Cascade, Colo. 80809 [15]
Mr. Hermina Warkentin, Win Ayr Farm, Route 1, Leonardsburg, Ohio 43034 [35]

LETTERS

WE'RE INTERESTED IN MISSIONS

Fellow Lay Christians: Did you know that you and I are in the limelight? We are being watched. The next move is up to us!

We cannot say we haven't been alerted. The executive secretary and the Board of Missions have notified us for several weeks. Fifty thousand dollars per week is needed until the end of the year if the budget is to be met.

Neither we nor you are rich. We've given already. We have a hard time making ends meet the way it is. And there will be a lot of Christmas bills.

But have any of us gone hungry? Haven't we all had enough clothes to keep warm? Haven't we really had a pretty good year? Don't we all want to rally to meet this challenge?

Fifty thousand dollars per week is a lot of money. But there are a lot of us lay people, too. How about deluging the conference headquarters with our checks. This will assure them in no uncertain terms, "Yes, we are interested in the work! Definitely we want our missionaries to be paid! Of course we want to help the starving people of the world!"

But there isn't much time. The end of December will be here soon. Shall we get our checks into the mail—today? *Mr. and Mrs. Curt L. Regehr, Route 4, Box 1, Inman, Kan.*

MONEY CHANGERS IN THE TEMPLE

To the Editor: May I say that I felt that both Mr. Janzen and Mrs. Knudsen were right to a certain point (Letters, Dec. 7). However, I personally feel that when the fund raising is done *in* the "temple," then I can see Christ driving out the money changers. The church should be a house of worship and prayer for to such a purpose it was dedicated, not? However, I am sure that money raised or earned by the people when given for God's work in the right spirit is always blessed. *C. Hughes, 2740 Breese Road, Lima, Ohio 45806.*

JUST LIKE THE AMERICAN GIRL

The Mennonite passes the readability test in our house. Our teen-age daughters say, "Oh, goody, *The Mennonite*!" in the same tone of voice they say, "*The American Girl*." Congratulations. *Iowa.*

PORTABLE IF NOT PROMPT

Dear Editor: Such a big contribution to your reading constituency, especially to those of us overseas, should not go by unnoticed. I am referring to the August 17 issue, The Portable General Conference, which arrived here just this week. In this day of instant this and portable that, thank God for those responsible for even giving us a portable General Conference. It has indeed been encouraging and inspiring reading and makes one feel a little closer to what is taking place in the home churches and to what the brotherhood is thinking and saying. It is humbling and gratifying for us especially during these crucial days here in Indonesia to know that we have a strong, faithful, and praying church at home.

The church here is confronted with many new problems, many new temptations, many elements which threaten to destroy them. We, in our work, are facing difficult decisions the nature of which is new to us. Our hearts are heavy at the news we hear from every direction, at the hatred and desire for revenge all around us. This country, and especially this church, desperately needs the prayers of its brethren overseas. We ask you not to grow weary in upholding them and us. May the God of peace and the Spirit of all truth guide and lead us all and help us to be found faithful in whichever way He leads us. *Anne Warkentin, Pa-kis, Taju, Java, Indonesia.*

We still have a quantity of the August 17 Portable General Conference on hand. Anyone want an extra copy? Editor.

PRAY FOR PEACE

The following letter of greeting was addressed to the General Conference Mennonite Church.

Dear Brothers, Sisters, and Friends who share our faith in Jesus Christ: The Union of Evangelical Christians-Baptists sends you its warmest greetings for Christmas, the Christians' dearest and most joyful feast, and for the coming New Year of 1966.

The birth of Jesus Christ in Bethlehem means the advent of God on earth, into our human family. But Christ came on earth not only as a bright visitor, but also as a Ruler and His will must therefore be done by all His followers, by all the Christians of the world.

The first commandment of our Lord Jesus Christ was that of love. But the love to which Christ summons us must be active. Christ himself gave us an example of active love by healing the sick when He saw them, by giving bread to the hungry who surrounded Him, by saving the life of those who were in danger of death. Even now we hear His voice saying: "I have given you this example that you may do the same as I did unto you" (John 13:15).

Dear brothers and sisters, we are all glad that Christians do many things for love, to fulfill the will of our Saviour. We rejoice at the Christians' care for the sick, at their efforts to ease the sufferings of sick people. We rejoice at the Christians' care for the hungry, manifested in the great campaign of Christian churches under the slogan: "Bread for the World." But there is today a place on the globe to which Christians do not yet devote sufficient attention. A place where men perish daily in the flames of war which threaten to spread over all mankind. This place is Vietnam.

At the time when all the Christians of the world will glorify the Saviour who came to it and contemplate in spirit the images of bright angels flying over the fields of Bethlehem, the black angel of death will hover over Vietnam, killing children, youths and maidens, old men and women. What discord! What disharmony!

Dear brothers and sisters, when we rejoice at Christmas over the birth of our Saviour and Teacher Christ, let us also weep with those who weep in Vietnam, let us devoutly pray for peace for the people of Vietnam, for the end of war in Vietnam!

We wish you all a merry Christmas and we pray that the New Year of 1966 may be a year without any wars in the world. *Yakov Zhidkov, president; Alexander Karev, secretary.*

Mennonite Men in 1965

The year is passing into history. It behooves men everywhere to recollect what has been accomplished during the year, and what might be expected to come. Mennonite Men face many frustrating and discouraging problems as they try to justify the existence of their organization. Also many encouraging and heart-warming experiences reflect the concerned efforts of many dedicated men. The results are accomplishments in church work that would otherwise not be done.

The high point of the year for the General Conference Mennonite Men was undoubtedly their meeting at Estes in July. There, amid the cooling mountain breezes, and the snowcapped peaks, men planned and fellowshiped together, and experienced a renewed sense of mission.

At Estes it was concluded that because of great distances and lack of close contact and communications, the place of the General Conference Mennonite Men's organization was primarily one of administration. Therefore the General Conference organization will not sponsor specific projects as it has done in past trienniums, but it has pledged to contribute $4000 for the administration of MDS at the Akron office, $1500 for Boys League administration, and $3100 for an administrator whose duty it will be to suggest projects and to communicate with local and district organizations.

During the past triennium, almost $9000 was raised and contributed to seven different projects. Four of these projects were outside of the United States and Canada, and three were within. The sponsoring of Boys League work and MDS have been the genius of Mennonite Men almost from the beginning of their organization, and in these areas laymen feel most at home, and can probably witness most effectively.

On the district level most organizations are making substantial contributions to the broader work of the church. One of the more dramatic projects is being done in the Central District. The Kingdom Builders ask for committed men to pledge a fixed sum of money to every new church which is started in the district. This creates concern and interest for church extension, and is a source of encouragement for any new group going through the process of getting started.

Most district groups have as part of their program a planned weekend retreat or Bible conference. The Eastern District Men have for some years successfully carried out a Labor Day weekend Bible conference. Inspiring and spiritual in nature, they usually feature some outstanding Christian leader. The Western District Men hold their annual retreat on the last weekend in April. This is usually the highlight of their activities for the year. Usually from 800 to 1000 men and boys are in attendance at this time of fellowship and inspiration. Some outstanding Mennonite leader is invited to be the speaker for this event.

District men's groups also make substantial contributions for the development of retreat grounds in their respective districts. Swan Lake, Northern; Camp Mennoscah, Western; Camp Friendenstal, Central; and Camp Men-O-Lan, Eastern are typical examples. Laymen have the interest and the means to accomplish camp development economically.

Christian service scholarships to young people who plan to prepare for vocations of Christian service are being made available by several district men's organizations. The Pacific District Men have awarded an annual $500 scholarship for the past four years. This year they made funds available for two $500 scholarships. The Western District Men also award annual Christian service scholarship grants.

Men's groups are actively engaged in a spiritual uplift program known as the Upper Room Fellowship. This program is being carried out by Western District men and consists of groups going to the Hutchinson Kansas State Reformatory to fellowship with the inmates. Listening and communicating sympathetically with men in prison is a challenging and self-examining experience. Inmates will literally pour out their hearts to those whom they feel are genuinely concerned for them. Men who become involved in this service are indeed having a deep spiritual experience.

Mennonite Disaster Service is a field in which many men throughout all districts become involved as the opportunity presents itself. This year many opportunities were opened for service. Many hundreds of man-days of labor were performed by men throughout the nation in this important service of love and concern.

Boys League clubs are fulfilling a need in various church communities throughout the General Conference area. Men of the Canadian churches are especially active in establishing boys' clubs.

In addition to the numerous organized projects on the district level, men of various local churches are actively engaged in service projects. This is true in many churches whether or not the men are organized.

It is discouraging that in Men's work only a minority of the total number of church men become actively involved in church service. Complacency and self-centeredness prevail among a large percentage of church men. If a majority of the men who make up the membership lists of the churches were truly dedicated to Christian service, many more things could be accomplished for the kingdom of God.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

INDEX

The following index covers all articles, poems, stories, editorials, letters, and major news reports for the forty-eight issues of 1965. The index is most valuable if you have every number. Back copies will be available from our office for several years at ten cents per copy.

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COVER

"God thunders wondrously with his voice;/ he does great things which we cannot comprehend./ For to the snow he says, 'Fall on the earth'" (Job 37:6).

CONTRIBUTORS

Catharine Brandt, 1539 Crawford St., St. Paul, Minn. 55113, has contributed several articles to our pages, the last one being, "The Boy Who Couldn't Carry a Tune," March 3, 1964.

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THE MENNONITE

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“PLEASE, NO LITERATURE on the war in Vietnam.”

We asked our church leaders about their interest in a special issue of our magazine on Vietnam. We thought they might want to plan discussion meetings on this troubling problem. One man wrote back, “Please, no literature on the war in Vietnam.”

We feel for our brother. A look at our index shows that we have said much about Vietnam during this past year. Our list has more pleasant subjects for discussion. Why not give more attention to these?

We wish we could. We wish that the millions of sermons on Christmas during the last week would indeed bring peace on earth. It is the proclamation of the gospel that the world needs. And confronted by the bleeding sores of the world—sin, poverty, hunger, and many others—we hope also to proclaim the gospel of Jesus Christ.

And how do we proclaim the gospel in the crisis in Vietnam? Another man said he would be interested “if the paper is strongly biblical.” If not, he didn’t want it since “85 to 90 percent of our people are not nonresistant.” How can you be biblical about Vietnam?

I would hope that in writing about Vietnam we would not say anything that Jeremiah or Amos or any of the other prophets, major or minor, would not say were they fulfilling their prophetic offices today. And I hope that we would come out as resoundingly for repentance and righteousness as they did.

Jeremiah says, “They healed the wound of my people lightly / saying, ‘Peace, peace’;/ when there is no peace” (8:11). We have had a long history of war. With each war comes the promise that if we really fight hard in this war then peace will come. But it has been superficial therapy for the deep wounds of the world. We have allowed war to take our attention from man’s sinfulness and from our own.

“We looked for peace, but no good came,/ for a time of healing, but behold, terror” (8:15), adds Jeremiah. And terror is the major weapon in the Asian war. It is used equally by both sides. The primitive terror of mutilation and disembowelment mixes with the technological terror of napalm and shrapnel. And it isn’t confined to a small land mass in Asia. The terror grips people in America who feel that only more terror can save the world. For some the terror is the vague bogey of a communist takeover in some distant places and in some distant future. But do we not fear God?

Again Jeremiah: “The harvest is past, the summer is ended,/ and we are not saved” (8:20). We may indeed be living in the last days. The final judgment may be coming upon us. And it will be judgment which man has brought upon himself because he has turned his back on God even though he continues his terror in Vietnam in the name of God. And can Christians who fail to challenge this blasphemy hope to escape condemnation?

“Is there no balm in Gilead?/ Is there no physician there?/ Why then has the health of the daughter of my people not been restored?” (8:22), asks Jeremiah. The world is full of medicines—at least, our part of the world. But as physicians for the world’s ills we are guilty of gross malpractice. We prescribe bullets and bombs where love is needed.

Where are the prophets who will cry out in the name of God?

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